


*Lib. Gal 10*



# A Postill,

Or Exposition of the Gospels  
that are vsually read in the churches of God, vpon the Sundayes  
and Feast dayes of Saintes.

Written by *Nicholas Heminge* a  
Dane, a Preacher of the Gospel, in  
the Vniuersitie of Hafnie;

And translated into English by  
Arthur Golding.

Before which Postil, is set a warning  
of the same *Nicholas Heminge* to the Mi-  
nisters of Gods word, concerning the  
continuall agreemente of Christes  
Church in the doctrine and true wor-  
shipping of God: least any beeing of-  
fended at the varietie of opinions and  
multitude of sects, might eyther for-  
sake their profession, or do their due-  
tie more slouthfully.

Imprinted at London, for George  
Bishop and Thomas VVodcocke.

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~~Handwritten scribbles at the top of the page.~~

MUSEUM  
BRITAN  
NICVM



¶ To the right Honourable Sir *Wal-*  
*ter Mildmay Knight, Chauncelour of*  
the Queenes Maiesties Courte of Exchequer, and one of  
her Highnesse most Honourable priuie Counsell, *Arthur*  
*Golding wisheth health and prosperitie, with full perfe-*  
*ction of all Christian knowledge and godli-*  
*nesse.*



**T**is, and alwaies hath  
beene the custome of Godlie and  
well disposed Writers, to imploye  
theire tyme and trauaile too the  
maintenaunce of vertue and godly-  
nesse, and to the furthuraunce of  
suche as are willinge for to learne.  
Which thing appeareth by the ma-  
nifold workes of suche as in tymes  
passe, to their owne greate paines and our ease, haue searched  
out, not only the grounds of those thinges that natural reason  
is able to reach vnto, but also the ministeries of such matters as  
haue neede of the light, and secrete working of a hygher and  
more diuine power, than reason is. Whereby they haue lefte  
vnto vs, a plaine and pleasaunt pathway, vnto all knowledge  
and vnderstanding: and the neerer that euery of them appro-  
cheth vnto the trueth, the greater commendation doth he de-  
serue to haue, and the greater profite yeeldeth hee to his Rea-  
der. But neither is there any certaintie in mortal mans works,  
so long as they speake but of their owne: Neither is there anye  
assured trueth to bee founde elsewhere than in the Woord of  
G O D. Wherefore lyke as Gods Woord is the Fountaine of  
truth, the key of knowledge, and the Lanterne of light, or ra-  
ther, the very truth, knowledge, and lyght it selfe: So is chiefe  
(or rather onelye) account to bee made of their authoritye  
and doctrine, whiche vnderstandyng the same arighte, doe set



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it foorth purely and sincerely, eyther by preaching or writing, to the behoofe & commoditie of others. For the Scripture accounted him a lewd seruant, that hid his Talent in the ground, and occupied it not. And certayne it is, that hee hath the true vnderstanding and sense of the Scripture, whose interpretation beyng alwayes one without variablenesse, agreeth wyth the groundes of our faith, with the meaning of the holy Ghost vttered in the whole body of the Byble, and with the vniform iudgement and opinion of the Primitiue Church. Of such teachers hath god at al times raised vp some, & in these daies hath giuen many to his Church: which labouring like good workemen in the Lords Vineyard, endeouour for to cut vp the Brambles and Briers of Ignorance, Errour, Hypocrisie, and Superstition, now long time rooted in the hearts of Christians, and in steed of them to plant againe true knowledge, feare of God, holinesse, and religion, vnto the aduancement of Gods glory and enlarging of Christs kingdom and to the vtter ouerthrow of Antichrist, and Satans tyranny. Such a one is the Authour of this present worke, *Nicholas Heming*, a Minister of Gods word in the Vniuersitie of Hafnie in Denmarke, who wrote this Poestill in Latine for the helpe and furtherance of his fellow Mynisters. Wherin he opening the Gospels after the manner of our prophecyings, setteth forth a Confirmation of the Articles of our beleefe: and confuteth the chiefe errours, heresies, & abuses wherewith the Church is troubled. Againe, he teacheth the right vse of Christs Gospell and Sacramentes, and sheweth the fruite of the myracles and examples of Christ, and of all holy men.

Moreouer: hee toucheth the dueties of all estates, from the Magistrate, to the poore afflicted ouercast among menne, and declareth the right vse of thynges indifferent. Finally, hee instructeth the Minister, and comprehendeth the whole summe of Christian life and doctrine. And these thinges doth he, both briefely, plainely, distinctly, and orderly, which are greate helps of remembraunce: And also aptly, fullye, pythily, and learnedly, whiche are greate furtheraunces to instruction. As for the Doctrine that hee teacheth, it is sound and wholesome:

in



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in which respect he deserueth credite and estimation. Besides this, he applyeth hymselfe to the capacitie and edifying of the simple and weaker sort, whome he rather dieteth with sweete Milke, than combereth with strong meates. And in this respect, he doth (as it were) glaunce ouer certayne poyntes of deepe misterie, leauing them to the consideration of such as are more profound in knowledge and vnderstanding, and growne to more perfection and ripenesse in Christ. Yet wanteth he not whereby the wiser and stronger sort also may be furthered. For he hath diuers words that carie the effect of whole sentences, and sentences that conteyne large matters. By both which, he oftentimes giueth inckling of more to bee gathered, than is openly exprest: and so doth he both sharpen the wit, and open the vnderstanding. Therefore at suche tyme as Lucas Harison and George Byshop Stationers, men well minded towards godlinesse and true Religion, taking vppon them to imprint this worke at theyr proper charges, requested me to put the same into English, I willingly agreed to their godly desire: both for that I hoped it might be a furtherance and helpe to the simple and vnlearned sort of our Ministers in England, (of whome would God the knowledge were as great as is their number:) And also for that I thought it a meete occasion whereby I might testifie my duetifull good will towards your honour, for your great goodnesse extended vnto mee at the commendation of your deere friend and my speciall well willer Sir Thomas Smith. To whome I thinke my selfe in many respects greatly beholding: and yet in no one respect more, than for procuring me an entrance into your honorable fauour. The continuance whereof (God willing) I shall not cease to seeke by all wayes and meanes of duetie: of which I beseech you to accept this Booke as a first hansell, and to suffer this my trauell so necessarie and behoofefull, to passe forth vnder your fauorable protection, to the profit of our common Countrey, and the glory of God.

*Written at London, the xij. of October.*

Anno. 1569.

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in which respect the defendant's credit and estimation suffers  
 this, he applies himself to the cause and is not content  
 single and weak, but joins the cause of the whole  
 alike, then connects with strong reasons, and in this  
 foot, he both (as it were) glances over certain points of  
 deep mystery, leaving them to the consideration of such as  
 are more profound in knowledge and understanding, and  
 grows to more perfection and ripeness in Christ. Yet was  
 not he not without the wit and thought of a man, but  
 tutored. For he hath said words that came the best of  
 whole sentences, and some that conceive large matters.  
 By both which, he offers us something of more to be  
 gathered, than is openly expressed, and to be desired by  
 pen the wit, and of the understanding. I have to be desired  
 time as I have before. The same I have before, and  
 well minded towards goodness and true religion, and  
 upon them to improve this work at their proper charges,  
 requested me to put the same into English, I willingly agreed  
 to their goodly desire, both for that I hoped it might be a fur-  
 therance and helpe to the simple and unlearned sort of our  
 Ministers in England, (of whom would God the knowledge  
 were as great as is their number.) And also for that I thought  
 it a meet occasion whereby I might tell my dutiful good  
 will towards your honour, for your great goodness extended  
 unto mee at the commendation of your dear friend and my  
 special well-wisher Sir Thomas Smith. To whom I think my  
 self in many respects greatly beholden, and yet in no one  
 respect more, than for procuring me an entrance into your ho-  
 notable favour. The continuance whereof (God willing) I  
 shall not cease to seek by all ways and means of duty: of  
 which I beseech you to accept this book as a first handell, and  
 to suffer this my travel to be both thank and behooffull, to passe  
 forth under your honorable protection, to the profit of our  
 common Country, and the glory of God.

Written at London, the xij. of October.

Anno. 1569.

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# To all the Seruantes of God, &

*Ministers of Iesu Christ, his deare beloved Bretheren* in Christ, within the famous Realmes of Denmark and Norway, Nicholas Heminge Minister of the Gospell in the Vniuersitie of Hafdie, wisheth grace, mercie, and peace from God the Father, and from our Lorde Iesu Christ.



It is very behouefull (right deere beloved Brethren) to marke the continuall consent of Christes catholike Church, in the doctrine and true seruice of God: specially in this most great varietie of opinions, which maketh many, (and those not of the worst sort) to be troubled in their mindes, doubting with what company they may ioyne themselves in fellowship. For while some boast of one master and some of another, glorying of his wisdom and godlines, not without contempt of others, whom they out face with their lofty looks: it commeth to passe that according as they perceyue any man affectioned towarde them to holde with them or against them, so they with blinde iudgement commend or discommende his doctrine and Religion. Hereupon growe hart-burninges, froward suspicions, hatred, fallinges out, and desire of reuenge: where through all thinges are turned vpside downe. And from hence (to passe ouer other thinges with silence) springeth a double displeasure. For both the enemies of the Gospell are boldned in their stubbornesse and vngodlinesse: and also the weaker and vnskilfuller sort, which earst were more froward in imbracing of the trueth, are not a little troubled, wauering and vncertaine, to whether parte they were best to ioyne themselves. Among whome, not a few (as though nothing certaine could be taught or determined of al the whole Religion) begin to doubt, not onely of all the parts of it, but



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also of all maner of religions. In this case it is our duety (my deere b:eth:en) to succo: the weake both with our prayers and ad-  
uertisements, that they stumble not at this huge heape & dunghill  
of opinions, and so fall headlong into certaine destruction. The  
best remedy for this mischiefe, is to marke the continuall consent  
of the catholike Church, in doctrine and in the true seruice of God.  
For as there is but one God, so is there also but one euerlasting,  
stedfast, and infallible trueth of god, one true religion, one faith, one  
rule whereby to liue well, and one Church of Christ, which onely  
knoweth the true maner how to serue God aright. He that is not  
a Citizen of this church, is fallen from grace and saluation, though  
he boast himselfe to haue neuer so great masters. Contrariwise he  
that in this church worshippeth god in spirit & trueth, is y<sup>e</sup> heire of  
grace & saluatiō, though he had but a colwherd to his master o: tea-  
cher. For this matter hangeth not vpon y<sup>e</sup> wo:thines o: vnwo:thi-  
nes of man, but vpon y<sup>e</sup> mastership of Christes spirit, whose wil is  
that his pure & vncorrupt word should be our rule of life & saluatiō.  
In the which word and worshipping taught in the worde, there  
hath been a most sound and perfect consent of all the holy patriarks  
before the floud & after the floud, of the Prophets and Apostles, yea  
and of all godly men. Whose doctrine and maner of worshipping  
if we holde aright, wee may lawfully glory in Christ, that wee  
are Citizens of the church of Iesu Christ, although the whol world  
hated vs and abhorred vs as heretikes. I meane therefore (bze-  
th:en) to say somewhat concerning this continuall agreement, to  
the intent we may be assured in our selues, whether we be in that  
consent of the catholike church, o: not, o: whether our aduersaries  
be in it, who making great brags of their masters (whom they call  
fathers) indeuo: with sword and fire to stoppe the course of y<sup>e</sup> doc-  
trine of the Prophets and Apostles. In the handling of this matter  
many things surely doe meete, which all ayme as it were at this  
one marke. For of necessitie it must come here in question, from  
whence true religion hath his beginning, and what assurance is  
therof, how great hath been y<sup>e</sup> consent of the church in the same doc-  
trine through all ages: by what sleighes sathan is wont to assaulte  
the true religion: and finally what aduisednes the godly ought to  
 vse against the treasons & craftes of sathan: least (as our first Pa-  
rents



rents did) we suffer our selues to be led with faire wordes, from the fountaines of saluation, to the diuels puddles, that is, to mens traditions and worshippinges.

Wee should not neede to shew from whence true Religion hath his beginning, but that the rage of men and fiends, both hath been in olde time, and is at this day so great, that they durst set by new religions, after the blinde imagination of their owne baine maintaining them with sword and fire, and persecuting that religion, which is onely of God: that they may fulfil the prophesy which was spoken of the serpents seed that should bite the heele of the womans seede. But much more rightly then these, iudged that heathen mā Socrates, who being deniaunded in Zenophon, which was y true religion; answered: It was that which God himselfe had appointed. For in as much as the Lord saith plainly by his Prophet, that he abhorreth the doctrines and worshippinges of men: Let vs be out of all doubt, that the true and continuall abyding religion, hath his beginning from the everlasting God him selfe. Apollo Pithius being asked of the Athenians what religion they should chiefly followe, answered, those that their antecessors had used. When they objected againe, that the custome of their auncesters had oftentimes beene changed: he sayde that the best was to be followed. For (as Hesiodus saith) the auncient custome is cuer best: after the same manner, our aduersaries in these our dayes boast of antiquitie, vnterly suppressing y name of the authoz of true religion, wheras they ought rather to answer as Socrates did, then as the wicked fiende did. For like as Sathan abused y authoritie of antiquitie, to flauish errors, so doe they. True it is in deede, that the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpēt, who from the first beginning brought into the world his religion, fighting ful-but against the religion of God. Wherefore there is a distinction to bee made betwene the two antiquities. For the one antiquitie is referred to God, and the other to Sathan. The first of these antiquities is the ancientest of all antiquities, as which hath neither beginning, nor shall haue ending. Out of this most ancient antiquitie sprang the trueth of God, wherby is taught which is the true religion, for the confirmation wherof, God hath added wonderfull records, which should be



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as it were certaine euerglasting and anthorized scales of his heauenly trueth. The latter antiquity is such a one as both had beginning and shal haue end, out of which issued all superstition, and vngodlines. Either of these religions hath his furtherers, & as it were certaine Patriarkes whom the men of late yeres haue termed fathers, of whom they gloze not a little. The Papistes haue alwaies in their mouth, the Fathers, the Fathers: And in all controuersies concerning the doctrine and seruice of God, they flee to them as to their laste Anker holde. Wee also acknowledge the Fathers, howbeit farre after another manner then they doe. For wee admit those for Fathers, who hauing receiued their religion at gods hand, haue also deliuered the same faithfully to posteritie, as are the patriarkes, holy kinges, prophets, Christ himselfe, and the Apostles. These onely doe we reuerence as Fathers, and to vary from them in opinion we iudge it a falling away from saluation. Of the Fathers that folowed the times of the Apostles, wee deeme according to the rule of Ambrose. Wee iustly condemne all newe thinges which Christ hath not taught, because Christ is the way to y faithful. Therefore if we teach any other thing then Christ hath taught, let vs iudge it detestable. And according to this rule of Paules: If any man teach any other Gospell, accursed be he. But the Papistes to bleare the eyes of the simpler sort, doe tell them they must enquire of the ancient wayes, and that they must not passe the olde bounds which our Fathers and Ancesters haue stablished: which thing if it be scarce lawfull to doe in the bounds & buttels of fieldes, how much lesse shall it be deemed lawfull to be done in the boundes of religion? Surely we passe not the boundes which God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receiuing by heauenly inspiratiō, mainteyned: fro which the holy Martyrs (among whom holy Abel holdeth the first place) with inuincible courage of mind drane back the bores and wolues, & finally which the sonne of god hath stablished in his own precious bloud: but we abide within them constantly. As for the boundes which the old Serpent with his byrde hath pitched, within which is inclosed nothing but meere damnation, we make no conscience to passe them. Therefore we father the truer religion vpon God, who is called of Daniell, the auncient of dayes. Whereby it will  
appears



of Gods word.

appeare both that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Wherefore as it is most stedfast evermore: so it alwaies continueth lyke it selfe.

But which is that religion continually stedfast in it selfe: What is the effect of it: Which are the parts: Gods word, and y<sup>e</sup> signe added to the word, appointeth the true rule of Religion and service of God: for God hath alwayes been wont to utter his will to men by his word, and by some outward signe. For looke what the word putteth into mens eares to be coueied vnto the mind, y<sup>e</sup> same thing doth the signe set before the eyes to be seen, to the intent that by the as it were with windowes, a certaine light might be conueyed in vnto the soule, so as the word and the signe might be a double warrant, audible and visible, the end & drift of which is all one: Howbeit, so as the interpretation of the signe is to be fetched alwayes out of the word alone. What manner of things these be, the fyue times in which God uttered his word, and gaue signes, will shew most openly: as are the state of man before his fall: the time where in he was promised recouerie: the time of renewing the promise: the time of Moysees publike weale: and finally, the time of the performance of the promise, by exhibiting Iesus Christ our Lord. It is to be shewed by Gods word and heauenly signes, that in these fyue times the religion was one selfesame, and alwaies agreeable with it selfe in all poynts.

Before mans fall when Adam was garnished with Gods Image, God had deliuered to man both the word and the signe. The word required the knowledge of God, and obedience towarde him: It forbade man to attempt any thing against Gods prohibition vnder a threat of punishment: and it had a promise of immortallitie, which promise Adam embraced by faith. And the tree of life as a visible warrant conueyed the same by the eyes into the mind. All which things tended to this end, that Adam presenting Gods Image as it were in a glasse, should continually serue & praise God. Whereby it is manifest, that the true religion before mans fall, was the pure worshipping of God according to Gods worde, the rule whereof was the worde and the signe. The partes thereof were the acknowledging of God, beleeve of the immortallitie that was



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was promised, and obedience towards God both inward and outward. And the end thereof was to represent Gods image, and to praise and magnifie him. And in that estate was the service of God most perfect, such as it shall be after the resurrection, saving that as then it shall be much fuller, not in substance, but in degrees. This manner of serving God in such sort, as was enjoined to the first man, is required of us also after his fall. Neither is there any alteration made in the manner of worshipping: but there followed an horrible mayne in all mankind after the fall of our first parents, inso much as no man is able to performe this service to the full, no, nor to begin it, unless he have access to the tree of life, which is Jesus Christ.

Agayne, after that mankind was fallen in our first Parents, God forthwith uttered his will by word and signe: whereby is learned with what service God would be worshipped after the fall. By the worde he rebuketh the transgression of his commaundement: by the worde he made promise of the Messias, who becoming man, should pay the ransom for Adams guiltinesse, and restore to man the image of God, which he hath lost by sinning. And he added a signe to the word which was as it were a certayne visible Sermon concerning the Messias. The signe was the killing and offering up of beastes and fruites of the earth. Whereupon it followeth, that God requireth the selfesame manner of worshipping after the fall, which was before the fall, although it have not the same perfection in his degrees, which it had before the fall. For God requireth here an acknowledging of hym: he requireth an acknowledging of our owne sinne: he requireth an acknowledging of Christ, who is in steade of the tree of life that was in Paradise: he requireth faith in the Messias: he requireth obedience through faith, to the intent that by little & little Gods image may be more and more repayed in man by Christ, that is to say, that in the mind may shine assured knowledge of God: in the soule, holynesse: and in all the powers, obedience to be performed according to the precisenesse of the worde. These thyngs are briefly shewed by worde and sygne in the beginning of Genesis. For (that I may use Platoes wordes) the auncient Fathers being better than we, and dwelling nearer unto God: were better and more substantially



Substantially taught by shor̄t groundes and outward signes, then wee bee taught by long Sermons. For in olde tyme this manner of teaching was common and familiar, as well vnto Diuines as Philosophers, that whatsoeuer they had vttered in shor̄t groundes, the same thing they auouched w̄th certayne outwarde signes. As soone as man was fallen, G D vttered this grounde w̄th hys owne voyce. The Womans seed shall breake the head of the Serpent. The outwarde signe (whiche in a certayne Image purposed the same thinge) was the offering of Sacrifices commaunded too the Fathers by G D D. Therefore when Abell offered hys Sacrifices, hee hadde an eye alwayes to the firste grounde that hadde beene vttered, and in offering, hee thought of these thynges. First, by beholding the death of the Sacrifice, hee was put in mynde of the death whereunto all mankinde was fallen through sinne: Whereby no doubt but hys mynde was moued too righte greate griefe. Agayne, by looking vpon the blood of the Sacrifice, hee was put in remembraunce of the promise concerning the Messias, by whose merite and intercession hee assured hym selfe that Gods wrath was pacified according vnto the promise: whereby there grewe both comfort in his hearte, and also fayth, by which he was accepted into Gods fauour through Iesus Christ. Beeyng iustified by this Fayth onely, hee mynded true holynesse according to Gods woorde, prayling and magnifyng God for hys ryghteousnesse and mercy. And so Abell, hauing after a sorte repayred Gods Image in hym selfe, perfourmed true seruice vnto God: which seruice he afterwarde confirmed w̄th his death. For when his brother Cayn beeyng an Hypocrite, went about to wythdraw hym from acknowledging the promised seede, and from the true seruice of God, hee chose to dye rather then to consent vnto hys Brothers wycken purpose, gyuing vs to vnderstande by thys hys steadfastnesse, that hee onely woozhippeth God aright, which preferreth hys obedience towardes God, and the profession of Christ, before all things in the worlde, yea and before lyfe it selfe, than which nothing is woonte to be deerer vnto manne. By thys woorde and signe deliuered to our first Parentes after their fall, it appeareth, that the Religion after the fall, was all one with that which was before the fall. And although certayne outward circumstances were added in respect of  
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the corruption of Nature, and the promise of the repayement of it agayne: Yet the substance or ground of Gods seruice continued all one, and tended to the selfe same end, though much more imperfectly.

This pure worship of God endured in the church (which was very small) vntill the flood, that is to wit, a thousande sixe hundred and fixe and fiftie yeeres. For Cains offspring vnderstanding the promise after a fleshly maner, persecuted the true church: vsurped to themselves the title of the church: & changed the true worshipping of God into Heathenish Hypocrisie and Superstition. Whereouer, after God hadde punished this Hypocrisie and superstition and other horryble crimes, wth the flood, he deliuered the true Relygion agayne by worde and outward signe vnto Noe: not a new Religion, but euen the very selfesame that he had appointed from the begynning. Howbeit, when Taphet by Hypocrisie and superstition, and Cain by cruelty hadde put this true Relygion to flyght: It remayned onelye in the house of the Patriarch Sem. For he vnderstanding the promise and the signe thereof aright, worshipped God through Faith, and obeyed him after the same manner that Abell and Noe did. And although that Noe and Sem helde stil the same worde and outward signe that was deliuered to our fyrst fathers: Yet notwithstanding, by reason of a newe occasion there was added another newe signe. For when GOD destroyed the wycked Worlde by the flood, for theyr falling from the true and pure worshipping of God: hee promised Noe and his offspring, that he would no more destroye the Worlde by Water: Vnto this promise he added a token, namely the Raynbowe, which was a certaine remembraunce of the promise. Therefore GOD prynced a marke of his worde in the Rainbowe whiche is wonte too appeare in the Cloudes, too the intente hee might (as it were with a seale) warraunt that promise of hys to bee ratified: whereby he gaue assurance not onely that he would bee the God of Noe and hys posteritye, who had put them selues in hys tuition, and seruice: but also that he would neuer destroy the worlde any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, performe true and spiritual seruice vnto God.

Nowe followeth Abrahams age vnto the tyme of Moyse, in  
which



which age the same Religion is betaken to the Patriarches, both by Gods owne voyce, and by a newe signe. For in as muche as the wisdom that had beene in the forefathers was now decreased as there was neede of more euident woorde: so was there neede also of a more apparaunt token. Therefore was this woorde vitered vnto Abraham: In thy seede shall all kynreds of the Earth bee blessed. And the signe or token that was added, was the Circumcision of the member of generation in the male Children. Then lyke as by the woorde hee taughte and requyred the true woorthyping: so did he lyke wyse by the signe, which was the seale of the doctrine and Religion. For when hee saith, shall bee blessed in thy seede, hee conueyeth therein thre thynges most euidently. Whereof the firste is a rehearsall of the accusation of all mankynd for sinne, and falling away from G D. For in that hee promyseth blessing, hee gyueth to vnderstand that all menne sticke in curse, which curse soaked into all mankinde wyth sinne. The seconde is a rehearsall of the promise of the seede and of his benefites, which was spoken to Adam in this forme of woordes: the womans seede shall breake the Serpents heade. Whiche selfe same thing is expresse heere by a more pptye tearme of blessing. For by the terme of blessing is meante Gods fauoure, attonement, forgiveness of sinnes, and righteousnesse for Christes sake, accordinge as Paule the interpreter of Moyles expoundeth it. The thyrde thinge is a bewraying of our weaknesse, that wee can not attaine blessing by our owne power: but that wee must obtaine it by Fayth in the promised seede: Too thys Fayth of his, Abraham added obedience in his whole life, according too the Commaundement: Walke thou before mee, and bee perfecte: whiche obedience the holpe Patriarche shewed by the offeringe vpp of hys owne Sonne. For hereby it appeareth howe much he regarded hys obedyence towarde God, that hee would rather at Gods commaundement offer in sacrifice his onely begotten sonne Isaac, whom hee had begotten in his olde age, and to whom so roiall promyses were made: than too steppe backe from his obedience towarde G D. Nowe muste the signe that is added to the woorde, bosome his interpretation of the woorde. This signe therfore setteth thre thinges before our eyes: Namely that our fleshy byrth is corrupted: againe that there is a seede promised, whereby nature shall be



## A warning to the Ministers

bee repayed: and also that by the Circumcision of the flesh is signified the Circumcision of the heart, whereby is cut off ignorance of God, the filthynesse of affections, and the stubbornesse of heart: that a man may bee borne anewe, bearing the Image of God in true holynesse and righteousnesse. Beholde how fitly these thynges matche wpyth the former thynges. The forme of wordes is altered: but the meaning abydeth still. Thys varietie of the worde and signe, serueth mannes weakenesse, and remedyeth our ignorance: but it appoynteth not any newe fashon of seruing GOD, as the fleshy seede of Abraham hath surmised. For lyke as Cayns brood embracing hypocrisse, and reiecting the pure vnderstandyng of the worde and signe, persecuted Abell and the followers of hys Fayth: So the Ismaelites sticking in the letter of the Circumcision, and neglectyng the spiritual meaning of it, persecuted the true children of Abraham: whereby it came to passe, that the true worshipping remayneth wpyth very fewe. For while the Fathers sojourned in Egypt, onely the house of Ioseph did after the death of the Patriarch Iacob, hold still the true Religion, which beyng after the deceasse of Ioseph, lyttle better than quite quenched, then was Moses borne: in the fourescore peere of whose age, beyng the thre hundred and fortieth yere after the promise was made vnto Abraham, GOD renewed againe the worde of promyse, addyng thereunto manye signes: and to the intent the true Religion might be preserued, hee set vp a kingdome and a Priesthood. And although hee betooke the same worde and the same signe to Moses, which hee had betaken afore to the Patriarches: yet notwithstanding he addeth longer Sermons and more signes besides, accordyng as the state of that age required. All which thyngs dyd leuell at one mark, and deliuered vnto menne one selfe same manner of spirituall worshipping GOD. For in the wilderness (to passe ouer the burnyng bushe, and the Pillers of fire and Cloude) the Manna, the Rocke, and the brassen Serpent were set forth, as signes or Sacramentes of the doctrine and worshipping of God: which thre thyngs, signified Christ that was promised longe agoe. For the Manna accordyng too the interpretation of Paule, signified the spirituall foode, whereby menne beyng made newe by Christ, are fedde in Chrystes kyngdome. The Rocke becomened the spirituall drinke wherewpyth the beleeuers are refreshed.

The



The serpent being hanged vp, did foreshadow Christ, that should be hanged vp vpon the Altar of the crosse for the sinnes of the world, according as Christ himselfe interpreteth this signe. The looking vpon the brazen Serpent, was a figure of faith, whereby men being iustified and quickened, doo walke before God, and seeke after righteousness. But after that the people was brought into the land of promise, which was a figure of the heauenly dwelling place: there were yet moe signes, as it were visible Sermons deliuered to them, of which I will touch a few: for my purposed breuenesse will not suffer me for to goe through with them all. All their whole common weale betokened the Church: the Priesthood and Princeshood did figure Christ: who with his Priesthood pacified his fathers wrath according to the first promise, & with his soueraintie destroyeth the Diuels kingdome, sinne and death: and with his Priesthood and soueraintie together repayreth Gods Image in man, according vnto which, man was created: that being so garnished againe with Gods Image, hee might serue him in true obedience, and set forth his praises.

Manie Ceremonies were added, of which the ghostly meaning openeth the first promise, and setteth out the spirituall worshipping of God. Howbeit forasmuch as they bee manie, I will picke out a few of them (and those of the notablest) which I will expounde in fewe wordes. The furniture of the Priest, the yearely oblation of the high Priest, the Arke of Couenant, the Paschall Lambe, the sprinkling of the bloud, the washings, and the dayly offerings, hadde a singular signification of spirituall things, all which doo sweetly put vs in minde of the conditions of our Mediator, and the duetie of the Godly. The high Priest ware a plate on his forehead, and cleane garmentes. The plate of Golde, betokened Christs Godhead, and his cleane garment, betokened his manhood, howbeit pure and cleane from all sinne. The going in of the Priest once euerie yeare into the holie place, was a figure of Christ the high Priest, who with one oblation should make perfect all that were to be sanctified. This is shewed plainly in the 38. of Exod. where the Lord saith, that the Lord maye bee well pleased with him. Againe the Priestes raiment betokeneth holinesse, wherewith the Lord will haue his Priestes to bee garnished, according as Da-

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And the interpreter of Moyses expoundeth, when hee saith: Let the Priests be cloathed with Righteousnesse, and let thy Saintes leape for ioye. The Arke of couenaunt betokeneth Gods people, with whom the Lorde hath made a couenant by expresse wordes. In this Arke were the Tables of the Lawe which were couered in the Arke with Plate of Golde. Wherby was none other thing signified, than is contained in the first Promise, The Romans seed shall treade downe the Serpentes head, sauing that the outward signe expreſseth the thing more pleasauntlye. For the table of the ten commaundements is couered in the Arke with a plate of Golde, which is called the Propitiatorie: That is to saye, Christ, who is the Propitiation for our sinnes, doth in his church hide the sinnes of men, against the wrath and horrible iudgement of God. I pray you what is this else, then that the Romans seed shall tread downe the Serpents head. Thus doth Paule the interpreter of Moyses; expound this figure in the third vnto the Romanes: Wee are iustified freely by his grace, through y redemption y is in Christ Iesu, whom God hath set forth to bee a Propitiation through faith in his blood. For as the high Priest of the Hebrues was wont euery yeare once to embzeue the Propitiatorie with blood, when hee entered into the holy of all holyes. So our high Priest Iesus Christ offered himselfe once vp to his Father for the sinnes of the worlde, and found euerlasting redemption. The Paschall Lambe had also a secret meaning, wherein the first promise was paynted out as it were in liuely colours: The figure whereof, Paule openeth, when hee sayth: And Christe was offered vp our Pasceouer. And whereas this Lambe was taken out of the flocke, it signified that Christ tooke our flesh vppon him and bare the infirmities of our flesh, and that hee was tempted, as wee are in all respectes sinne excepted, to the intent he might make vs also heauenly, that are earthlye, and spirituall, which are carnall. And whereas it is sayd of the Lambe: And all the multitude of the children of Israel shall offer him vp: it is ment that Christ died not for one or two, but for the whole Church, that is to say, for the whole corporation of those that are registred in the Booke of life. The sprinkeling of the blood hath a manifest signification. For it was a token of Christs blood shed vppon the Altar of the Crosse, wherewith our consci



## Of Gods word.

consciencs being sprinkled, are cleansed from dead woorkes, according as the author of the Epistle vnto the Hebrewes expoundeth this figure after a godly manner. To the same purpose pertaineth theyr washings and dayly offerings. For these things in generall, did betoken as well that cleansing, wherewith Christ washeth and purgeth vs cleane from all iniquitie, as also the true holinesse, wherewith the beleuers are garnished: so as from henceforth they may beginne to represent Gods Image to his glorie and praise. These shadowes of the Lawe were couert interpretations of the first promise: which who so vnderstode w<sup>th</sup> Adam, Abel, Seth, Enoch, Noe, Abraham, &c., these yelded true and ghostlye seruice vnto **G D D**, not vnlke (as in the respect of the substance of the seruice) but altogether like and the very selfe same. But what is done heere? Lyke as Caines byrde vnderstode the promise carnallye, and of the signe that was added, did make a seruice or wo:shipping by it selfe: Euen so heere the most part of the Jewes, leauing the spirite, gazed vppon the letter, and determined Gods Seruice in these outwarde Ceremonies without faith: which error the Lord reproveth most sharply in the Prophet, where hee sayth: What passe I for the multitude of your Sacrifices (sayth the Lord?) And anon after: Offer me no moe Sacrifices in vaine, your incense is abomination vnto me. And straight after hee addeth the cause of this matter, when hee sayeth: Your assemblies are wicked, my soule hateth your new Moones and solempne Feastes. By these wordes God doth vs to vnderstand, that he hath not so ordained Ceremonies, as though he required them as a ghostlye wo:shippe, but that the people should enure theselues in them vnto godlines, and strengthen their faith by them, and keepe themselves more and more in the pure wo:shipping of God. Howbeit, according to mans superstitious nature, the most parte are lead alwaye by hypocrisie from the true vse of Ceremonies, and haue grounded the whole weyght of their saluation vppon the obseruation of them. Whose error, when the Prophetes that were sent did reprove, they were dyalune to punishment as blasphemous folke agaynst Gods lawe.

By these things it is manifest, y<sup>t</sup> those godly persons which liued in Moyles common weale, agreed fully both in doctrine and religi-



## A warning to the Ministers

on, with the holy Fathers, before the flood & after the flood, vnto the calling of Moyses, and from Moyses euen vnto Christ. For what is required here but acknowledgment of sinne, beleefe in Christ, inuocation, holinesse, obedience, and other vertues, which are required as parts to the reparation of Gods Image in vs: Now remaineth the last age, wherein the eternall word according to the prophecies, tooke vpon him the womans seede, that is to say, mans nature, that he might tread down the serpents head, that is to saye (as John expoundeth it) that he might destroy the workes of the Diuell.

This Christ being interpreter and fulfiller of Moyses and the prophets, did by word and outward signes, raise vp again the same seruice of God well nere falne to the ground: commanding repentance and forgiveness of sinnes to be preached, garnishing the that beleue in him with his owne righteousness: enduing them with his holy spirite: stirring vp in them newe motions agreeable vnto the Lawe and will of God: and to bee short, repairing Gods Image, according to which, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in heaven. This selfe same seruice commendeth he to his disciples, which they both taught by word, and exprest in their life. Notwithstanding, to the intent the Church might keepe this seruice continually hee deliuered them his assured word, and put as it were two outward seales to the word, namely Baptisme, and the Lords Supper. The word interpreteth & first promise more cleerly. The sacraments are as it were certaine visibler sermons, which proffer the same thing to the senses, which the word teacheth. But what is done in this case? Like as in olde time Caines brode, Chams brode, and the false Israelites corrupted the word, and by their fleshly foolishnesse patched mens dreames vpon it: so the Hypocrites fleeing from the word in this last age of the world, haue defiled the seruice of God, so long, till through the outrage of Heretikes and the tyrannie of Antichrist, the Sacraments were partly distained with mens traditions, and partly mangled, and the doctrine with the true Religion welnere againe ouerwhelmed. Notwithstanding, about a fortie yeares agoe, God raised vp a Prophet (that blessed Luther) who brought againe the auncient doctrine and Religion, which both our first fathers receiued of God, and Christ deliuered to his Disciples.

And



And that this seruice of God which our church holdeth at this daye is the true and continuall seruice of God, he shal most cleerly vnderstand which trieth it by the rule of the Patriarkes and of the Apostolike Church. But what happeneth vnto vs? Merely the same that hapned to our first fathers to the followers of Abraham, and to the Apostolike Church. For the Diuell rusheth in with all his force to destroye the Gospell, and to abolish the true seruice of God. And this doth hee the more outragiously in these our dayes, because hee knowes hee hath but a small time to execute his crueltie against Christs Church. Now what sleights this aduersarie of Christ vseth, to wipe out the sincere doctrine and true worshipping of God, the matter it selfe at this daye openly declareth. For first he hat set vp a kingdome, and that a right large one, namely of the Turkes, which openly blasphemeth the name of Christ. Againe, hee hath planted another kingdome, which men call the Popedome: which though it professeth not it selfe openly to bee against Christ, doth neuerthelesse with singular wilinesse and craft, step into Christs kingdome, marring the doctrine, defiling the sacraments: and finally ouerthrowing the true seruice of God. For the Pope hauing gotten the Primacie vnder colour of the ministerie hath brought all kinde of superstition and idolatrie into the worlde, so that since man was created, there was neuer yet a more violent and intollerable tyzannie heard of, neither was there euer any kinde of Idoll-seruice, whereby was wrought more spitefull derogation to Gods maiestie, or wherewith Christian mens minds haue bin more monstrously bewitched. And now that Satan perceyeth his sleights to bee founde out in this behalfe, he taketh no truce, but calles together the masters of mischiefe, such as are the Libertines, Anabaptistes, Seructians, Antynonians, and other: who with their foule snoutes endeauour to beraye agayne the purged doctrine and Sacraments. And when he sees hee cannot by these his practises hinder the course of the Gospell and the pure worshipping of God, he goes to it another waye, drawing asunder by inward debates, and setting together by the eares among themselues like enemies, those whom he perceiued to minde earnestly aboue others the restorment of the Church, and of true religion: Merely least by ioyning in endeuor and counsell together, they should with



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one minde goe through with this so excellent a worke. Besides this, from tyme to tyme he chalethe some out of Christes campe, who becomming forsakers of theyr order, do exceeding great harme to the Church: among whom there are that inuent new deuises, wherby too bring the pure doctrine in hatred with the weake and unskilfull. For they gather together the contrarieties in the sayings of those, whose trauell **G D D** hath vsed to the clenzyng of his Church in this last old age of the world: when as notwithstanding, they are not able to shew any true contrarietie in no part of the foundation of the doctrine & worshipping of God, howsoeuer theis Protheuses transforme themselves into a thousand shapes. By these practises of Satan we see it brought too passe, that the wilfull sorte are made more stout in their superstition: and the weaker and vnstedier sort, do for the most part giue ouer, to the greete greefe of all the godly: and vnlesse Christ make hast of his comming, it is to be feared least many will bee wrapped agayne in their foriner darkenesse. What is to be doone in this case my bretheren I beseech you? Wee must beware of Satans wyles: We must haue an eye backe to the examples of our Auncetors, Abell Abraham, the Prophets, Christ, and his apostles. Let vs accompanie our selues with them in doctrine, worshipping, and Inuocation. Let vs not be disquieted at the multitude of our enemies. Let vs not bee moued at the number of the runnagates. Let vs not be dismayed in hart, at the persecution and miseries which the godly are fayne to suffer in this world. Let vs not onely haue an eye to the lowlinesse of the church, which in this world lyeth vpon the ground despised: but also let vs haue an eye to Christ triumphing, who will in time too come rewarde those with the glory of blessed immortallitie, whom he maketh like vnto himselfe in this lyfe, so they continue stedfast to the end. Let vs beare in minde this most weyghty saying of Christes: Watch and pray, that ye enter not into temptation. That which I say to you, (sayth hee) I say to all. The world tempteth, the flesh prouoketh: the armies of Heretikes trouble: the stumbling blockes of doctrine and manners offende: the fond quarellings of proud persons verer against all these thinges the surest remedie is, too call vpon **G D D**. For it is not for nought, that Salomon sayeth: The name of the Lord is a most strong Towre: the ryghteous man shall flee



flee vnto it, and be saued. In our calling vppon God, let vs haue  
 an eye to the Prophetical and Apostolike Church, and let vs arme  
 our mindes against the Idoll gaddings of Mahomet and the Pa-  
 pistes, and against the wranglings of heretikes. Let vs often-  
 times bethinke vs vpon how sure and vnmoueable foundations the  
 continuall doctrine of the Church, and the stedfast religion of the  
 Catholike Church is grounded. Let vs bethinke vs of the hea-  
 uenly Revelations, whereby GOD himselfe reueled his will vnto  
 men when he spake to the holy Patriarkes and Prophets: which  
 will of his he hath confirmed by many wonderfull myracles both  
 in the old and newe Testament. Let vs behold the most swete con-  
 sent of Moyses, the Prophets, Christ, and the Apostles in doctrine  
 and religion. Let vs be stirred vp too the acknowledging of  
 GOD, by the example of many martyrs, who (with Abell the  
 first Martyr) confirmed y<sup>e</sup> heauenly doctrine with theyr own blood.  
 Let vs abstaine from fond disputing, by which the bond of peace  
 (which is charitie) is broken: and let vs rather applye our selues to  
 godly lyfe, thā to subtle and vnprofytable disputations, by meanes  
 of which, what euill hath rysen in the Church, it graueth mee  
 ryght sore at the hart to thinke. For although in these realmes  
 (GOD bee thanked) there bee a very great calme, and a godlye  
 agreement in all our Churches: yet notwithstanding godlynesse  
 would wee should bee sorry for the miseries of those, which at thys  
 day are afflicted through the vnseasonable strife of certaine persons,  
 wherewith the myndes of many Princes and diuers others are  
 wounded. Howbeit sith wee are not able to remedy these euills,  
 let vs flee to him who all only is able to doe all things. Praye  
 yee therefore with the whole Church of Christ, vnto the eternall  
 God the father of our Lord Iesu Christ, that he will gather to  
 himselfe a Church in this worlde, and that he will in the same  
 Church maintayne the purenesse of doctrine, and the true worship-  
 ping of him: so as wee may worship him aright, and for euermore  
 magnifye and prayse him. Pray him to governe with his spirite  
 our most meek soueraigne Lord King Fredericke the second of  
 that name, who as he hath succeeded his most holy father in y<sup>e</sup> king-  
 dome: so also is he the very right heire of his fathers vertues: and is  
 not onely a Prince that beareth special iustice and equitie: but also



## A warning to the Ministers :

a singular sauozer and patrone, or rather a most faithfull foster father of the churches and schooles. Pray to Christ that he will with his spirit rule the counsaillours and nobilitie of the realme, and the gouerners of the churches, ciuill offices, schooles and households, giuing them courage to maintain Gods glorie, true doctrine, and honest discipline, so as we may lead a peaceable and quiet life with all godlinesse and honestie. Pray for all the states of this realme, that all may knit themselues together in swete concord, and one releue another, so as the superiours may thinke that their inferiours shall be coheires with them of Gods kingdome: and the inferiours obey their superiours in the Lord, as Paul willeth the: so that all the degrees of the realme being settled in a most swete tunablenesse, we may liue peaceably and quietly. Pray against the enemies of the king and this realme. Pray Christ to repress the rage of Satan, & to graunt vnto his church teachers and shepheards agreeing in true doctrine and godlinesse, which may set forth Gods glorie by teaching aright, and by example of godly life: to the intent that at the length all of vs fully beholding the glorie of the Lord with open face, as it were in a glasse, may bee transformed into the same likeness, as it were from glorie to glorie, by the spirit of the Lord. So be it.

Now remaineth that I should saye somewhat concerning mine own purpose, namely wherefore I haue published these expositions of the Gospels vpon the Sundayes. About a fourtene yeres agoe, I vttered priuately certain short notes vpon the Sundayes Gospels to my schollers at home at my house, to the intent I might by this my small trauell, further their studies, not thinking at all to haue put them forth. But what followed the things that were endited to a few schollers, were communicated to many. And when I perceyued, that diuers sought earnestly after them: I enlarged them somewhat a five yeres agoe. And now at length the intreatance of certaine godly shepheards, compelled me to publish them and put them forth in print. Wherefore seeing that this worke is wholly ordayned for the godly Ministers of the Gospel, I thought it good (right deare brethren) to put forth this my trauell vnder your name. If ye shall reape any thing thereby, giue God the thanks, and commend mee to God with your Prayers. This one thing haue I earnestly regarded, namely to set forth purely the doctrine of the Catholicke

of Gods word.

tholike Church, which both the Uniuerſitie of *Wittenberge* mayn-  
tained a fortie yeares agoe, and yet ſtill maintaineth: And alſo  
which thoſe moſt excellent men the *Studentes* of this Uniuerſitie,  
*D. Iohn Machabeus* of the *Alpes*: *D. Peter Palladie*, *D. Iohn Se-*  
*ming*, and *D. Olaus Chryſoſtomus*, (all which doe nowe reſt in the  
*Lord*, looking for full deliuerance by the coming of the *Sunne of*  
*God*) haue taught. In this conſent ſtand we alſo, who haue ſucce-  
ded them in office in this Schoole: and we pray God hartely, that  
we may liue and dye in this conſent. For we doe not doubt but  
that this is the continuall conſent of Gods Church, as wee  
haue ſufficiently ſhewed before. I beſeech God the Father  
of our *Lord* *Jeſus Chriſt* to knit vs together with his  
ſpirite, that we may be at vnitie in him. Fare ye  
well: and God ſend ye good lucke in Chriſt.

At *Hafnie* the xxx. of *March*. The  
yeare ſince Chriſt was borne.

1561.



The first Sunday in aduent.

The Gospell. Mat.xxj.



AND WHEN THEY DREW  
nigh vnto Ierusalem, and were come vn-  
to Bethphage vnto mount Olyuete,  
then sent IESVS twoo of his Disciples,  
saying vnto them: Go into the towne that  
lyeth ouer against you, and anon yee shall  
finde an Ass bound, and her Colte with  
her, loose them and bring them vnto me.  
And if anie man saie ought vnto you, saie  
yee the Lorde hath neede of them, and straight way he will let  
them go. All this was done, that it might be fulfilled which was  
spoken by the Prophet, saying: Tell ye the daughter of Syon:  
beholde thy King commeth vnto thee meeke, sitting vpon an  
Ass and a Colte, the foale of an Ass vsed vnto the yoake. The  
Disciples went and did as IESVS commaunded them, and  
brought the Ass and the Colte, and put on their cloathes, and  
set him thereon. And manie of the people spred their garments  
in the way. Other cut downe braunches from the trees, and  
strawed them in the waye. Moreouer the people that went be-  
fore, and they also that came after, cryed, saying: *Hosanna* to  
the sonne of Dauid: Blessed is he that commeth in the name of  
the Lord: *Hosanna* in the highest.

The exposition of the Text.



As much as this Feast of Aduent, or of the  
comming of our Lorde, is the first of all in or-  
der, which is solemnized in the Church: it is ne-  
cessarie that we be put in minde what things are  
to be considered in euerie seuerall Feast, least ey-  
ther with the wicked and Heathenish worlde we  
abuse

## The first Sunday in Aduent.

abuse them to the dishonour of God: or else solemnise them with lesse deuotion than it becometh vs, not without the offence of many. In generall, there are three thinges too bee considered in euery feast. The storie, which is the foundation of the feast: the benefite, wherof the storie maketh mention: and the true and lawfull vse of the feast. For as the story instructeth the mind: So the benefite of God (the remembrance wherof the storie stablisheth) doth nourish and strengthen Faith. Out of which faith issueth thankfullnesse, which prayseth God for the benefite receiued, with mind, with voyce, with confession and with behauior: In which thankfullnesse the true vse of the feast is to be seene. These three things are to be applyed vnto all feastes. Wherfore in as much as this feast is instituted concerning the coming of our Lord, the storie of his coming, which pertaineth to the Conception, birth, doctrine, and doings of Christ, (which are the chiefe Articles of our beleefe) is to be learned. The benefite of God, (which is to saue the lost sheepe by the sacrifice propitiatorie,) is to be recorded in remembrance. With the first, the mind is to be instructed, & with this latter, Faith is to be cherished and strengthened: to the intent that therupon may spring thankfulness of mind, wherby we both with mind, voice, confession & behauior, set out the glory of God, who vouchsafed to giue his sonne for vs. Now to the intent this present feast may become the more behouefull, both to the glory of God, and to the instruction of our selues: I will intreate of three places in order, which are these.

- 1 Of the coming of the Lord.
- 2 The description of Christ our king, and of his kingdome.
- 3 Of the Citizens of this king, of theyr dutie, and in conclusion of the true vse, and healthfull meditation of the Lordes coming.

### ¶ Of the first.

**T**he intent wee may the better & certeinlier be instructed of the coming of our Lord Iesus Christ, to the prayse of god & the healthfull edifying of our selues: Let vs with Sainct Bernard propound



## The first Sunday in Advent.

pound five circumstances to be weyed in it, which are these. **Who** he is that commeth: **from** whence: **whether**: **to** what purpose: **when**: and **what** way.

1 **He** that commeth is (according to the testimonie of Gabriel) the sonne of the highest, equall to the most high father in true Godhead. **Whereby** we may learne howe great is his maiestie, dignitie and power. **He** that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the Oracles of the Prophets, and the testimonies of the Apostles: lesse than the Father as touching his very manhode. **Whereby** we maye learne, with what societie of nature he is allyed vnto vs, so as we need not to bee afraide to come vnto him. **It** is **Christ** then that commeth: who is both verie God and verie man: being one person in two natures: who is both able to saue because he is God, and will saue, because he hath taken our nature vpon him, that he might be made a sacrifice for vs.

2 **From** whence commeth he? he commeth from heauen, hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also he commeth in the virgins wombe, conceived by the working of the holye Ghost. Hee is nourished with the virgins bloud: hee is borne: he is brought vp: hee is circumcised.

3 **Whether** commeth hee? Hee commeth into the worlde, which was made by him. He commeth into his owne, and his owne receyued him not. He came into the lower partes of the earth. And out of all doubt, this is that great mysterie whereof the Apostle speaketh 1. Tim. 3. God was shewed openly in the flesh, iustified in the spirit, beholden of the Angells, preached vnto the Gentiles, belieued vpon in the world, and receiued vp into glorie.

4 **To** what purpose came hee? The causes of the Lordes coming into the world, the voyce of God foretelleth: the Types prefigurate: the sayings of the Prophets proclaime: the wordes and workes of the Lord being come, doe proue: the writings and Preachings of the Apostles witnesse: and the ioyfull congregation of all Saints confesseth.

God said to the Serpent, Gen. 3. The seede of the woman shall tread



## The first Sunday in Aduent.

tread downe thy head. Which text the Apostle expounding, saith: Christ appeared to destroy the workes of the diuell. The same God did oftentimes beate the meaning of this saying into the holy Fathers heades, and speciallye into Abrahams, saying: In thy seed shall all Nations be blessed. By these things then it is to be understood, that Christ came for two causes. The first is, to destroye the workes of the diuell: & the other, to bring the blessing vpon the children of Abraham, that is to say, vpon all y<sup>e</sup> shall receiue Christ by faith as Abraham did. For when Adam had by his fall yeldded himselfe and all his offspring bondslaves vnder the tyrannie of Satan, and cast them into deserued curse: the righteousnes of God required, y<sup>e</sup> either we would suffer due deserued punishment, or else that some of mankinde should satisfie Gods iustice. Now forasmuch as no meane power was able to vanquish the diuell, and pacifie Gods wrath: the Sonne of God cometh forth of his secret dwelling place: he cometh into the world: hee becomes man: hee taketh our case vpon him: he ouerthroweth the kingdome of the diuell & pacifieth his fathers wrath, being made vnto vs both our Sacrifice and our Priest.

This selfe same thing doe many types figurate: as the sacrifices of the Fathers, the Paschall Lamb, the sprinkling of the red cowes blood vpon the people, and moreover the Arke of couenant, and all the Aaronicall sacrifice, with all the rites and ceremonies thereof.

Innumerable sayings of the Prophets doe declare these selfe same causes of the Lordes coming with agreeable consent: as Esay. 53. He suffered our diseases, and bare our sorowes in deede, hee was wounded for our transgressions, and was torne for our iniquities. The Lord did take vpon him the iniquities of vs all. Manie such testimonies as these, are in the Prophets, which for breefenesse sake I omit.

The words and workes of Christ at his coming, doe proue the same thing: Come vnto me (saith he) all yee that labour, & are heauie loadē, and I will refresh you. Also, He that beleueth in me shall not perish, but haue life euermore. Also, For these doe I sanctifie my selfe, that is to say, I offer my selfe a sacrifice to God the father, for the purging of their sinnes. Which thing, not onely the great number of miracles that he did, & by which he destroyed the workes  
of



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of the diuell, doe assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to number? Paule saith, He dyed for our sinnes, and rose againe for our iustification. The same man writeth thus: Him that knewe no sinne, hee made sinne, to the intent that we might be made the righteousness of God in him. Iohn Baptist cryeth out: Beholde the Lambe of God, that taketh away the sinnes of the world. Iohn the Apostle: Jesus Christ clenseth vs fro all our iniquitie. The same Apostle making a bræfe summe of Christs benefits, writeth: Christ appeared to destroy the diuels workes.

Finally the whole Church of Christ ioyfully through Christs Spirit confesseth these selfe same causes of Christs coming, singing thus: Thou taking vpon thee to deliuer man, didst not abhorre the virgins wombe. Thou, when thou haddest ouercome the sharpnes of death, didst set open the kingdome of heauen to all beleeuers.

Now if ye demaund the time of his coming, the Apostle Paule answereth: After that the fulnes of time was come, God sent out his sonne bozn of womā, bound vnder y law, to the intent he should redeeme them that were guiltie of the law, that we might receiue the adoption of children. He came therefore neither later nor slowlier than he ought to come. Concerning this time of the Lordes coming, the prophets Iacob and Daniel spake before. Of which thing more shall be spoken in the day of the Lords birth.

One thing more is yet behind: namely the way by which he cometh. This also is to be sought out diligently, that we maye meete him rightly. Therefore like as to our saluation he came once in the flesh visibler, so to saue each mans soule, wheresoeuer his worde is thought vpo, read, or preached, he cometh daily in spirit and inuisible: yea rather he is ther alwaies present according to his promise: I will be with you vnto the end of the world. And then againe shall he appeare visibler to iudge the quick and the dead, to the intent that they which hertofore held scoone to take him for their phisition and sauour shall then feele him a most iust iudge and punisher of their wickednesse. Of which coming we shal heare more the next Sunday and thus much briezly concerning the coming of the Lorde.

IOF

The first Sunday in Aduent.

Of the second.

**T**he second place which the text of the Gospell containeth, importeth the description of Christ our king and of his kingdom. Which description is confirmed by the testimonie of Zachary, which the Euangelist alleageth: that we may vnderstand, how this pompe was not instituted rashly, but foresheued long before, according to the will of God, and the secreete counsell of the Trinitie.

For this pompe teacheth vs many things, of the state of Christ our king, and of his kingdome. First this pompe of Christs riding into Hierusalem, maketh a difference betwene Christ our king and the kings of the world, and sheweth the diuersitie of their kingdomes.

For this base pompe doth sufficiently argue, that neither Christ is a worldly king, nor the administration of his kingdome worldly.

For worldly kings (to the intent they may be counted honorable of their people) are gorgeouslye apparailed. In likewise the administration of worldly kingdomes requireth gorgeoussnes and a sumptuous furniture. Secondly this storie teacheth, that vnder this base pompe lieth hid a certaine almightinesse and Godhead. For when he saith, Loe ye and bring vnto me: and againe, The Lorde hath need of them: and also, He shall by and by let them goe: Christ our king giueth vs to vnderstand, that by his heauenly power he is able to bring to passe what he listeth: yea, and that he hath the harts and wills of men in his hand.

Wherefore although the kingdome of Christ seem despiseable in this world: yet notwithstanding if a man looke vpon the power and diuinitie of the king, nothing is more stately, nothing is more mighty, nothing finally is more glorious, than it.

Moreouer the Prophecie of the Prophet containeth three things. First an exhortation to the Church, at that time cast down & vtterly vnder fote. Be glad (saith he) and leape for ioy thou daughter of Syon. Whereby we are taught, that the Gospell pertaineth to them, that are cast downe and vnder fote, and altogether broken in spirit. Secondly this prophecie containeth a commaundement from God, that we should do homage to this king, like as the second Psalm exhorteth where it sayth, Kisse the sunne. Thirdly this prophecie containeth a description of the person of Christ: namely that he is the  
king



### The first Sunday in Aduent.

king that was promised to the Church. Behold (saith he) thy king cometh. As if he should haue said, heere is at length that king that was promised thee, of who are written so many testimonies, which shall restore the kingdome of God, that the diuell hath inuaded and destroyed through sinns. Wee saith, that this king is gentle and meeke, to the intent we should not shun him as a cruell tirant, but rather come vnto him with full confidence, and demaund of him the saluation promised. And whereas he setteth him forth poore, that is to be referred to the state of this present life. Whose will it was to be poore for this purpose, that he might with his spirite, enrich vs that are poore, and make vs blessed for ever.

#### *Of the third.*

**T**he Citizens of this King are described vnder the persons of Chyistes disciples, and of the people, whose example wee must followe, if wee will be reckoned among the Citizens of Chyistes kingdome. First therefore, let vs with Chyistes disciples bring the Assse vnto him. That is to say, let vs to who the ministration of the word is committed, doe all things that are appointed vs to the glorie of Chyist, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Assse: which thing wee shall then rightly doe, when we employ all our power and abilities to the preservation of the Ministerie. Also wee must cut downe boughes from the trees, & cast them before Chyist, that is to say, we must preach Chyist, and acknowledge him to be the eternall king, whose kingdome we shall wish to flourish for ever like the Palme tree, that it may not sinke down vnder the burthens of the miseries of this world. Wee must crye Hosanna, that is to saye, wee must call vpon him with faith, and confesse him to be our King, assuring our selues that his kingdome is blessed in the highest. And heer vpon we may briefly gather, what is the right vse and helthfull meditation of this feast, concerning the helthfull coming of Chyist. The first vse therefore is, to endeavour that this king may come vnto vs. And how shall that be brought to passe? He is called to vs by true repentance, kept by substanciall faith, and delighted by pure woꝛshipping. The second is, to put vs in minde of thankfulness that  
we



## The second Sunday in Aduent,

We glorie him with heart, voyce, confession and behauiour. Who for our sakes came vnto vs: who being made man, gaue himselfe for our sinnes, to deliuer vs out of this present euill worlde, according to the will of God our Father, to whome bee glorie for ever and euer. Amen.

## The second Sunday in Aduent.

The Gospell. Luke. xxj.



Here shall be Signes in the Sunne, and in the Moone, and in the Starres: and in the earth: the people shall bee at their wittes ende, thorow despaire. The Sea and the water shall roare, and mens heartes shall faile them for feare, and for looking after those things which shall come on the earth. For the powers of Heauen shall mooue. And then shal they see the Sonne of man come in a cloud, with power and great glorie. When these things begin to come to passe, then looke vp, and lifte vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Beholde the Figge tree, and all other trees: when they shoote forth their buds, ye see and knowe of your owne selues, that Summer then is nigh at hand. So likewise yee also (when yee see these thinges come to passe) bee sure that the Kingdome of God is nigh. Verely I say vnto you: this generation shall not passe till all bee fulfilled. Heauen and earth shall passe, but my words shall not passe. Take heed vnto your selues therefore, least at any time your heartes be ouercome with surfeiting and dronkenesse, and cares of this life, & that that day come on you vnwares: For as a snare shal it come on al the that sit on the face of the whole earth. Watch therefore continually and pray, that ye may obtaine grace to fly all this that shall come, and that ye may stand before the Sonne of man.

B.

The



The second Sunday in Aduent.

The exposition of the text.

**L**ike as the last Sunday the Church celebrated the remembrance of Christes comming in the flesh: so this lesson of the Gospell entreateth of his seconde comming, and belongeth to that article of our faith, wherein we confesse with hart and mouth, that the same Lord which came heretofore to be a mediator and sauour of the that beleue in him, shal come hereafter to iudge y quick & the dead: that they which in this life haue receiued Christ, and acknowledged him to be their Sauour, should be rayled again in their bodies, and be rewarded with euerlasting life: and that those which haue despised him, in following their owne affections to the dishonour of God, should be punished euerlastingly with deserved torments. Of this Euangelicall lesson, let there be made three places.

- 1 Of Christes comming to iudgement.
- 2 The vse and fruite of the forewarning of the same comming.
- 3 Christes exhortation to his disciples, that they should be ready without let.

*Of the first.*

**O**ccasion of this Sermon concerning Christes comming, arose vpon the talke betweene Christ and his Disciples in y Temple of Ierusalem. For when the Disciples woondred at the sumptuousnesse of the Temple: the Lord himselfe answered, that the time would come, it should be so wasted one day, that one stone should not be left vpon another. His disciples hearing this, demanded of him the time. To whom he answering, declared the tokens that should goe before the destruction of Hierusalem, strengthening them, least they should be discouraged in their mindes, for the evils that were at hand. Hereupon taking occasion, hee passeth vnto the vniuersall and last iudgement, and reckneth by the signes that shal goe before it.

Nowbeit, to the intent all things may become the clarer vnto vs, first we wil examine five circumstances, which the text comprehendeth. And afterward we will describe the iudgement it selfe according to the scriptures.

The



The first of the circumstances therefore, is concerning the time. For he sheweth the time by signes, and confirmeth the same by comparison. And there are many kindes of signes which goe before the coming of the Lord vnto iudgement.

The first signe is seene in the Sunne and the Moone, and the Starres: which what manner of one it shal be, Marke in his ryg. Chapter uttereth in these wordes: The Sunne shalbe darkned, that is to say, there shall be many Eclipses of the Sunne. And the Moone shall not yelde forth her light, namely while she also suffreth eclipse. And the Starres shall fall from heauen, that is to witte, shall seeme to fall. That many of this kind of signes are already past, our present age beareth witnesse. For there neuer hapned so many Eclipses, either of the Sunne or of the Moone.

The second signe of the iudgement at hand, is the perplexitie of people through despaire: the meaning whereof is (as Matthew and Marke interprete it:) that nation shal rise against nation, and kingdome against kingdome, and no place shalbe free from warres. And doe not these dayes testifie the world to be full of such signes?

The third kind of signes, are of the Sea, of flouds, of the aire, of tempestes, of horrible tumultes, and of certaine vnaccustomed and vehement windes. And hath not our age seene very many signes of this sort?

The fourth kind of signes issueth out of the second & third, which is a pining away for feare, and for looking after those thinges that shall come vpon the whole world.

The fifth sort is: that the powers of heauen shalbe moued; that is to say, there shalbe vntwented sights in heauen, and earthquakes in the earth. To be short, both heauen and earth shall (after a sorte) resemble the countenance of the angrie iudge, that sinners being moued by these tokens of Gods wrath, should repent and turne vnto the Lord.

These signes doth the Lord apply in this wise to the last iudgement. Behold the fig tree, and all other trees: when they haue shot forth their buddes, ye seeing it, do knowe of your selues, that Summer is nie at hand: So likewise when ye see these thinges come to passe, vnderstand ye that the kingdome of God is nie. For these signes out of all creatures which are caried vp & down, shalbe as it

B. y,

were



## The second Sunday in Aduent.

were messengers, by whose mouth such men shalbe summoned to appeare at the dreadful iudgement seat, as running at rypot here in this worlde, haue neglected their owne saluation, and like drunken men haue despised Christ, the author of saluation.

Besides these five sortes of signes, whereof the text maketh mention, there are others also: Matth. 24. Marke, 13. 2. Thessal. 2. Daniel 2. and 7. Apoc. 17. all which are as it were certaine visible sermons of repentance, by which God forewarneth men to flee to his Sonne our Lord Jesus Christ, in whom onely is saluation.

The second circumstance is, that he which is the Sonne of God, and man, Jesus Christ, shalbe a Iudge. Wherein both the goodly and vngodly haue to learne. The goodly, to knowe that he shall be their iudge, who had promised eternall life to al that beleeue in him, adding an oth: Verely I say vnto you, al that beleeue in mee, shall not perish, but haue life euermore. This promise confirmed with an oth, cannot by any meanes faile. And the vngodly haue to learn, either to repent and forsake the rable of the wicked, and so to enioy their saluation purchased by Christ: or els to remember that hee whome they haue refused to be their Saniour, shall adiudge them to endlesse paines: that then at leastwise, they may (to their great miserie) learne, how horrible a thing it is, to fall into the handes of the liuing God.

The third circumstance is, that he shal come in the cloudes, glorious and terrible, not a seruant as before, but a Lorde: not to bee iudged, but to iudge: not now to allure men to repentance, but to punish vnrepentant persons with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that hee shal come mightie, with power and great glory: whereby it is to be learned, that he can both damne the rebellious, and is able to rewarde the beleeuers with eternall life.

The fifth circumstance expresseth the causes of Christs coming vnto iudgement, so farre forth as it perteyneth to the goodly. Your redemption is at hand. By which saying, like as Christ sheweth that his Church shal not be well at ease in this worlde (for before that day, it cannot be deliuered from the banitie of the worlde) so he

doth

both to vnderstand, that the accomplishment of Christes benefits towards his Church, is the full deliuerance from all evils: wherewith is ioyned the perfect fruition of the eternall God, with euerlasting ioy. These thinges therfore pertain to the comfort of the godly. But as touching the vngodly, this day of the Lords comming, shall be a day of wrath & sorrow, and not of deliuerance: a day of myse and darkenesse, and not of light: a day of mourning, and not of mirth: a day of destruction, and not of saluation.

And the manner of the iudgement is described in the 25. Chap. of Mathew, by these wordes: When the sonne of man shall come in his maiestie, and all the Angels with him: then shall he sitte vpon the throne of maiestie, and all nations shall be gathered together before him, and he shall separate them asunder, as a shepheard putteth his sheepe aside from the Goats, and shall set the sheepe on his right hand, and the Goats on his left. Then shall the king say to them on his right hand: Come ye blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry, and yee gaue me to eate. &c. And vnto them on his left hand he shall say: Away from me ye cursed, into euerlasting fire, which is prepared for the diuell and his Angels. For I was hungry, and yee gaue me no meate. &c. And so the vngodly shall goe into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalip. 20. Chap. Hee shall sitte vpon a great white throne, at whose looke the heauen and earth shall flee away, and the dead both great and small shall stand in the sight of his throne, and then shall be opened the booke of life, & the bookes of consciences, and they shall be iudged by those thinges that are written in those bookes, according to their workes. They that haue doone good, shall goe into euerlasting life: and they that haue done euill, into euerlasting fire.

Now in the sentence of iudgement, two thinges are to be considered. On Gods behalfe, blessing: on mens behalfe, good workes. When he saith, come ye blessed of my Father, he meaneth that they are freely saued through Iesus Christ, whom they haue receiued by Faith. For in Christ onely are men blessed, receiued into Gods fauour, and freely iustified. But when he calleth forth to good workes, & Lord doth it, not for that they are causes of saluation, but for other



The ii. Sunday in Aduent.

respectes. Namely, for that they are witnesses of true faith, and the feare of God: and moreover, that by setting before them a recōpence of the miseries which they abide in this life, he may the more stirre them vp to godly and holy conuersation.

*¶ Of the second.*

**W**hy Christ forewarned his Disciples of his coming to iudgement, he declareth whē he saith: When these things begin to come to passe, looke vp, and lift vp your heads. &c. All these thinges will put vs in minde of a certaine continuall repentance in this life. But what do wee? wee see the last day ready to light in our neckes, and yet neuertheless we delay to repent, and feede our owne fantasies. What doe noble men? What doe Princes? What doe learned men? What doe vnlearned men? What doe townesmen? What doe countrey folke? and to be short, what doe (in maner) all men? What is he that earnestly mindeth this forewarning of Christ? We make more account of a farme in the countrey then of the kingdome of God. Yea rather who is he that preferreth not the commodities of this life (be they neuer so slender) before the health of his soule?

*¶ Of the third.*

**B**ecause Christ foresaw with what evils the world should overflow about the time of his coming, he framed an exhortatiō, partly to the intēt they should eschue the things which at that time should exclude the greatest part of the world from the promised salvation: and chiefly to the intent they should shew them selues stout souldiers, to fight with watching and prayer against this world, vnder the standard of onely Iesus Christ. And to the intent they may be the readier vnto both, hee alleageeth reasons to perswade them. For he both tels them that that day shall come vpon the sodaine: and also declareth plainly, that by this meanes they shalbe quite rid from all evils, and be set in the presence of the sonne of God.

Therefore he saith: Take heede to your selues, that your hearts be not at any time overlodē with surfeiting & dronkenness, & the cares of this

of this world. These then are the things that are to be eschued, that is to say: surfetting, drunkenesse, and the care of this world: namely vngodly & heathnisch care, which quencheth the faith of Christ. In as much as it is most manifest, that al estates of the world are wapp-  
ped and sharled in these euils: so much y more ought this exhortati-  
on of Christ to be in our sight, least we perish being deceiued with  
the euil trades of this world.

Furthermore, whereas the Lord addeth: Watch ye continually  
in prayer, he teacheth with what things it behoueth those to be oc-  
cupied, that couet to escape the euils that are to come. In that sense  
he requireth the shunning of euil things, and the earnest following  
of good things. Both these the Apostle ioyneth together in his Epi-  
stle vnto Titus, wytyng: Renouncing all vngodlines and worldly  
lustes, let vs liue soberly, vprightly, and godly in the world, looking  
for the blessed hope, and the coming of the glory of the great God,  
to whom be praise, souerainty, & glory, world without end, Amen.

### The thirde Sunday in Aduent.

The Gospel. Luke 11.



When Iohn being in prison heard the workes of  
Christ, he sent two of his disciples, and said vn-  
to him: Art thou he that shalt come, or do we  
looke for another? Iesus answered and said vn-  
to them: Go and shew Iohn againe, what yee  
haue heard and seene. The blind receiue their  
fight, the lame walk, the lepers are censed, &  
the deaf heare, the dead are raised vp, and the poore receiue the  
glad tidings of the gospel, & happy is he that is not offended by  
me. And as they departed, Iesus began to say vnto the people  
concerning Iohn: What went ye out into the wildernes to see?  
A reede that is shaken with the wind? or what wet ye out for to  
see? A man clothed in soft raiment? behold, they that weare softe  
clothing, are in kings houses. But what went ye out for to see?  
A Prophet: verely I say vnto you more then a Prophet. For this  
is he of whom it is written: Behold, I send my messenger before  
thy face, which shal prepare thy way before thee.



The iii. Sunday in Aduent.

The exposition of the Text.

**T**his Gospell describeth vnto vs the kingdome of Christ, and painteth it out in his proper colours: so much at leastwise as pertaineth to the outward appearance thereof, which is seene with outward eyes. For if ye regard his secrete power with the eyes of faith, it is a most bright and a most glorious thing. In this place therefore is intreated onely of his outward shape. The forerunner lyeth in prison. Whereby we are warned, that Christes kingdome is put vnder the crosse. The Disciples being in doubt, are sent forth: howbeit vnto Christ onely. Christ the king himselfe is conuersant among the poore, the blinde, the deafe, and the leapers. These are healed, and receiue the glad tidings of saluation, which things the mightie, noble, and wise men of the world despise. In fewe words, as this Gospell painteth out the kingdome of Christ: so it confirmeth the ministerie of John, and by assured arguments proueth, that Christ is the true Messias, that was promised to the fathers. Notwithstanding, for more plentifull doctrines sake, let this Gospell be distributed into foure partes, which are these.

- 1 As shewed both the lot and office of the Ministers of the word.
- 2 The question of John.
- 3 The answer of Christ.
- 4 The commendation and praise of John.

*Of the first.*

**A**nd when Iohn being in prison, hearde the woorkes of Christ, he sent two of his Disciples vnto him. Iohn being bound in giues, teacheth by his own example what is the lot of the Ministers of the word. And the same Iohn by sending his disciples vnto Christ, sheweth the true duetie of the Ministers of the words. I will therefore speake of either of them in order, and first of their state in this life.

Iohn exhorteth men to repentance, and findeth fault with their wickednesse. And what hapneth to him for it: that doth the story tell Mat. 14. for there it is shewed, that because Iohn reproveth Herode,  
and

and told him it was not lawfull for him to haue his brothers wife, he was cast in prison, & at length lost his head. This reward receyued the holy Baptist at the vngodly tyrants hand. For as a Surgeon if he touch the wound of a mad man, and go about to cure it, can looke for none other thing, but that the mad man should fall vpon him, and render euill for good: euen so if the minister of Gods worde reprove the sinne of any vngodly man (and especially of any tyrant) to the intent hee should repent and be healed of the wound of sinne: let him looke for none other then threates, reuilinges, & death. How true this is, not onely Johns example teacheth, but also the story of the whole Church, and the story both of the olde and newe Testament. For this, haue so many bene famous through martyrdome: For this, haue so many Prophets bene put to death: For this, were the Apostles persecuted: For this was Paul murdered, Peter crucified, and diuers others diuersly tormented: which thinges doe put vs in mind of the lot of the saintes in this life. But happy is that Crosse, which Christ auoucheth to be noble. Blessed is that Crosse, which is the way to true and euerlasting victory by Christ Iesus.

And therefore the ministers of the Gospell must not bee slack in their duety because of persecutiō: but being stirred vp by the example of John, they must doo their duetie manfully, which consisteth chiefly in these points: First, let them preach Christ, and shew the Lambe that taketh away the sinnes of the world. Then let them rebuke sinne. For they are the instruments of the holy Ghost, who by them reproveth the world of sinne, as we see in John. Thirdly, let them beautifie their ministry by their holy & godly life. Fourthly, let them despise the threatnings of the world as John did, putting themselves in a readinesse to suffer any torments, rather then to seeme slacke in their office. Fifthly, if it happen them to be cast into prison, and to be put to torture for performing their duetie accordingly, what shall they then doe? Shall they deny Christ? in no wise. But they shal send their Disciples vnto Christ: not fearing them that can do no more but kill the body: but him rather, who as he can destroy both body and soule, so also can hee saue them both. Thus much is spoken briesly concerning the first place.



The third Sunday in Aduent.

*Of the second.*

**A**Rt thou he that shalt come, or doe we looke for another? The error of Johns Disciples concerning the Messias, gaue occasion of this message and demaund. For they being partly offended at the outward appearance of Christ, (as it appeareth by the Lordes answer) and partly being beguyled through affectiō to their master, mistooke John to haue bene the Messias. John to the intent to rid his disciples of this error, sendeth them to Christ, to enquire of him whether he were the very Messias, or whether some other were stil to be looked for: that by this meantes they might both by wordes and deedes of Christ himselfe, be more fully instructed concerning Christ, that he was the true Messias, and not John. John then sendeth not his Disciples to Christ, for that he himselfe doubted of Christ: but to procure the saluation of his doubting disciples. Let vs therefore learne of John, to haue a lowly opinion of our selues, that we take not any thing vpon vs arrogantly. And let vs learne of his Disciples, to performe obedience to our superiours: and specially to them that by word and life do send vs the right way to Christ.

*Of the third.*

**B**Ut what answereth Christ? Goe and beare Iohn woorde what ye heare and see. The blinde see, the lame walke, the lepers are censed, the deafe heare, the dead rise againe, the pore receiue the glad tidings of the Gospel, and blessed is he that is not offended at me.

This answer conteyneth foure things: signes vndoubtedly shewing the true Messias: the image of the Church in this life: to whome the Gospel pertaineth: and an admonition that no man shoulde bee offended at the outward appearance of Christ and his Church.

The profe that Iesus himselfe is the very Messias, is this: Who seer by his owne power, giueth sight to the blinde: to the criples, ablenesse to goe vpright: to the lepers, health: to the deaf, hearing: to the dead, life: and preacheth the glad tidings of the Gospel to the  
pore



poore, (that is to say, to the consciences that are broken and sorrowfull with the feeling of sin:) He out of all doubt is the true Messias. For Elay prophesieth of the Messias in these words: We weak harted, be of good comfort, feare not. Behold your God shal bring a discharge of vengeance. God himselfe shal come and saue vs: Whereby shall we know him? The Prophet answereth: Then shall the eyes of the blinde be opened: and the eares of the deafe shal heare: and the lambe shal leape as a Hart: and the tongues of many shalbe loosened. And the same Prophet saith: The spirit of the Lord is vpon me, because he hath anointed me to preach glad tidings to the poore, that I should remedie them that are broken in hart, and preach libertie to prisoners, and let them out, that are shut vp. In as much then as ye see me (according to the foresayings of the Prophetes) performe these things by mine owne power: why do ye not acknowledge me to be the Messias? And so Christ by this demonstration proueth himselfe to be the true Messias, and teacheth that it is his office to giue aide to the miserable and afflicted.

Furthermore, the image of the Church and kingdome of Christ, is scene here to be despised before the world. The hearers of Christ, are, the poore, the sick, and the despised in the sight of the world: vnto these doth Christ preach the way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sinne, and bringeth spirituall gladnes to their hartes: which thing they feele in very deede, which in true inuocation do heare the voice of the Gospell.

Where he saith that the poore receiue the glad tidings of the Gospell, he sheweth to whome the Gospell belongeth: namely to the poore, that is to say, to the broken in hart for the filthynesse of their sinnes. Whereupon it is saide in the Psaline. A sacrifice to God is a troubled spirit: a contrite and humbled hart, O God, shalt thou not despise. And another Psalme: Which healeth them that be of a broken hart. And Elay the 57. God dwelleth with the broken & lowly spirit, to quicken the spirit of the lowly, and to quicken the hart of the broken. The Gospell then pertaineth onely to such. as feeling their own sinnes, are sorry for them, and are afraide of Gods iudgement, and cast away purpose of sinning any more. The gospell therefore is a ioyfull tidings of the word and the holy Ghost, which be-



The iii, Sunday in Aduent.

longeth vnto them onely that repent and beleue the Gospel, receiue remission of their sinnes, are indued with the righteousness of Christ, which being imputed to them for their owne, they appeare as righteous in the sight of God, are indued with the holy Ghost, & being now made a new creature in Christ, begin to obey Christ through faith, and endeavour dayly to abound in all knowledge and vnderstanding. Philip. i.

The Lords admonishment, Blessed is he that is not offended at me, giueth an inkling here, first, that Johns Disciples were offended at the person of Christ: secondly, it warneth all men in general, not to be offended at the outward appearance of Christs kingdom: so as they should either not receiue the Gospel at all, or els hauing receiued it, should reiect it: after which sort many are in all times offended: *Cicero* in his time was so offended at the bondage of Gods people, that he would not receiue the doctrine of the Church. *Euergie* citie (saith he to *Lelius*) hath his peculiar religion, and we haue ours. Though *Hierusalem* were in prosperitie, and that the *Iewes* were in quietnes: yet notwithstanding should wee for the glory of our Empire, the maiestie of our name, and the traditions and customes of our auncestors, hold scozne of the superstitions of their religion: and now much moze, because that nation hath shewed what good wil it beareth to our Empire, by warres, and how deere it is to the Gods immortall, in that it is subdued and let out to farme. &c.

These foure thinges doo the Papistes also boast off at this day, Glory, maiestie of name, traditions of Elders, and Lordship. But Christ in this place biddeth vs take heede, that we suffer not our selues to be deceiued with such ghosts: but rather that wee should ioyne our selues with the little and despised flock, which heareth the voice of the shepheard Christ. For it is moze wisdom to enter into the Arke with *Noe* and a few other, and to be saued from the danger of the floud, then with the greatest and most flourishing part of the world to perish. It is better to reioyce with *Lazarus* full of billes in *Abrahams* bosome, then with the rich glutton to bee punished with the torments of hell.

Of

**A**s they departed Iesus began to speake to the people concerning Iohn. What went ye out into the wildernesse to see? &c. This commendation of Iohn serueth to this ende, that the people should highly esteeme the ministerie of Iohn, and beleue his voyce, as that which was heavenly. And Christ in this commendation, ioyneth together all the things that become a right Apostle, and he prayseth him for foure vertues: first for constancie, for he compareth him to an immouable rock, which is not shaken of the windes as a reede. Went yee out to see a reede shaken with the winde? as if he should haue said, Iohn is no such man: but rather like a firme rocke, which yeldeth to no tempestes nor waues. The true preachers of the gospel therfore, must neither for feare of men, nor for fauour, swerue from the truth: Which thing (alas for sorow) too many doe now adaies.

Secondly, he commendeth Iohn for his kinde of life, that is for wit, for that he liued not a nice life, as the flattering courtiers: nor sought estimation, as they that hunt for the fauour of men: but led a life meete for his office and calling, such as neyther hindred the seruice of God, nor made him slouthfull in executing his duetie. This generally perteyneth also to al the ministers of Gods word: Namely, that they should liue in such wise, as neither nicenes may be seen in their behauiour, nor they themselves be by other vaine thinges hindred to doe their duetie.

Thirdly, he commendeth Iohn for the excellentnesse of his prophesie, for he preferreth him befoze all other Prophets.

Fourthly, he commendeth him for the message that hee cometh of. For this is he of whom it is said: Behold, I send my messenger befoze thy face, which shall prepare thy way befoze thee. Therfore is Iohn the Ambassadour of Messias, and the forerunner that maketh way for the king coming after, by preaching of repentance. This mans example must the Ministers of the Gospell (after a certaine maner of theirs) followe. They must prepare the way vnto Christ: they must bring men vnto Christ: They must shew the onely way vnto saluation, Christ Iesus: To whom be honoꝝ and gloꝝy for ever so be it.



The iiii. Sunday in Aduent.

The Gospell. Iohn. 1.



**T**HIS is the recorde of Iohn : when the Iewes sent Priests and Leuites from Hierusalem, to aske him : what arte thou ? And hee confessed and denied not, and said plainly : I am not Christ. And they asked him : what then, art thou Helias ? and he saith, I am not : art thou the prophet ? & he answered no. Then said they vnto him : What art thou, that we maie giue an answer vnto them that sent vs ? what saist thou of thy selfe ? he said : I am the voyce of a cryer in the wilderness : make straight the waie of the Lorde, as said the Prophet Esay. And they which were sent, were of the Pharisees : and they asked him, and said vnto him : why baptisest thou then, if thou bee not Christ, nor Helias, neither that Prophet ? Iohn made aunswere to them, saying : I doo baptise with water, but there standeth one among you, whom you know not, hee it is, which though he came after mee, was before mee, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara, beynd Jordan where Iohn did baptise.

The exposition of the Text.

**T**he occasion of this Gospell was this : The Pharisees had heard how that Iohn set vp a newe manner of doctrine, and brought in newe Ceremonies : and that without authoritie from the Bishops : as howe hee had men prepare the way of the Lorde : how hee receiued all Iewrie vnto Baptisme : how hee cried that the promised King and Messias was at hand. The Pharisees being moued at the report of these things, sent messengers to him into the wilderness, to demand of him by what authoritie he did those things. This they did, not for that they were desirous to giue eare to his doctrine : but rather that they might destroy both Christ and him : that they might keepe still their owne gainefull Ceremonies, and that (without any regarde had to the welfare of the



the people committed to their charge) they might mainteine their owne authoritie. The example of whom, our Papistes do lay before themselves, and follow it stoutly enough.

The summe thereof is this: that they enquire of John; whether he be Christ: and that John (as a true servant of Christ) beareth record vnto Christ, and biddeth them make streight the way of the Lord: couertly confirming his own vocation to be heavenly. For instruction sake, let this Gospel be deuised into three places.

1 Johns record concerning Christ.

2 The description of John: and in him, of all godly ministers of Gods word.

3 What it is to prepare the way of the Lord.

*Of the first.*

In the record of John, five thinges are to be considered. First, who are sent, and why they are sent. Those that are sent, are Pharisees, and they are sent from Pharisees: most holy men (to outward appearance) from most holy men: which seemed to themselves the pillars of Gods Church, which had prerogative of succession: which chalenged to themselves alone the title of the Church. But behold, they that seemed to be y<sup>e</sup> heads of the church, are enemies of Christ. Whereby we may learne, that credit is to be giuen neither to titles nor to successions, but only vnto Gods word. Also we may marke the craft of Satan, which these Pharisees had learned of their master Satan. For they enquire here, not because they fauoured eyther Christ or John (as they would seeme to haue done:) but to the intent to haue destroyed them both, as did the Serpent in Paradise.

2 To whom is record borne: vnto Christ. Who beareth record? John. By this, learne two things. First, that the ministerie of the worde must shoote at the mark, that is, to beare record vnto Christ. Secodly, that it is the part of a Christian, to stay himselfe vpon the pure confession of Christ, against the craftes of Satan.

3 Before whom is record borne? Before the world and Christs enemies. Whereby is to be learned: that the godly man must confesse Christ before all the whole world, with the perill of his estimation, his goods, and his life, wherunto, partly the promise, and partly the



The iiii. Sunday in Aduent.

The threatning wil prouoke vs. The promise is this: Whosoener shall confesse me befoze me, him also will I confesse befoze my heavenly father. The threatning is this: Whosoener shalbe ashamed of me befoze men, of him also will I be ashamed befoze my heavenly father.

4 The summe of Johns record concerning Christ, is this, That Christ is very man, very God, the true Messias, and the forgiver sinnes. For when he saith, He it is that was to come after me, he sheweth his true manhode: and where he addeth: And yet was before me, he confesseth his Godhead. But whereas he saith, And he standeth among you, whom you know not, he answereth to their question, and pronounceth Iesus to be the Messias. The latter of Baptisme doth openly declare, that it is the office of the Messias to forgeue sinnes.

5 The vse and fruite of this record is, that wee ought to beleue the witnes of John, and embrace Christ the true forgiver of sinnes, who hath washed vs from al our sinnes in his own blood: whereof he hath deliuered vnto vs an effectuall signe, namely Baptisme, of which we wil intreate elsewhere.

6 The Pharises are an Image of disguised Christians, (that is to say, hypocrites) which cannot away with the doctrine of true godlinesse: but feyne themselves godly in outward behauour, and pretend to be most holy, whereas they beare another person inwardly: and thereupon it is, that such are called hypocrites. For like as they are hypocrites in Enterludes, which in apparell and outward gesture represent persons absent: Euen so the Pharises set forth as it were but onely a visor of godlinesse which is farre from them, for men to looke vpon: whereupon they are called hypocrites, as who (although in very deede they be vngodly in their hartes;) yet doe seeme outwardly most holy.

*Of the second.*

I Am the voice of a cryer in the desert. First, John defineth all Prophets, Apostles, and ministers of Gods worde, that they are a voyce. Secondly, that they are not a vaine voyce, but the voyce of a cryer, that is to say, of a preacher. Thirdly, in the desert, that is to say,



say, in the whole world. Fourthly, the hearers are done to vnderstand of the worthinesse of the voyce, for it is not the voyce of man, but of God, that cryeth. &c.

Fifthly, that John alledgeth the testimonie of Esay. For the godly preacher must auouch nothing without the testimonie of the holy scriptures: This present testimonie is taken out of the 40. Chapter. Sixthly, the preachers also are warned, that they father not another mans voyce vpon God, than his owne. For such as do so, are not the ministers of God, but the bellowes of the Deuill: which kind of men we ought to flee no lesse than wolues.

*Of the thirde.*

**T**o make way to the Lord, is (by the witnesse of the same John Baptist) to worke repentance. And not without great cause did John vse this figure of speech, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made leuel against their coming, to the intent they may go without perill & stumbling. This doth Esay expound, when he sayth: Euery valley shall be raysed, & euery mountaine and hill shall be made leuel, and the crooked wayes shall bee straight, and the rough places shall be made smooth. These things are to be vnderstode spiritually, concerning all impediments both in ward and out ward, which may hinder the coming of Christ our king vnto vs. Inward impediments are, lacke of knowledge of God, lustes, leudnesse, foolish boldnesse and such like. Outward impediments are, all stumbling blockes which Satan casteth in our wayes, in doctrine, in the Sacraments, & in conuersation. And (to speake the matter in few words,) the mountaines (that is to say, what soeuer is high in the world) are to be cast downe by the preaching of the law. The vallies, (that is to saye, such as are broken in spirit) are to be raysed vp by the preaching of the Gospel. Breers (is to say, euil life & leud affections,) are to be stubbed vp by new obedience, & with an earnest desire to frame the life according to Gods woo'd. And to the intent that that may be done, it is requyred first, that there be cryers in the desert. Secondly, there is neede of whole some doctrine, which is the lamp of them that prepare the way.

C. i.

Thirde,



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Thirde, it is requisite, that When the Lord cometh, (that is to say, when the grace of God shineth in our hartes) we yeld our selues obediēte through true repentance, and shew our selues to be Gods people, by doyng homage vnto Christ our Lord. Lastly, it behoueth vs to offer vnto him giftes & the sacrifice of our lips, that is to say, to acknowledge him, both with minde, voyce, confession, and conuerſation.

Howbeit, inasmuch as these things cannot be vnderſtoode without applying of examples: We will briefly declare the meaning of Iohn and the Prophet by examples. The summe of Iohns sermon was this: Doe penance, and beleue the Gospell. Which is all one with that which he saith out of Esay, Prepare the way of the Lord. How did he that? He did beate downe the hilles: For when he saw many of y Phariseis and Saducees come vnto his Baptisme, he said vnto them: Ye generation of Vipers, who taught you to flee from the wrath to come? Say not within your selues we haue Abraham to our Father. For I say vnto you, that God is able, euen out of these stonies to raise vp children vnto Abraham: for now is the axe layde to the roote of the tree. Euery tree that yeldeth not good fruit, shall be hewen downe, and cast into the fire. See here howe Iohn maketh the mountaines lowe. First, when he calleth them the generation of Vipers, he findeth fault with their leud harte, which was desirous of bloude, and vnthankfull. Secondly, hee taketh away the cause of their chiefe boasting. For they had a pride in themselves bycause they were the childre of Abraham. But he telleth them, that this auailleth them nothing. For God is not an acceptor of persons: Neither are those by & by the children of Abraham, which are borne of the fleshy seede of Abraham: but those are Abrahams children, which follow Abrahā in faith and obedience, like as Christ beareth witnesse in the Gospell of S. Iohn, calling them the children of the Deuill, which boasted themselves to bee the children of Abraham. Thirde, he addeth a threatning; vnlesse they amend. The axe (saith he) is layd to the roote of the tree. That is to say, gods vengeance is not farre of, that euery euill tree may be cut downe, and cast into the fire. In likewise must other ministers of gods worde dig downe the mountaines, by telling men their faults, by taking away y cause of boasting, and by laying befoze the the punishments, which rest vpon



pon all them that amend not. Then shal they also raise vp the bal-  
lies: and tolow. Euen as John did in shewing Christ, when he said:  
Behold the Lamb of God that taketh away the sinnes of the world.  
When he saith, behold, he allureth them to sayth. When he addeth,  
the Lamb of God which taketh away the sinnes of the world, he ex-  
presseth the ground of reconciliation. Thirdly, he cutteth vp the  
breers, when he saith: Bring ye forth fruits worthy of repentance.

A like example haue we in the Prophet Nathan. First, he did cast  
downe the mountaine, that is to say, the hypocrisie in David: who  
haupng committed aduoutrie and murder, lyued careless as  
though he had done very well. And this dyd hee by propounding a  
parable of two men, of whom the one was poore, & the other ryche.  
The rich man had many Oxen and sheepe, and the poore man had  
nothing but one sheepe, which he had bought and nourished, and  
which had growen vp in his owne house among his owne children,  
eating wyth hym of hys bread, & drynkinge of hys cup & slepyng in  
hys bosome and was to him as his daughter. But when a stranger  
came to the rich mans, the ryche man took this poore mans sheepe,  
and set it on the table for his guest, sparing hys owne. When Da-  
uid heard this, hee was sore displeased, saying: hee is the child of  
death that hath done this deede. Nathan answered, Thou art y same  
man. Thou hast slaine Urias the Hethite with the sword, and hast  
taken his wyfe to be thy wife. Beholde (saith the Lord) I wyl raise  
vp mischief against thee. See howe Nathan chargeth David with  
his sinne, taketh away the matter of boasting, least he should thinke  
he ought not to be punished, because he was a King: and he threa-  
tened punishment vnto him. Heere is that great mountaine and  
hypocrisie beaten downe. But when Nathan saue David cast  
downe and vnderfote, in so much that he sayd with a great outcry,  
I haue sinned against the Lord: he raiseth vp the vallie say-  
ing: The Lord hath taken away thy sinne, thou shalt not dye.  
Afterward also he cutteth vp the Breers, when by prophesying the  
death of his sonne for a punishment, he keepeth him in his duetie.

After the same sorte, Peter in the Actes of the Apostles, fyrst by  
preaching the lawe, cutteth the combes of the Felwes, & maketh low  
their mountaines. He chargeth them with their sinnes: he telleth  
them it bootes then nothing at all to be of the posteritie of Abraham.



and he layeth befoze them the threatnings of punishmentes, unless they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, he raiseth them vp, by offering Christ vnto them. He byddeth them repent & be baptised in the name of Christ. And finally he taketh heed that no briers grow vp, by promising them the holy Ghost.

These examples are notable, and agree to the conuersion of the first man. Adam by following his new scholemaster the deuill, wared proude. Him doth God first cast down to the ground rebuking him, in setting befoze his eyes the greatnesse of his sinne. Anon after, he raiseth him vp againe, by giuing him a promise of the seede that should tread downe the Serpents head.

Likewise the Lord abaseth the proud Phariseis, and raiseth vp the troubled Mary Magdalene, whom he encourageth to godly and holy life, saying: Thy faith hath made thee whole, goe in peace.

But as for those ministers of the worde, which after this sort doe neither beate downe the mountaines, nor rayse by the ballies, nor cut vp the bryambles: they deale not like y<sup>e</sup> seruantes of God, but like the bondslaves of the Deuill, and of theyr owne bellye. Many make outcries in generall termes against whoredome, incest, vsurie, and other vices: but there are fewe that will charge a man with his faulces to his face, as John dyd Herod, the Phariseis & Hypocrites: as Christ did to his hearers: as Ambrose did to Theodosius. And why doe they not so? Partly because they wey not earnestly whose wronge they supply: and partly because they feare hazarde of theyr life and Goods. But let them against this blindnesse & fearefulnesse set the commaundement of their calling, & the promise wherby Christ hath assured his seruants that he wil be present with them, and y<sup>e</sup> he imputeth done vnto himself, whatsoeuer is done vnto his ministers. Furthermore, they must confirme themselves by the steadfastnesse and example of John and of other holy ministers, & they must from tyme to tyme pray vnto God, to giue them courage, that they may bee bold to doe those things which may make to the furtherance of his glozpe, to whome be honour worlde without ende. Amen.

*The feast of Christes birth.**The Gospell. Luke. ij.*

Here went out a commaundement from Augustus the Emperour that all the world should be taxed. And this first taxing was made when Cyrenius was Lieutenent in Syria. And euery man went vnto his owne Citie to be taxed. And Ioseph also ascended from Galilie, out of a Citie called Nazareth into Iewrie, vnto the Citie of Dauid, which is called Bethleem, because hee was of the house and lineage of Dauid, to bee taxed with Mary his spoused wife, which was with childe. And it fortunied while they were there, her time was come that shee should be deliuered, and shee brought forth her first begotten Sonne, and wrapped him in swaddling cloathes and layde him in a maunger, because there was no roome for them within the Inne. And there were in the same region shepheards abiding in the field, and watching their flock by night. And loe, the Angell of the Lord stoode hard by them, and the brightnesse of the Lord shone rounde about them, and they were sore afraide. But the Angell saide vnto them: Be non afraide. For beholde, I bring you tidinges of greate ioye, that shall come to all people: For vnto you is borne this day in the Citie of Dauid, a Saniour, which is Christ the Lord. And take this for a signe: ye shall finde the childe swaddled and laide in a maunger. And straight way there was with the Angell a multitude of heavenly Souldyers, lauding God and sayings Glory to God on high, and peace on the earth, and vnto men, good will.

C.iii.

The



On Christmas day.

The exposition of the Text.

**T**his storie is a confirmation of the Article of our beleefe. Which was borne of the Virgin Marie. Which Article setteth forth vnto vs his new birth, which sanctifieth the olde Adamish and corrupt birth, in all them that take hold vpon this Christ by faith: And albeit that this article of Chrestes birth ought to be thoroughly knowen, euen vnto the children of the Christians: yet notwithstanding, the Church for great causes hath appointed a certaine feast thereunto: verely that the Story thereof with his circumstances, may be set forth and learned: not onely that we might be delighted with the declaration of this most goodly story: but rather much more that y<sup>e</sup> vse & profite of this most high Article, may be scene in strengthening and raising vp of mens consciences. For the holy stories are not to be read as the stories of men, but to the intent we should continually think vpon them, and exercise our selues in them, for our teaching, instruction, and comfort, and to the intent that by reading the Scriptures, we may haue hope. Whereof we will make but two places, wherein lie hid many other, as shall appeare: and these they be.

1. The story of Chrestes birth, with his circumstances and members.

2. The vse and praise of the story.

*Of the first.*

**I**n the story let vs consider nine members: whereof the first is, concerning the time. Christ was borne after the buylding of Rome, the 751. yeare: after the creation of the world, the 3963. yeare, the 42. yeare of the reigne of the Emperour Augustus. From the birth of Christ vnto this present day, are fulfilled, 1560. yeeres. But why doth the Euangelist make mention so evidently of y<sup>e</sup> time of the Emperours commaundement, and of the Lieutenant Cyrenius? There are thre causes. The first is, the foresayinges of the Prophetes. The propheties of Chrestes coming, are of two sortes. For some do simply declare that Messias should come, without fore appointing any certaine time: of which sort are these: the seede of the woman shal treade downe the serpentes head. Also, In thy seede shall



shal all nations be blessed. And Esay 7. Behold a maide shal cōceiue  
 &c. Also David: The Lord said vnto my Lord. &c. And Balaam,  
 There shall rise a Starre out of Iacob. Other prophēties foretel the  
 time and yeare of Christs passion, and of his reigne. Iacob: The  
 Scepter shall not be takē from Iuda, vntil Zilo come, that is to say,  
 her sonne, namely the sonne of y woman. As if he had saide, The  
 seede of the woman that is promised, to destroy the workes of the di-  
 uel, shall then come, when the Scepter shalbe taken from Iuda.  
 Therefore when as Luke maketh mention of Augustus, of the tri-  
 bute, and of the forreine gouernour, he meaneth, that euen then the  
 time was come, wherein it behoued Christ to be bozne, according  
 to the prophēcie of Iacob. Daniel also expressed in his 9. Chapter  
 the yeare of Christs crucifying and resurrectiō, in this wise: Know  
 thou and vnderstand, that from the end of this talke of the leading  
 back of the people, and building againe of Hierusalem, vnto Christ  
 the captain there shalbe seuen weekes, and threescore & two weekes.  
 And after threescore and two weekes, Christ shalbe slaine. And in  
 one weeke shal he stablish his couenant with many, and in halfe a  
 weeke shall he make the sacrifice to cease.

Here doth Daniel foretel plainly, the time of Christs death. But  
 three things are to be marked here. What a weeke is: when the ac-  
 count is to be begun: and why he disposeth the three and ten weekes  
 into three sortes.

A weeke in this place, is not to be taken for a weeke of dayes, but  
 of yeares, as in Leuit. 25. so that a weeke may conteyne 7. yeares,  
 and seuentie weekes, foure hundred, foure score and tenne yeares.

But from what time must we beginne to account them? From  
 the ende of the talke. This ende of the talke, diuers men vnder-  
 stande diuersly: Some referre it to the decreē of Cyrus, who after  
 the accomplishment of the threescore and ten yeres of the captiuitie,  
 graunted the Iewes leaue to returne and builde the Temple of  
 Hierusalem. Nowbeit, soasmuch as the building of it was letted by  
 their neighbours the space of forty and two yeares, vntill Artax-  
 erxes with the long hands, graunted newe licence againe, at which  
 time Haggeus and Zacharias also prophesied of the building of the  
 Temple, that it should goe forward: there are that begin to reckon  
 from the second yeare of Longhand. If we follow the first reckoning



On Christmas day.

there shalbe threescore and tenne weekes of yeaeres vnto the birth of Christ.

If we follow the latter, there shalbe threescore and ten weekes of yeres, vnto the baptisme of Christ, sauing halfe a weeke, that is to say, thre yeaeres and a halfe, in which time Christ stablished his Testament, according to the saying of Daniel. If ye conferre these things with the stories, ye shall finde that Luke noted the time of Christes birth according to this reckoning.

The second cause, is that the Jewes may be confuted which looke still for a Messias, now after the common weale of Moyses hath beene utterly extinguished many hundred yeaeres agoe.

The third cause, is that wee should bee assured that Christ is borne, and geuen vnto vs in very deede already, whom God long agoe promised to be the deliverer of mankinde out of the chappes of the serpent.

The second is of the place. He is borne in Bethleem, and in wayfaring. In Bethleem, for to fulfill the Prophecie of Micheas, which Mathew alleageeth in his second Chapter out of the fifth of Micheas: And in wayfaring, to geue vs to vnderstande, that Christes church shal in this world continue in wayfaring, & that not without contempt and persecution. The same thing doth John declare, by his thrise repeating of one sentence. The darkenes comprehended him not: the world knew him not: his owne receiued him not. And these things doe argue that Christes kingdome is not worldly.

The third is of his parents. According to his manhode, he is borne in wedlock truely: but of a mayden: of which thing there are right weighty causes. The first is, promise. The seide of the woman shal tread downe the serpents head. Also: Behold a maide shall breede childe, and bring forth a sonne. The second is, necessitie: for no man that is borne according to the course of nature, is without spott and sinne. Therefore was it of necessitie, that the Messias should by the holy Ghost be conceived of the seide of a maide, without the seide of man, to the intent he might be cleane from all spot of sinne, as it became the true Emmanuel God and man, to be.

The fourth, for that Christ is very God and very man, I must out of the 1. chap. of John speake of the Godhead of Christ, and declare the circumstances of time, maner, matter, place, deede, & cause.

There.



Wherefore if thou demaunde when Christ was as touching his Godhead: John answereth: In the beginning was the word, that is to say, the word was before the beginning of all things that were created. Christ then is no creature. If thou aske how he was: John answereth: And the word was with God: *Ergo* he is another person then God the father. If thou inquire what he was: He answereth: And the word was God: by which saying is meant, that the substance of the Godhead is all one. If thou demaund what he did: He answereth: All things were made by him. If thou aske what he dooth: He answereth: He lightneth every man that cometh into this world. If thou aske whether he came: He answereth: Into this world he came, into his owne he came. If thou aske in what manner he came: He answereth: The word became flesh. If thou demaund wherefore he came: He answereth: That hee might giue power to as many as beleue in him, to be the Sonnes of God. If thou aske when he came: He answereth: There was a man sent from God whose name was John, &c. These thinges I thought good to touch briefly, concerning the Godhead of Christ.

The fifth, is of the Cradle of Christ, which signifieth nothing els then contempt of the world, and bitter pouertie, which pouertie, it was Christs will to take off, to the intent he might make vs rich. Let proud folkes looke into this Cradle, and lay downe their loftines. Let poore men looke into it, & cease to despaire, as though they were despised for their pouertie.

Here is to be noted the abuse of all thinges created by God. Bethleem serueth for lucre, and the Inn for guests: and Christ the King and Lord of all things, is thrust out into a stable. So also at this day, the Church is despised, while the vngodly grow in riches, honor and power.

The sixth is of the appearing of the Angels, who first testify that the Lord is come: and secondly shew by their very brightness what manner of king the new borne Christ should be: and thirdly they declare by their Minne, what manner of benefites he shall bestow, and what manner of glory is yelded thereby vnto God.

The seventh is of the preaching of the Angels vnto the shepherdes. Feare not: for behold I bring you glad tidings of great



## On Christmas day.

ioy that shalbe among all people, because there is borne vnto you this day a Sauour (which is Christ the Lord) in the Citie of David. And this shalbe a signe vnto you: you shal find the childe wrapped in swadling clothes, and laide in a maunger.

This Sermon is the excellentest of all Sermons that euer were made in the world befoze, whereof there are many partes.

First, the Angels forbid the shepheards to be afraid: wherby they shew, that Christ came to take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tidings: I bring you tidings of great gladnesse. When hee saith great, hee putteth a difference betweene it, and the ioy of the world, which lasteth but a short time, and is grounded vpon a weake foundation. But this ioy which the Angels bring tidings off, is called great for foure causes. First, for the matter or substance of it, which is great: namely the reconcyling of vs vnto God. Secondly, for the continuance and stedfastnesse of it, for it endureth for euer, and it abydeth constant. Thirdly, for that it doth not pertaine to a fewe onely, but vnto al men that by faith receiue this tidings of the gladnesse. Fourthly, for that it is spirituall, pertaining to the saluation of the whole man.

The third point is: the cause and ground of this gladnesse. Because (saith he) this day is borne vnto you a Sauour, which is Christ the Lord.

The fourth: he sheweth the place. In the citie of David (saith he) that is to wit, Bethleem.

The fifth: a signe is added to the word. For he saith: This shal be a signe vnto you. Ye shal finde the child lapped vp in clothes, and layde in a Maunger. This signe doth two thinges. First, it leadeth them the right way vnto the childe, least in seeking him they shoulde mistake him. For all be it that all Mothers doo wrappe their children in swadling cloutes, yet they lay them not in maungers. Secondly, it putteth a difference betweene the kingdom of this Childe, and the kingdomes of this world. For y worldly kingdomes haue outward gloriousnes. And these are the partes of the Angels Sermon.

The eyght is of Christes birth. First hee is reuealed vnto the Shep-



**Shepherds.** Wherby two things are to be learned. One, that Christs kingdome is not worldly. Another, that Christs kingdome belongeth to the poore: according to this saying: The poore receiue the glad tidings of the Gospel.

The ninth is of the song of the Angels: which is: Glorie vnto God on high, in earth peace, and to men good will. This song dooth in a marueylous briefnes, comprehend the fruit of the Lords birth, which consisteth in three things. For first, glory is attributed vnto God. Secondly, peace is made vnto men. And thirdly, as they loved the good will of God towards men.

First therefore when the Angels say, Glory vnto god on high. Their meaning is, that no man can yelde true glory vnto God, without the true knowledge of Christ. Verily man was created vnto this end, that he should glorifie his creator. But through the fall of our first parents it came to passe, that neither he knew God aright, nor glorified him aright. If thou demaund what it is to give glory vnto God: to geue glory vnto any body, is nothing els, but to attribute true vertue vnto him. As when some King dealeth iustly, wisely, valiantly, and mercifully, his subiects yelde him glory: that is to say, his subiects like wel of his doings, and with singular good will doe blase them abroad. And likewise is glory geuen vnto God, when his vertues are rightly acknowledged and felt, as his wisdom, his righteousness, his puissance, his mercifulnes, his trueth, and such others.

The wisdom of God is scene in this, that he repayeth againe man, whom he had created to his glory: so as he might by his sonne borne of a virgine, recouer againe the Image of God which hee had lost through sinne, and so geue glory to the wisdom of God.

His righteousness is scene by this, that he would not receiue into fauour man that had sinned, without amends made for the wrong that hee had done. For where as it was of necessitie, that eyther man must haue perished euerlastingly for his sinne, or els that some one of mankind must haue made satisfaction vnto God, by abiding punishment for all mankind, God gaue his olone Sonne, who taking manhode vpon him, hath in the same satisfied the righteousness of God: and therefore is the praise of righteousness.



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hesse woorthely to be attributed to God, for the birth of Christ our Lord.

His puissance is commended, in that he hath through Christ, overcome the Serpent & his seede, yea and rooted out his kingdome, so farre forth as pertaineth vnto all them that take holde by faith vpon this Jesus that is borne.

His mercifulnes shineth in this, that by his Sonne, and for his Sonnes sake, he taketh againe into fauour mankinde, forlorne and oppressed by the tyranny of the diuel, & ouerwhelmed with exceeding great miseries, calamities, death, hel, and damnation. This mercifulnesse of God exceedeth all the workes of God, which both good Angels and the elect men shal set out euerlastingly, yea and the very diuels shal acknowledge, though against their willes.

His trueth is made manifest in this, that bearing in mind his promises of olde time, he performeth that which hee had promised long agoe. For at such time as our first parents fell into sinne, he promised them the seede of the woman, which should treade downe the head of the Serpent: and this promise he fulfilleth now, in giving vs his Sonne.

For these vertues therefore, glory is to be giuen to God, and that especially by those that feelee his benefites. This glory is then rightly yelded vnto him, first, as soone as we acknowledge this wonderful benefite of God: Secondly, when we embrace his sonne by faith: Thirdly, when we praise God with mind, with voice, with confession, and with behauiour: And fourthly, when we allure as many as we can to the knowledge of him.

Afterwarde, when the Angels say, Peace on earth, there is noted the chiefe benefite of Christ, for which he came into the worlde, namely, that peace might be made betwene God and man.

This peace is the mutuall consent of God and men. Of God, receyuing men into his sauoure for his Sonnes sake: And of men, receyuing through faith the benefite offered, with rendering of thanks and continuall thankfulness of minde. Most swete are the fruites of this peace: that is to say, access vnto God, ioyfulness of spūte, a good conscience, and glad some passage out of his life.

The thinges that breake this peace, are sinnes done against conscience, carclesnes, and neglecting of the word. And therefore they are



to be thunned no lesse than plagues.

In the last place they adde: And to men good will. That is to wit, As soone as God is reconciled vnto men through Christ, he fauoreth and embraceth them with a true and Fatherly affection, as most deere beloued children, whom he holdeth right deere, as adopted in Christ. Of this good will speaketh Dauid also in his 5. Psal. Bycause thou shalt blesse the righteous, O Lorde, thou defendest him with thy good will, as with a sheeld.

When as Dauid in this place compareth Gods good will to a shield, he sheweth the true vse and frute thereof. For he meaneth, that Gods fauoure is to vs in steade of a buckeler, wherewith we are defended against the weapons of them that assalt vs. The Deuyll brandisheth his fiery darts at vs: but this sheeld keepeth vs safe. And so of all others.

*Of the second.*

**T**he vse of it is double. Generall, which is deriued of the whole historie: & Speciall, which is deriued of the seuerall parts. The generall vse therefore is, that we shoulde learne to receyue and embrace our true Saviour GOD and man borne of the virgin, by setting hym agaynst all our myseries, sinne, death, curse, G D S wrath, & hell: assuring our selues that this Sonne of God & Marye is (according vnto the prophecie of Esay) borne to vs, & giuen to vs: yea, and that to the intent he shoulde bee righteousness & saluation to all that beleue in him. The special vse of it is manifolde: First, y we should learne of Christs parents, to be obedient to Magistrates. Secondly, that we should learne of the shepherds, to giue credite to the testimonies concerning Christ: to seeke Christ: & to returne to the workes of our vocatiō. Thirdly, that we should learne of y Angels, first to preach Christ to them that are unknowne: whereby all the Godly Ministers of Gods word may comfort themselves in theyr ministerie, for y they teach the sãe thing that was deliuered before by so princely spirites. Moreover, we may learne of the angels and shepherds together, to cōfesse this Christ. Finally we may learne to glorifie God, and to sing with the Angels, Glory be to God on high, to whom be honour and prayse world without end. Amen.

*The*



On S. Stephens day.  
*The second holy day in Christmas*  
called S. Stephens day.

*The Gospell. Math. xxii. 1.*



Behold, I send vnto you prophets and wise men and Scribes, and some of them yee shall kill and crucifie: and some of them shall yee scourge in your sinagogs, and persecute them from Citie to Citie: that vpon you may come all the righteous blood which hath ben shed vpon the earth, from the blood of righteous Abell, vnto the blood of Zacharias, the sonne of Barachias, whom ye slew betweene the Temple and the altare. Verely I say vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hēne gathereth hir chickēs vnder hir winges, & ye would not; Behold, your house is left vnto you desolate: For I say vnto you: Ye shall nor see me hencefoorth, till that ye say: Blessed is he that commeth in the name of the Lord.

*The exposition of the text.*

**B**EFORE we go in hande with the exposition of the Text because this day is didicated to Sainct Stephen: I will declare why the feastes of saincts are wont to be hallowed in y church of God: and what we ought to marke in the example of Sainct Stephen.

Dayes are kept holy in the Church of God, not after the maner of the heathen, as it is wont to be among the Papistes, that we should call vpon the saincts as patrones and intercessors: which thing cannot be done without horrible sacriledge & contempt of the Sonne of God: but there are many right weightie causes, why it is profitable that

table that y<sup>e</sup> feastes of certayne Sainctes, should be retayned in our Churches: and they be cheefly five.

The first cause is, that the continuall history of the church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, and a meane to put vs in mind of Gods prouidence. For if it be a pleasure to reade the histories of heathen men, in whom appeared a vnto of some vertue, vndoubtedly it will be much more pleasure to read the histories of those, in whome shone bright the liuely images of true vertues, as in Paule, Peter, Mary, Stephen, magdalen, the theefe, and many others.

The second is, that the testimonies of the doctrine, of the ministrie, of teaching, and of the Church, might be considered. For there were myracles done, there were wonderfull callings to the ministry of the church, & the doctrine was set open through the whole Church. In these testimonies it is a most beautifull sight, to behold the continual consent of the Church, in the writings of the Prophets and Apostles, and in the groundes or cheefe articles of fayth, and to discern the true doctrine of the Church from y<sup>e</sup> corruptions, lyes, and deceytes of all ages.

The third is, that God should be glorified, and thanks yeldd vnto him, for opening himselfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, and for making vs free Denizens of that company, which is witnesed to be his true Church, and true worshippers of him.

The fourth is, that the examples may strengthen our fayth, when we reade that theyr prayers were heard, and that they were helped from Heauen, as it is sayde in y<sup>e</sup> xxxiii. Psalm: This poore man cried vnto the Lorde, and the Lord heard him: we conceiue assured hope, that he will likewise helpe vs when wee call vpon him. Let euery one of vs therefore determine and reaso with him selfe in this wise: God receyued Magdalene, the theefe, and Paule into fauoure vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therefore will I flee vnto the same Lorde G D D, that hee may take mee into fauour also.

Wee touchsafed to pardon Peter after his horrible fall: and therefore though I bee fallen, I wil not despaire: for he is alwayes stable in hymselfe, and euer maye lyke hymselfe, and there is no respect of persons with him.

The



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The fifth is, that euery one of vs should follow the example of the Saintes in our vocation. Daule was not quailed with the hugenes of persecutions, but taught the Gospel constantly. His example let y<sup>e</sup> Ministers of Gods word follow. Iohn feared not the threates of Herod: therefore let the godly preacher learne by his example, to set light by the woodnesse of the world. Abraham through fayth trayned vp his house holylie in the true seare of God, and in calling vpon him. Therefore let all Godly householders learne at his hand, and so let all other examples be applyed.

The sixt is, that y<sup>e</sup> memorial of Saintes may be pleasant vnto vs, and theyr vertue be commended, for that they vled well the gyftes of God, for that they are Gods houses and witnesses of him, for that they are garnished with great vertues, & for that they are vnto vs liuely examples of conuersation, faith, repentaunce, stedfastnes, patience, and other vertues.

These sixe causes are the weightiest, for which both the memoriall of the Saintes (according to the example of the auncient Church) is retepned, and theyr feastes halowed: which poynts beeing rightly obserued, all thinges turne to the glorie of God, and to the welfare of our selues.

Now must I speake a litle concerning Stephen, in whose story let vs consider these circumstances: his religion, his office in the Church, the defence of his religion, his constancie in confessing it, his calling vpon Christ, his comfort, and the end of his life.

The religion of Stephen. Stephen was a Christian, a man full of faith and the holy Ghoste, full of grace and manlynes. For whereas is true faith, there is the holy Ghost. The greater encrease ment that fayth taketh, so much the more doth the holy Ghost witness him selfe to be present, kindling motions in mens hartes agreeable with y<sup>e</sup> law of God. Contrariwise, where the holy Ghoste is not felt effectual, there also it is manifest that true fayth is away. We haue heere therefore that which we may follow in Stephen, that is to weete, an effectual faith, whereunto the holy ghost beareth witnes. Those men followe not Stephens fayth, which haue it in theyr mouth, and yet therewithall wallowe in wicked lustes, & runne headlong whither soeuer theyr blinde affections leade them.

Stephens office in the Church, was to Minister to the poore, & to keepe



to keepe the treasure of the Church to y<sup>e</sup> vse of the poore saintes : in which office no doubt but he was diligent. For he had y<sup>e</sup> holy Ghost his gouerner, and true faith and charitie as a rule to worke by. Let Maisters of hospitalles and deacons then set this man befoze they faces. First let them bring faith with the, without which no charge nor office can be executed as it ought for to be. Secondly in the execution, let them shewe themselves to be gouerned by y<sup>e</sup> holy Ghost, that they doe not eyther deale to hardly with the poore, or laye out y<sup>e</sup> goodes at other mennes pleasure, or be slacke in theyr duetie, or purloine it a way themselves, or els bestowe that vpon others, which of right belongeth vnto the poore: but let them perfoyme all faithfullnes in their office, bearing in minde, that God is a looker vpon theyr dealing: assuring themselves, that those of whō they haue y<sup>e</sup> charge, are the members of Christ: and believing verily, that they ouer whō they are set, are the temples of God, how much soeuer they be brought vnder foote with pouertie, diseases, and store of byles and botches.

How Stephen defended the religion that he professed, he sheweth in the first and seventh Chapters of the Actes. He doth not in daunger forsake his profession: he cloketh it not, as many do. But he is a constant and manfull defender of hys religion. The multitude of sects which at y<sup>e</sup> tyme swarmed, hindred him not at all. He was not abashed at the authoritie of the Pharisees & great men in Jewry. But setting himselfe manfully against sects, he susteyneth the brute of the people alone, and defendeth his religion with a long oration: which example let vs follow also,

His constancy in his confessiō appeareth hereby, that he is not feared from his confession, neither by threatnings, nor by excommunication, nor by stoning: but (as an inuincible Souldiour) holdeth faste his Confession, euen in the middes of perylls. This also is set forth as an example to vs.

His calling vpon Christ, at such time as he lay ouerwhelmed w<sup>th</sup> stones both sheweth his faith and also beareth record of the charitie of this mā. For he made intercession for them that put him to death and he made not intercession for them in vaine. For Paule who was the keeper of their garments that stoned Stephen, was afterwarde conuerted.

Comforte is found in this inuocation. For he saue the Sonne of  
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God (for whose sake he suffered these things) standing at the right hand of God, and making intercession for him, through which consolation the bitterness of his punishment, was not a little allwaged. If we therefore followe the example of this mā in our crosse or persecution, wee shall assuredly feele the present help of God, comforting vs with his holy spirit.

The end of his life was most ioyfull. For in this prayer, Lord Iesu receyue my soule, he yeelded by his Ghost, and fell asleepe in the Lord. And so he both finished his race, and kept his faith, and also (as a stout conqueror) obtained a garlande with glozy. Let vs therefore at the tyme of our death also, set him for an exāple before our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Christ fozetelleth the daungers of the ministers of Gods word, & threatneth punishment to their persecuters. We for instruction sake, wil intreate of foure places which are these.

- 1 The fozetelling of the persecutions of the Ministers of Gods word.
- 2 The aggrauating of the sinnes of the persecuters.
- 3 The threatning of punishment.
- 4 The vpbayding of the vnthankfullnes of them that refuse Christ, when he allureth them to repentaunce.

### Of the first

**B**Ehold I send vnto you Prophetes and wise men, & scribes, of them some yee shall kill and crucifie, and some of the you shall whippe in your sinagoges, and ye shall persecute them from Cytie to Cytie. This spaketh Christ to the Iewes, who seemed at that time to be the verie Church of God, and doth them to vnderstand with howe great outrage they should intyme to come, persecute his Ambassadors of y<sup>e</sup> Prophetes & Apostles. Verily God sendeth his word to the intent that such as receiue his word and beleue it, might be saued. Now that some by meanes thereof become worse, it is not to be imputed vnto god, but to the malice of men, which will not followe God that draweth them by his word. Why the vngodly shall persecute the apostles, the Lord sheweth plainly in the tenth of Mathew, where he saith. And ye shall be hated of all men for my names sake. Iohn xvi. And the houre cometh, that whosoever sleeth you shal thinke he doth God his seruice. And these

these things shal they do to you, because they know not the father nor mee. Heare he alleageeth the cause, why the vngodly are so mad vppon the godly, that is to say: bicause they know not God. Which want of knowing God, bringeth to passe, that y murtherers themselues do thinke they offer holy sacrifices vnto God, when they put the faithfull to death. Yea and they that knowe not God, runned long into hipocrisy, and out of hipocrisy into murther, vntill they haue filled vp the measure of their wickednes.

What then doth chylt? He commeth to the sicke. But they as folke out of their wittes set them selues against Christ, whom they couet to dyspatch out of the world. He by his Ministers sheweth them their disease. They on the other side, will be known of no disease: & therefore they both dispise the Phisition & persecute his messengers.

*Of the second.*

**T**hat vppon you may come all the righteous blood that is shed vppo the earth, fro the bloude of righteous Abel, &c. How soze the persecuters of the church do sinne, he sheweth heere. For he sayth that they shal be gilty of all y bloude of the Sainctes y euer was shed, no lesse than if they with their owne hands had slaine all the godly men and sainctes, yea and Christ himselte. For amongst all the vngodly, there is a certeine alvance of vngodlynnes, which maketh theyr punishmentes alike greuous, and theyr guiltines a lyke equall.

*Of the thirde.*

**V**erely I say vnto you, all these thiges shal come vppon this generation. Althoughe these things are pecuiliarly spoken of the Jewes beeing persecuters, yet generally they pertyne to all persecuters of the Church. The othe that the Lord addeth, teacheth vs two things. First that y vngodly shal one day in dede be caried to punishment, how long soeuer he seeme to delay theyr iudgment. And secondly, that y Godly which suffer persecution, shal one day be gloriously deliuered, and theyr enemies be put to euerlasting torments. Whereby the Godly may learne, not to grudge at the vngodly persecutozs, but rather to be moued with compassion for theyr assured damnation, nd to make intercession for them, that the Lord



On S Stephens day.

turne them, that they bee not all damned, according as Stephen did as we haue heard before.

*¶ Of the fourth.*

**O** Hierusalem, Hierusalem, which sleaest the Prophetes, &c. These wordes of Christ calling vpon Hierusalem by name, conteine first an vpbayding. Secondly, they declare Christs affection towards them. Thirdly, they doe vs to vnderstand, that they perish through theyr owne default: & lastly they threaten punishment.

For when he sayth. How often would I haue gathered thee together: he vpbaydeth them with vnthankfulnes, for that they would neither receiue the benefit that was offered the, nor had any regard of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankfull to him for it. Would God that a number of them that heare the Gospell at this day, were not like them, which thing verely they shew by their frutes.

The Lord declareth his affection towarde them, when he compareth himselfe to a Hen, which loueth hir Chickens most entierly, & doth all that she is able to do, to the intent she may keepe them from the foules that are enymies to them, God forbid that it should enter into any godly hart, to thinke that Christ determined otherwise with him selfe concerning the Iewes by some secret will then he pretended by his teares and by his speech. For it is a horrible thing to think, that there are contrary willes in christ, who himselfe condemneth a double heart. Therefore he willed their saluation in deede according to the saying of the Prophet: I will not the death of a sinner: but that he should conuert and liue.

In the third place, whē the Lord saith, And thou wouldest not, he openly testifieth, that the Iewes perished through their owne default: & that of their owne malice they strued agaynst Christ, who offered them saluation. He sayth not, And God would not receiue thee into fauor, but thou wouldest not. Wherefore we may learne two things heereby: One is, that being made warier by the harme of the Iewes, we giue eare to Gods worde, & yeld our selues obedient to Christ, when he allureth vs, and that we strue not against the holy Ghost, who stirreth vp the wits of al men, that heare the Gospell. An other is, that whosoever heare the word and obey it not, doe perish through their owne fault. Whose destruction and

lion and damnation is not to be ascribed to any destinie or secret will of God, as though there were some whome he would not haue saued.

Fourthly when he addeth, And your house shalbe lefte desolate vnto you: Although this threatning of punishment pertaineth in speciall to the Jewes that were persecuters, to whom he threatneth the utter ouerthrow of their religion, common weale, and priuate state: yet in generall, it pertaineth to all persecuters of the gospel. And he threatneth them, that at least wise some of them should amend. For all the threatnings of the Prophetes haue a conuert condition, namely, vnles ye repent: like as we see in the Ninuities, and as we heare Christ witnessing in these words: Vnles ye repent, ye shall perish altogether. Luke xiii.

Let vs then be warned by this threatning (if we minde to scape the wrath of God) to repent vs in good earnest, and to call vpon Christ our sauour with true gronings, that he may keep vs in true faith and inuocation: To whome with God the father and the holy Ghost, be praise, honoꝛ, and gloꝛy for euer and euer, Amen.

*The third holy daie in Christmas, commōlie  
called S. Iohn the Euangelistes day.*

*The Gospell. Iohn. xxi.*



Iesus saide vnto Peter: Followe thou me. Peter turned about, and sawe the Disciple whome Iesus loued following (which also leaned on his breast at supper) and said, Lord, which is hee that betrayeth thee? when Peter therefore sawe him, hee sayde vnto Iesus: LORD, what shall hee here doo? Iesus said vnto him, If I will haue him to tarrie till I come, what is that to thee? Followe thou mee. Then went this saying abroade among the brethren, that that Disciple should not die. Yet Iesus saide not to him, he shall not die: but if I will that he tarry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote of these things: & we know



know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the bookes that should be written.

The exposition of the Text.

**T**he summe of the Gospel. After that Christ had asked Peter thrise, whether he loued him, he commanded him to followe him: meaning thereby, y<sup>e</sup> he should glozifie him by his death. Furthermore, by correcting Peters errour, the Euangelist correcteth the opinion of the other disciples: who misunderstanding the Lords words, were in a wrong opinion that Iohn shoulde not die. Last of all he auoucheth, that the Gospel which Iohn wrote concerning Christ, is true. And of this Gospel let vs make foure places: which are these.

- 1 The talke betweene Christ and Peter, and Christes commandement that he should follow him.
- 2 As euery mans vocation is comended to him: so is curiosnes condemned.
- 3 The correcting of the error of Christes disciples, risen of the mistaking of the Lords words.
- 4 A commendation of the Gospel written by Iohn.

Of the first.

**A**Nd when he had saide so, he said vnto peter, followe mee. Because Peter had denied Christ thrise, it was the Lords will to restore him to his former estate and Apostleshippe, by his thrise confessing him. For it was meete that he which had so often denied his Lord and master, should by this meane (and as it were by this discipline) be chastised and tried, and that his conuersion shoulde be made knowen.

There are three things which Christ doth here with Peter. First, he asketh him three times whether he loueth him: To whom Peter answereth thrise also, that by this three times confessing, he might wash away his thrise denying of him, & so be restored into his place againe. Secodly, he commendeth vnto him the office of Apostleship thrise, saying: Feede my sheepe, y<sup>e</sup> is to say, be my Apostle to gather my sheepe vnto me, by the doctrine of the gospel, by my sacraments & by holy life. Here it is giuen vs to vnderstand, that the duety of the  
Apostle



Apostleship (yea and of al Ministers of Gods word) is to feede Christes sheepe. Besides this, by the metaphor of sheepe, is signified what maner a company of men that shalbe, which is figured vnder the name of sheepe. First therfore somewhat must be saide here of the manner of feeding, and secondly of the sheep.

Christ feedeth, and the Apostles and other Ministers of the word, feede: but the manner of them all is not alike. For Christ feedeth as owner and shepheard of the sheep: the Apostles feede as his seruants. Christ inwardly by his spirit: the Apostles by their outward Ministerie. For such as in crueltie of conditions, were beares or lions: they make tame through the Lords working inwardly by his holie spirite. And so they bring them into the sheepfold of Christ, that is to say, Christes kingdome: and this they doe, by putting to the keies of Christes church, giuen them of Christ the true shepheard. Nothing els are these keies then the woord and faith. The Minister applyeth the woord outwardly, and the spirite of Christ inwardly ioyneth faith to the preaching. For the preaching of Gods worde concerning the forgiveness of sinnes to be obteyned through Christ, is the onely key to open the kingdome of heauen. Now, if he that heareth, ioyneth also thereunto true faith, and do verily agree vnto the Gospel, then cometh also the other key. With these two keies is the kingdome of heauen opened, & forgiveness of sinnes obtained. That is to say, the Ambassage of Christ sheweth, wherein that which is spoken figuratiuely vnder the name of keies, is expressed in clere and plaine meaning words. When he saith: Goe and preach the Gospel to all creatures: Behold, here haue you the first key. And when he addeth, He that beleeueth, shalbe saved: He sheweth the other key. The woord and faith therfore are the two keies wherewith the kingdome of heauen is opened. The woord is applied outwardly by the Minister, which being receiued by the vertue of the spirite, ingendreth faith, where through men enter into the sheepfold of Christ.

And whē the shepheards haue let in y sheepe into Christes sheepfold, they must feede them with the woord & with his sacramentes. When any stray from the sheepfold, they must fetch them back againe with their sheepehookes: that is to say, with rebuking them. If any be weake and sickly, they must refresh them with cheereful comfort. And they must allwaies keepe watch about their flock, least



S. Iohn the Euangelistes day.

Wolues come and breake vp the folde, and scatter the sheep. All these things the Lord committed to Peter, and the other Apostles, or rather to all the ministers of the Gospell, when he said to Peter, feede my sheepe.

But why calleth he them sheepe whome the Apostles bring vnto Christ? I finde specially three causes. Where of the first is, for that it behoueth them to be meeke which professe Christ, or wil be named Christians. For it becommeth not them that wil be registred into Christs household, to be cruel like Lions, rauening like Woolues, wilie like Foxes, lecherous like Gotes, filthy like swine, or to shewe themselves in affections like vnto other wilde beastes.

The second cause is, for that like as sheepe do know the voice of their owne shepheard, and flee from a stranger: so the godly acknowledge Christ onely for their teacher, and wil heare those onely that utter his word, and not any other, how greatly renowned so euer they be: no, though they were angels from heauen.

The third cause is, for that like as sheepe followe their owne shepheard whither soeuer he goeth: so must y godly folowe Christ in life, in persecutiō, & in gloꝝy: beholding his life as a rule to lead their life by, bearing his crosse through patience, as ofte as neede shall require, & afterward becomming partakers of his gloꝝy, whose companions they had been in persecution: according as Paul saith: If we suffer with him, we also shalbe glorified with him. Whereby therefore may the godly ministers of the word learne to feede Christs flock. And let the sheepe be meeke, let them heare the voice of their shepheard onely: and let them follow him in life, in crosse, and in gloꝝy.

The third thing that Christ doth here, is that he dooth Peter to vnderstand with what kind of death he should glorifie God, when he saith: When thou wert young, thou didst girde thy selfe, and wentst whether thou wouldest: but when thou art olde, thou shalt stretch out thy hand, and another shal girde thee, & leade thee whether thou wouldest not. It is meant by these wordes, that Peter for confessing Christ, should one day be crucified: which thing Irenæus and diuers of the auncient writers testifie to haue beene done at Rome, in the reigne of Nero.

Whereunto Christ addeth his commaundement vnto Peter, and bids him folowe him, and not deny him any moze, as he had heretofore



foze done: but to shew him selfe stoutly an intvincible Sculdier of Christ, euen vnto death. And let euery one of vs thinke the same to be spoken to him selfe.

*Of the second.*

**P**eter turning about, sawe the Disciple whom Iesus loued, following, who also leaned vpon his breast at the Supper: and when he sawe him, Peter saide vnto Iesus: Lord, and what shall he doe? to whome Iesus answered: If I will haue him tary till I come, what is that to thee? follow thou me. Peter hearing of the Lord that he should one day suffer sharpe punishment for Christs sake, considereth not so much what was to be done on his owne part, as he is carefull what shall become of others. He is ready to beate the crosse for Christs sake: but by the way through weaknesse of y flesh, there cometh vpon him a certaine curiosnes which maketh him inquisitiue of those things that belong not vnto himselfe. For so great is the frailtie of man, that alwaies in our owne aduersities, we haue an eye to the happines of others: whereby wee make our crosse more bitter and harder to our selues. We would with a good wil that none should be happier then our selues. For according to a common prouerbe. It dooth a man good to haue company in ship wrack. But when as the Lord rebuketh this curiosnes in Peter, we ought to know, that this reproofe pertaineth to vs also.

And to the intent to correct this fault in the Apostle, hee saith: What is that to thee? followe thou me. As if he had saide. Looke not thou vpon the happines of other men, but rather see to this, that thou doe thine owne duetie, & that thou beare whatsoever the Lord shal lay vpon thee to beare. So is it the Lords will that we should take heede to our owne vocatiō, in the feare of God. We wil not that we should think our selues the more vnhappy, though other seem to be in better case. For euery vocatiō hath his crosse annexed therunto, which is to be borne with a quiet minde. Al (saith Paul) that wil liue godly in Christ, shal suffer persecutiō. No mā therefore (so he be godly) shalbe exempted from the crosse. Wherefore casting alway heathenish curiositie, let euery man abide in the vocation that hee is called vnto. Let him be quiet, & meddle with his owne matters, according to Pauls counsel. We willeth vs to be quiet, that wee be not busied in other mens matters as wicked mā he: and as many be



## The Sunday in Christmas weeke.

now a daies. He wil haue vs to meddle with our owne matters, that is to say, he will haue euery one of vs to looke to the things that pertain to his owne calling. And to the intent that may be done, there are fve things to be regarded in euery vocation. First the calling or vocation must be lawfull. Secondly, faith and charitie must be the rulers to direct our doings by in our vocation. Thirdly, if any thing chance amisse in our vocation, a man must comfort himselfe in that his conscience assureth him that his vocation is lawfull.

Fourthly, a man must employ his vocation to the glozy of God, and the profit of Christs church. Lastly, forasmuch as nothing hath luckie successe in a mans vocation, without Gods blessing: he must pray to God to put to his helping hand. If any man doo this in the true feare of God, verely he shal finde, that his vocation shall not be vnprofitable vnto the church of God.

### *Of the third.*

**T** Here went a saying among the brethren, that that disciple should not die. See how easily men slip into error: Christ saith, If I wil haue him tary, what is that to thee: and his Disciples took it as though he saide, I wil that he shal tary and not die, till I come. Here therfore we are admonished to take good hærde in the reading of holy scripture, that we builde not thereupon any other thinges then are spoken. Then let vs embrace those things that are cleere and euident: Such things as are spoken with condition or darkely, let vs conferre with plainer places: & let vs call vpon God to giue vs the key of true knowledge, that we may vnderstand without error, such things as pertain to our saluation. From vnprofitable questions, (such as make nothing to edification,) let vs absteyne: knowing that God liketh wel this simplicitie, according to this saying: Seeke not for things that are aboue thy reach.

### *Of the fourth.*

**T** He Euangelist himself closeth vp his Gospel, saying: This is the same disciple which beareth witnes of these things, & wrote them. And we know that his witnes is true. This is as it were a sealing vp of the gospel that John wrote, when he saith, We knowe, he meaneth that the Gospel is certaine, true, & infallible. This gospel he calleth a witnes, because it beareth witnes of christ and his benefites. To what end John wrote his Gospel, he himselfe  
decla



Declareth in the ende of the xx. Chapter, where he saith: And these things are written, that ye may beleue that Iesus is Christ the sonne of God, and that by beleeuing, ye may haue life through his name. There are therefore two ends of the Gospell: namely the knowledge of Iesus Christ: and saluation through trust in him, to whom be glory for euermore. Amen.

## *The Sunday within Christmas weeke.*

*The Gospell. Luke. ij.*



And his father and mother marueyled at those things which were spoken of him. And Simeon blessed them, and saide vnto Mary his mother: Behold he is set for many to fall vpon, and to raise vp many in Israel, and for a signe that is spoken against. Moreover, the sword shall passe through thy soule, that the thoughtes may bee discovered out of many hartes.

And there was Anne a Prophetisse the daughter of Phanuel of the tribe of Aser, She was growen very old, and had liued with an husband seuen yeeres from her virginitie. And this widowe being almost fourescore yeeres of age, departed not out of the Temple, but serued in fasting and praier day and night. And she comming in the same hower, in likewise confessed vnto the Lord, and spake of him vnto all that looked for redemption at Hierusalem. And after that they had made an end of all things according to the law of the Lord, they returned into Galile into their owne Citie Nazareth, And the child grewe vp, & waxed strong in spirit, and he was filled with wisdom, and the grace of God was vpon him.

*The exposition of the Text.*

**T**his Gospell is a parte of the thinges that were deone in the Temple vpon the day of the purifying of the blessed Virgin, after that the Parentes of Iesus, according to the Lawe of Moyses, had offered vp and set the Childe before the Lord.



The Sunday in Christmas weeke.

**L**ord. The summe of this part is, that Simeon and Anne giue witness vnto Christ, and acknowledge him to be their king and Messias that was promised, against whome the wicked world shall set it selfe to his owne destruction: but the godly shall embrace him to themselves to their resurrection and saluation. Let vs make hereof three places, which are these.

- 1 The marueiling of Christes parents.
- 2 The witness of Simeon and Anne concerning Christ.
- 3 The proufe of Christes manhode.

*Of the first.*

**T**he marueiling of Christes parents, sheweth y<sup>e</sup> reason perceiueth nothing of heauenly matters. We must therefore beleue y<sup>e</sup> voice of God, & marueile at it rather than deny it, or renounce it. They wonder y<sup>e</sup> God (now according to his eternall & secret purpose) hath sent y<sup>e</sup> Messias, whom so many prophets, patriarches, & kings looked for. They wonder at y<sup>e</sup> testimony of the angel. They wonder at old Simeons saying, wherby they are also confirmed the more substantially in the faith. This wonderment is a certaine holy thinking of themselves, wherethrough they reuerently consider and embrace the prophesie of the holy Ghost, wherby they profit more and more in the knowledge of Christ. This also is to be set before our eyes for an example. For we wil by and by shake off those thinges that reason cōprehendeth not. But we must with holy wonderment embrace the heauenly Oracles: and to the intent our faith may take new increasement, we must gather together all the helpes that may be out of the prophesies, out of miracles, out of examples, and finally out of all things, to our great admiration. For he is like to profite best in Christes schole, which with the increasement of his faith, wondereth dayly more and more.

Furthermore, Ioseph is here called the father of Christ, because Mary was married vnto him, & because Ioseph by Gods commaundement, had the charge of the child & his mother, and because he was commonly thought to be the father of Christ. Paul saith to the Hebrewes, that Christ is fatherlesse & motherlesse. Fatherles, in respect of his fleshly birth: and motherles, in respect of that wonderful and eternall birth of his, wherby he is borne the sonne of God, begotten of the father without mother from everlasting: Of which birth the beginning of S. Johns Gospel preacheth, as we haue heard of late.



*Of the second.*

**I**n the testimonie of Simeon foure things are to be considered. First he blesteth them. By which doyng Simeon declareth his affection towarde Christ & his kingdom: namely, that he wisheth well to the new kingdom of this new king: & this did Simeon according to the custome of the holy Patriarks, which being old were wont to wish well to the yonger. For to blesse, is in the Hebrew manner of speech, nothing else but to wish one happie successe & to desire good things for him. Whereby euery one of vs may learne. first to confesse Christ, & the to wish wel to his kingdom: which thing pertaineth to the second commaundement, & to the second petition.

One thing that is to be considered in Simeons testimonie, is his prophesie: which comprehendeth two things. First that Christ shall be vnto many an occasiō of falling, that many dashing against him, may stumble and perishe: not through his fault, but through their owne, for that they will not embrace this Christ. But some man will deniē, how Christ is put to be a fall to the vnbeleuers, which are already cast a way. The vngodly perish twice. First, they are lost through their owne vnbeleefe: & secondly, for that they willfully depriue theselues of the saluatiō that is offered the. For they deale in likewise, as if a man being once already condemned to death for theft, should after ward spit at his kings sonne that sueth for his pardon, and despise the deliuerance offered by him. Such a one may worthily be called twice cast a way: partly for his owne theft, but more because he holdeth scoone of his deliuerer, to his greater punishment. Therefore although that the vngodly which haue not heard of Christes name, are assured of perdition for their vnbeleefe: yet notwithstanding, those that wittingly and willingly refuse Christ, shall feelee the second fall, and receiue greuouser punishment. For the seruant that knowes his masters will, and doth it not shall be beaten with many stripes. Therefore the Turkes and heathen men shall be more gently dealt withall in the last day, than they: vntlesse they repent. An other thing is, that the same Christ shall be the rising againe of many in Israell: that is to say, their deliuerance from sinne, their reward of righteousness, their resurrection from death and the heritage of all good things.

The third thing that is to be considered in Simeons testimonie, is the turning of his talke vnto y virgin Christes mother, to whom  
he



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he prophesieth crosse & persecution, saying: And through thy soule shall the sword passe. Although these wordes pertaine properly to Mary: yet they are to be referred to the whole Church, wherof Mary bare a figure. Mary needed this admonishment in two respectes. First that beyng warned by y<sup>e</sup> Oracle of this holy Ghost, she should settle hir selfe to beare the sorrowfull aduentures that were to come, when she should see hir sonne euill entreated of his owne countrie folke, and at length hanged vpon the crosse. And secondly that beyng so fensed against the assautes that were to come, shee shoulde neuer thelesse reioyce through assured confidence, for that in the end hir sonne shoulde become conquero<sup>r</sup> of his enemies. Therefore beyng stablished with this confidence, she stood by his crosse, looking for his triumph with a stout courage. Also these wordes pertaine to the whole Church. For by this prophesie is shewed, that the Church it selfe in this world shall be vnder the crosse, which after y<sup>e</sup> example of y<sup>e</sup> virgin, must raise vp it selfe with hope of y<sup>e</sup> glory to coe.

The fourth thing that is to be considered in this testimonie of Simeons, is that Simeon sayth that y<sup>e</sup> thoughtes shall be disclosed out of the hartes of many. By which speech he signifieth, there shall be many that shall shewe themselves openly to be Christes enemyes, and many againe that shall confesse Christ, yea and that euen with bitter perill & sheading of their blood. The one serueth to combat against the offence or stumbling blocke of the crosse, the other to nourish our trust or sayth

In the testimonie of Anne, two things are to be considered. First, the description of the person of Anne, whom he commendeth for the spirit of prophesie, that is to say, for her knowledge of spirituall things, or of the kingdome of Christ: for hir parentes: for hir age: chastitie: and for hir earnestnesse in praying.

These things tend too the ende to purchase greater credite to that most holy Patrone, to the intent we should more beleue one holy Patrone, than all the packe of the Phariseis and Priests, which knowledge not this Christ.

Let vs therefore rather follow the example of a few godly, than an innuerable multitude of the vngodly which persecute y<sup>e</sup> Gospell. Also we may heere behold y<sup>e</sup> Image of Christes Church which is a small flocke, and sheweth no countenance of glistering to the world. but the Cresset of Gods heavenly wood.

The



The other is Annes confession, which containeth thre things. One is, that with Simeon she confessed Christ, and iointly together with him did set forth Christ with some kind of melody: wherby the godly may learne to encourage one another, to set forth and to utter the praise of God.

Another is, that she teacheth the people. For when as the Scribes and Phariseis seced, a holy woman cometh forth and speaketh of him to all that looked for redemption in Jerusalem.

The third is, that she openly acknowledgeth Christ to be the Saviour and redeemer. For she understode that this babe was the promised seed, that should treade downe the Serpents head, and so deliver man that was lost, out of the Devils tyranny.

*Of the thyrde.*

**A**Nd the Childe did growe, and was strengthened in spirit, & was filled with wisdom, & the grace of God was with him. This is as much to say, according as the Child Jesus grew in age, so the diuine nature uttered it selfe in him, and he profited from day to day more and more in wisdome, and together with his age encreased also the giftes of the mind in him. Howbeit, in as much as the Godhead can by no meanes be increased, it is manifest that these thinges pertaine to his manhood. For as he grew up by little & little in his body: so (in respect of his soule,) the giftes of the minde encreased dayly more and more. Neyther is this a strange thing in Christ, who for our sakes tooke vpon him the shape of a seruant, wherein he was also abased. For like as he was abased for our sake: so also grew he againe by little & little, vntil that by his resurrection he entred againe into his glory. Neither was this done without a lesse & warning vnto vs. For we are taught that the cause why he grew, was for that we should out of his fulnes receiue grace for grace. We also are admonished by the example of the son of God, to endeavour our selues continually to encrease, that we more and more abound in the true knowledge of God & al vnderstanding: & that we should haue an vpright iudgment & affection, trie what thinges are godly, holy & honest, & daily bring forth the true fruits of faith: & that in such wise the day following may surmount the day that went before. For he that goeth not still forward in the knowledge of God & vnderstanding of godlines: goeth backward. For by little & little, faith is quenched in him  
and



## The Sunday in Christmas weeke

and Christ is buried againe in his heart, wherby it cometh to passe, that he falleth againe into sinne against his conscience. Whereof we haue example in Dauid. For he had profited in Ghostly wisdom, aboue all the men of his time, and the grace of God was with him. But what came to passe? By sitting still in his princely throne, he became soe what faint. That glowing zeale of Gods glorie which was in him when he fought against Goliath and ouercame him, & which was in him when whē he was in perill through y dayly persecution of Saul, was by little and little alayed. And what ensued therupon: There came in his sight a fayre and beautifull woman, & his lustes were stirred vp without any let. For the heate of the spirite was then become starke colde. Will gyueth place to affection: and by & by he falleth into sinne against conscience, by committing aduoutrie: whereunto within a while after, he addeth the murder of one of his best subiects: which wickednesses he after ward couered with hypocrisie, by the space of a whole yeere: although in the meane while, he pretended godlynesse which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other such examples which admonish vs to follow herein the example of the child Iesus, that we fall not from the state of grace. Therefore lyke as he grewe in wysdome, and the grace of God was vpon him: so let vs also growe in holesome wysdome, and let vs pray to Iesus the fountaine of wisdom, that he will giue vnto vs abundantly of his fulnesse. Which thing if wee doe, it will come to passe, that the grace of God which we obtaine by Christ, and for Christes sake, shall abyde vpon vs. For as the only grace of God is the cause of our dayly proceeding and furtherance in spirituall giftes: so grace is reteyned & abideth, when we are not drowlie, but wooke lustely, so as we may not seeme to haue receyued grace in vaine. To this purpose maketh that saying of the Apostle. We are made partakers of Christ: if ye hold stedfast vnto the end, the faith that is begun in you.

To this purpose also maketh this sentence of Paule. Quench not the spirit. Gods giftes therfore must be cheered vp with continuall exercise, that we may profite dayly more and more, to the glory of God the father, the sonne, and the holy Ghost. To which only God, be honoꝝ and glory for euermore. Amen.

The



# The day of the Circumcision of the Lord

commonly called New yeres day.

The Gospel. Luke ij.



And after that eight dayes were finished, that the Childe should be circumcised, his name was called Iesus, according as hee was named by the Angell, before he was conceiued in his mothers wombe.

The exposition of the Text.

**T**his feast of the Circumcision of the Lord, is solemnized in the Church for three causes. Of which the first is, that the story may be knowen. The second is, that the benefite of God toward mankind (which the story setteth out) may bee understood. The thirde is, that we may vse the benefit of God aright, both to the glory of God, and also to our owne saluation, and the edifying of others.

The story is, that our Lord Christ the eight day after his carnall birth, was circumcised according to the law of Moyses, that the name was geuen him, which was foretold by the Angell, and hee was called Iesus.

The benefite which the story setteth out, is, that that was done for our sake, according as Paul teacheth: He was made subiect to the Law, to the intent he might redeeme them that were vnder the law.

Lastly, the vse consisteth in these things: that knowing the benefite, we may be thankfull to God, confirming our faith by this deede, and (after the example of God the father and his sonne Iesus Christ) endeavour to deserue wel towardes all men. And to the intent these things may serue the more effectually to informe vs of this benefite, I will handle two places, which are:

- 1 Of the circumcision.
- 2 Of the most sweete name Iesus.

Of the first.

**T**o the intent wee may the more distinctly vnderstande this doctrine of the circumcision: these are the things that seme meete



On Newyeeres day.

to be expounded in order. How God is wont to instruct men of his will: what manner a thing that Circumcision of the flesh was, and what things are to be marked in it: whereupon shalbe grounded the order of the sacraments, both of the old Testament and of the newe: Why Christ was circumcised: and which is the spirituall Circumcision, without which, saluation neuer falleth to any man.

God, both before mans fall, and after his fall, before y<sup>e</sup> law & under y<sup>e</sup> law, & after Christ is sent vnto vs, is alwaies wont to certify man of his wil, by two things. The one is by a perceiuing minde, y<sup>e</sup> other by perceiuing sense: that y<sup>e</sup> thing which is offered to the mind to vnderstand, may after a sort be perceiued by y<sup>e</sup> outward senses. For so liked it God (who is most merciful,) to provide for mans weaknes.

Vnto y<sup>e</sup> mind he offreth his word, whereby he discloseth his wil vnto man. Vnto y<sup>e</sup> senses he offreth visible signes, which teach y<sup>e</sup> same things visibly, y<sup>e</sup> the words sound & offer to the mind. When God had created mā, he put him in paradise, & gaue him his word as a witnes of his wil, vnto y<sup>e</sup> word he added a double outward signe: namely the tree of life, & the tree of knowledge of good and ill. After mans fall, he gaue him a promise of the seed, wherunto he added outward signes, which were sacrifices. When y<sup>e</sup> flood was overpast, he made a promise by word of mouth, & made y<sup>e</sup> Rainbow a signe of y<sup>e</sup> same. Vnto Abraham is made a promise of y<sup>e</sup> seed, & vnto the same promise he added the signe of circumcision, in perpetuall remembrance of the thing. He promised deliuerance from y<sup>e</sup> bondage of Egypt, which he performed also: but he sealed this promise w<sup>th</sup> the Paschall lambe. He betooke a promise to Moses: but he did as it were signe & scale it w<sup>th</sup> the bloud of a red cow. At length God giueth his own sone, & by him promiseth everlasting life to them y<sup>e</sup> beleeue: which promise he confirmeth with the two most royall sacraments of baptisme, & of the Lords supper. To be short, y<sup>e</sup> Lord is wont alwaies to ad some outward testimony or other to his word, to the intent y<sup>e</sup> both w<sup>th</sup> mind, and with sense we may as it were seele what his wil is towarde vs. For whatsoeuer is perceiued by man, y<sup>e</sup> is done either w<sup>th</sup> mind, or with sense, or w<sup>th</sup> both together. Now God (to the intent we may be assured of our saluation) setteth his word before the mind, an outward signe before the sense, & leaueth nothing vndone which he thinketh may turn to our saluation. And after this sort is God wont to instruct man of his wil.

This foundation being laide, it is easie to be vnderstoode what



manner a signe that carnall and visibie circumcision is : so that we set before vs the word whereunto this signe is added. For the signe is nothing els then a certaine effectuall assurance and lawfull sealing vp of the promise.

What then is the word whereunto Circumcision is added? The Worde in the 19 of Genesis promisseth that he wil be the God of Abraham, and of his seede, he requireth of Abraham, that hee should beleue this promise. He commandeth him to walke before him, and to be perfect: that is to say, to preferre the obedience of him before al things, and to keepe faith and a good conscience. Unto this promise and couenant betwixt them, God himselfe added outward Circumcision, to the intent that there should be in Abrahams flesh, a witness of the couenant betwene God and Abraham. For the Lord saith: This is the couenant that thou shalt obserue betwene me and thee, and thy seede after thee. Euery male Childe among you shalbe circumcised, and ye shall cut off the foreskin of your priuities, that it may be a signe betwixt me and you. &c.

We see here how the promise goeth before, and the commandment of the signe folloiweth after: how the signe is prescribed, and the beleefe of the promise exacted, according to the forme of the couenant. Whereupon it is gathered, that there are foure things in circumcision. That is to wit, the promise, the commandment of God, the visibie signe, and the beleefe of the promise; which the promise requireth of necessitie. And these foure things are to be looked vnto in Circumcision, which must be included in the definition therof in this wise. The Circumcision of the flesh commanded by God, is a cutting off of the foreskin of a mans priuities, wherby God confirmeth his couenant made with man, and man on the other side being warranted by this record of Gods fauour, raiseth vp himselfe with liuely faith. Therefore dooth Paule in the fourth Chapter to the Romanes call Circumcision, the Seale of righteousness that is by faith. For it is (as it were) an outward sealing vp of the promise of Gods free fauour. For the same cause Stephen in the actes of the Apostles tearmeth Circumcision by the name of a Testament.

Then forasmuch as the promise goeth of necessitie before, and faith followeth after, which hath an eye to the promise: the couenant runneth indifferently on both sides. Circumcision is on y party  
 C.ij. of God



On Newyeres day.

of God that promisseth, and on the partie of man that receiveth the promised grace by faith: which faith of the promise is confirmed by an outward signe. And this is the true meaning of Circumcision. Now are two other things of necessitie to be added. The one is, why the Lords will was to haue that signe in the member of generation. The other is, why the same continueth not now also, seeing the promise is everlasting.

The cutting off the foreskin of that member which is the instrument of generation, signifyeth first, that our whole nature, (as it issueth from Adam) is altogether corrupted. Secondly, it signifyeth, that the same is to be shedded and cut off. For flesh and blood cannot enter into the kingdom of heauen. Thirdly, it signifyeth, that the promised seed should come, which should bring a new birth, wherein men should be borne the children of God. And so if ye looke vpon the general reason of Circumcision: it is a testimony & sealing vp of grace. If ye looke vpon the meaning: it is a marke whereby we are put in minde of our nature, which is corrupted and to bee cleansed. If ye looke vpon the outward societie or fellowship of men: it is a badge or cognizance, whereby the Church is discerned from heathenish assemblies.

But why continueth not Circumcision stil now also, sith the promise is not yet ceased? Because that by Circumcision was signified, that one thing was to be performed which is now performed, namely, the seed of the woman, which is Christ our Lord borne of y most pure blood of the Virgine. Wherefore albeit that the thing it selfe which was promised do continue: yet Circumcision the signe thereof is changed into Baptisme: that like as Circumcision was a figure of Christ to come: so Baptisme is a witnes that he is come. Wherefore that wil stil be circumcised, looketh for Christ to come, and beleeueth not that he is come already.

By these things which I haue now spoken of circūcisiō, it is easie to iudge what is the meaning of the Sacraments, as wel of the new testament as of the old. For like as in Circūcisiō there meet foure things, v. promise, commandment of the signe, the ble of the signe, and the belee of the promise: So in the meaning of euery Sacrament, the same things must of necessitie meete: namely, that a godly Sacrament bee a visible signe commaunded and ordeined by God,



by God, whereby like as God beareth record of his promise vnto men: so man accepting the signe, doth on the other side professe his faith towards God, and confirmeth the same with the vse of the signe, and by thinking vpon it. Howbeit in euery signe, the singular likelines of the signes vnto the thing signified by them, is to be considered. For example: the likenesse of water in Baptisme vnto the thing signified therby, is this: Like as water washeth a mā outwardly from outward filth: so the blood of Christ washeth our consciences inwardly from deadly workes. And so of all other Sacraments.

But why was Christ circumcised, seeing he is exempted from the number of sinners? This doth Paule expound to the Galathians, where he saith: When y fulnes of tyme was come, God sent his sonne borne of the woman made subiect to the law, that he might redeeme those that were vnder the law. Wherefore as he was borne for vs, so also was he circumcised for vs. Neither was it his will to abolish circumcission, before he had made his perfect sacrifice vpon the altar of y Crosse: by which doing, he bare witnes, that Circumcision was a sacrament ordeyned by God.

Now are a few to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit, and not by hand, which is signified by the outward Circumcision, as a thing inuisible, by a thing visible. Of this the Lord giueth commaundement in the tenth of Deuteronomy: Cut of the foreskin of your hartes, and harden not your necks any more. But in y third to y Philippians Paule most plainly of al defineth this spirituall Circumcision, where he saith: We are the Circumcision which worship God in spirit, & boast of Christ & put not our trust in flesh. In thes words of Paule, two things are to be considered. The cause & the effect, or y active Circumcision, & the passive Circumcision. The cause is christ himselfe: & consequently y active Circumcision, is y whereby y sonne of God cutteth of, whatsoeuer sinne & cursednes is in vs: which Circumcision is felt in al the godly sort of all ages. The effect or passive Circumcision, is that whereby the regenerate sort doe dayly more and more cut of the relikes of sinne, and giue themselves to newnes of life, shedding of all vices as much as may be. But Paule in most goodly order distributeth the effectes, and maketh thre sortes of them. One is, that we worship God in spirit; another is, that we boast in Christ; The third is



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that we cast away the trust in flesh, by denying our selues. The effect that is set last in place, is the first in order of consequence, next which followeth the second, and lastly, that which was set in the first place.

Therefore we must circuncise all our members as well inward as outward. Inward, as the mind, the hart the will. The mind is to be circuncised by casting away of error, and by getting the true knowledge of God. From the hart must all sinfull thoughtes be cut off. The will must be circuncised by conuerting vnto God. The outward, such as are the eares, the eyes, the lips, the nose, &c. So as now they may no more yeld obedience vnto corrupted nature, but obey the spirit of regeneration.

*Of the second.*

Children were wont to haue their names giue them in their Circuncision, as they haue them now giuen them in their baptism. The to the intent they might be witnesses of their Circuncision: & now, to the intent they may be signes of the baptisme bestowed vpon them. And therefore as often as we heare our selues named, we must call to mind the couenāt that we haue made with God in our Baptisme. And so after the maner of other children, Christes name was giuen him in baptism, and he was called Jesus.

Names were wont to be giuen to children, either at the pleasure of men: and that was sometimes by meanes of kinred and aliance, sometime for the vertue of noble men, sometime vpon chaunce, sometime vpon affection, or at the commaundement of God: and that not without some representation of a thing either past or to come. For God who can not be deceiued, doth not giue names to things without cause why.

Why then was the Sonne of the virgin named Jesus? For the office sake which he should haue in the world. For thus saith y<sup>e</sup> Angel by the commaundement of God in the first of Mathew. Thou shalt call his name Jesus, because he shall deliuer his people from they<sup>r</sup> sinnes. For Jesus is as much to say, as, Saviour. The Angell added the king of saluation, namely from sinne: and so consequently from death damnation, Gods wrath & hell. Wherevnto it must needs follow, that he pacifieth the Father, restoreth the Image of God, & rewardeth the beleeuers with eternall life. For all these things are ioyned with forgiveness of sin. Wherfore to the intent we may more certainly



certainly keepe in mind the vse of this name Iesus, I will reduce it into four respectes.

The first is, that it putteth vs in mind, that we are forlorne if it were not for this Iesus, that is to say, this Saviour. And therefore it putteth vs in mind of our sinne, and of repentance.

The second is, that it pointeth vs to the fountaine of saluation. For he that will be saued, must needs draw out of this wel. And so we are admonished thereby to beleue vpon this saviour.

The third is, that it is our comfort against despaire, against the greatnes of sinne, against repining, against particularitie, & against the power and strength of the diuell. And hereupon groweth the ground of establishment of fayth.

The fourth is, that it putteth vs in mind of obedience & thankfulness, that through our own default we fall not from the saluation purchased for vs by Christ: to whom be glory for euer and euer. Amen.

## *The Gospell on the day of Epiphanie,*

commonly called Twelfth day.

*The Gospell.*

*Math. ii.*



When Iesus was borne in Bethleem a Citie of Iewrye, in the time of Herode the King. Behold there came Wisemen from the East to Hierusalem, saying: where is he that is borne king of the Iewes? For we haue seene his Starre in the East, and are come to worshippinge him. When Herod the king had heard these thinges, he was troubled and all the Citie of Hierusalem with him. And when he had gathered, all the chiefe Priests and Scribes of the People together, he demaunded of them where Christ should be borne. And they said vnto him: at Bethleem in Iewry. For thus it is written by the Prophet: And thou Bethleem in the land of Iewry, art not the least among the Princes of Iuda: for out of thee shall come to me the captaine that shall gouerne my people Israel. Then Herod (when he had

E.iii,

Prinily



On Twelfth day.

privily called the wise men) enquired of them diligently what tyme the Starre appeared; and he bad them go to Bethleem, & said: Go your way thither, and scarce diligently for the childe. And when ye haue founde him, bring me woord againe, that I may come & worship him also. When they had heard the king, they departed: and loe, the Starre which they sawe in the East, went before them till it came and stode ouer the place wherein the child was. When they saw the starre, they were exceedinge glad and went into the house, and found the Childe with Mary his mother, and fel downe flat, and worshipped him, and opened their treasures, & offered vnto him giftes: Gold, Frankincense and Mirre. And after they were warned of God in sleepe (that they should not goe againe to Herod) they returned into their owne contrey another way.

The exposition of the text.

**T**his Feast is called in the Church, the Epiphany of the Lord, that is to saye, the appearing of the Lord. For after that the Feastes of the comynge and byrth of the Lord were celebrated by the Church, it seemed good vnto the holy Fathers, to put to this Feast also, that they might instruct the Church of the sundry sortes of the Lordes appearing in the flesh. And they alleadge foure reasons why they cal this Feast Epiphany. Wherof the first is, that as this day Christ appeared to the wisemen that sought him by the leading of a starre. The second is, for that as vpon this day nyne and twentye yeares after his birth, his glory appeared in Baptisme by the witness of the father, speaking from heauen in this wise: This is my beloued sonne, & by the visibler appearing of the holy Ghost vpon him. The third is, for that the same day twelue moneth after his baptisme, his glory appeared at the marriage, by turning water into wine. The fourth is, for that in the xxxi. yeare of his age, his glory appeared againe, in feeding foure thousande men with seuen loues of bread. All these appearings make to this end, both to proue Christ to be the true Messias and sauour of them that beleue in hym: and to stablishe assured sayth in vs, that wee should certainly assure our selues to obtayne saluation through him. And thus much concerning the cause of the Feast. Now let vs goe in hand



In hand with the Gospell it selfe, which conteyneth the story of the first kinde of Christes appearings: namely how he appeared to the wise men, y<sup>e</sup> is to say, to y<sup>e</sup> heathen to the intent we may knowe that Christ with his benefits belongeth also to the Heathen. The summe of the exposition of this gospell, is that the wise men came to Hierusalem to seeke the new bozne king: and that when they found him not there they kept on their way, following y<sup>e</sup> guidance of y<sup>e</sup> Starre which went before them, till they came to bethlaem, where they finding the child, honored him, and offered him gifts. After the doing whereof, at the warning of God they returned into their country by another way. In this gospell we will intreat of two places: which are.

- 1 The story with his circumstances and lessons, which are many.
- 2 The vse of the story, and the spirituall signification of the wise mens offerings.

*Of the first.*

**M**any are the circumstances of this present story, of which euery one containeth peculiar doctrines and instructions. Where Christ was bozne in Bethleem in the time of herode, the wise men came from the East to worship the new bozne king. Here come three things to be weyed. the tyme the state of the wise men, and the end for which they came.

The time is expressed, when it is sayde, In the tyme of Herod. For the Scepter had ceased from *Iuda* (and according to the prophecies) Christ was to be bozne. This conferring of the prophecies concerning the birth of Christ, and the time wherein hee was borne, as it confuteth the Jewes, which looke for him still to come: so it confirmeth the fayth of y<sup>e</sup> godly, that they may assure them selues, that this same whom the wise men seeke, is the Messias. The seconde is the state of the wise men, that they were not of the Jewes but of the Gentiles. Whereby we learne that this newe king bozn in Bethleem, pertayneth also to the Gentiles, who by the exemplo of the wise men, are admonished to seeke and to worshyppe Christ.

Moreouer, these wise men were called Magi: by which terme is signified the excellencie of there dignitie and office. For Magus is an Hebrew word, and taketh his name of considering and teaching: Which



### On Twelfth day:

Which two things pertained chiefly to Kings and Priests: whereupon the Persians called their Kings and Priests Magi. What are wee taught hereby? Christ lyeth in a Manger despised of his owne people: and the Magies being heathen men borne, come to worship him. Whereby is signified, that although Christes kingdome be not of the world: yet is it a mightie & glorious kingdome, or rather a heauenly kingdome, which many shal acknowledge, & not be offended at y<sup>e</sup> base countenance therof to the outward shew in y<sup>e</sup> world.

The second circumstance is, that the wise men come to Hierusalem, and there seeke for Christ that was newly borne. The Jewes which had the booke of the Prophets in their hands, & vnto whom the word of God was committed, stood still carelesse & neuer sought for Christ. And in the meane while those sought him, who (by their iudgment) perteyned not to the Church. But where sought they him? In the princely Citie Hierusalem. Whither when they came and heard nothing of the king, their faith was not a little shaken: yet neuerthelesse they raysed vp themselves by the signe. For they sayd: We haue seene his starr. Doubtlesse they had learned out of y<sup>e</sup> Reliques of Daniels schole, y<sup>e</sup> when Christ should be borne, then should such a starre shew the time that he was borne.

The third circumstance is to be considered with heede: for it sheweth what manner a king Christ is. For as the Manger in which he lay, argueth that his kingdome is not of this world: so the starre appearing from Heauen declareth him to be a heauenly king. And like as the manger sheweth him to be base in the sight of the world: euen so the starre setteth out the maiestie of his kingdome for vs to behold to y<sup>e</sup> furtherance of our faith, least he should become despisable vnto vs, through the leude and malicious disdain of his countrey folke, which continuing still in their ignorance, do persecute Christ vnto this day.

Some men demaund heere, what maner of Starre that was: and diuers men deeme diuersly. But this is manifest, that it differeth in three properties, from other continuing Starres: that is to say, in Place, in Mouing, and in brightnes. In Place for that it was the lowest part in the ayre: for otherwise it coulde not haue shewed the direct way to them that traueiled by it. In mouing, for that it mooued not Circlewise, but went right forward as a guyde of the way, none otherwise than the cloude and pyller of fyre went before the



The people of Israell, at their going out of Egypt. The brightnesse of it maketh a difference also, because other starres shine only by nyght: but this gaue light euen in the broad day. It was not therefore a naturall and continuing starre, such as are in the skye. What then: was it a Comet or blasing starre? It appeareth that it was like a Comet: but out of doubt it was an Angell of God, as Epiphanius testifieth. For he appeared in the shape of a starre both to shewe that Christes kingdome is heauenlye, and to open Christ the true starre and cresset, who al only bringeth man out of the kingdome of darkenesse into his owne glorious kingdom by holding out before him the cresset of his word, & by lightning mens harts w<sup>th</sup> his spirit. In consideration whereof, Zacharie calleth Christ y<sup>e</sup> riser from on high and the lightner of such as sit in the shadow of death. And John: He was the true light and lightneth every man which cometh into this world.

The fourth circumstance is of Herode and all the citie of Hierusalem. Herode was troubled, & all Hierusalem with him. Herode feared least the kingdome should be transferred from him vnto the new borne king. For he vnderstood not that Christes kingdome should be heauely, & not of this world: in which respect y<sup>e</sup> church singeth: O enemye Herode, wherefore fearest thou: the king that giueth power to raygne in heauen of worldly kingdome doth not men bereue. The vnthankfulnesse and sluggishnes of the people of Hierusalem is noted, who being broke with wearinesse of euils, had cast off the hope of the redemption & saluation that was promised them. They had leuer to liue in bondage with wicked Herod, thā to receiue their new king, y<sup>e</sup> brought the euerlasting freedom. But such is y<sup>e</sup> corrupted nature of mē, y<sup>e</sup> they iudge it better to kepe stil some quietnes of y<sup>e</sup> flesh, than w<sup>th</sup> any peril to receiue Christ y<sup>e</sup> authoz of saluation.

The fyfth cōteineth the counsel of Herod & the Priestes together, with the prophesie, of Micheas y<sup>e</sup> prophet. Herod being other wise a despyser of religion & of the prophesies, is now troubled, & maketh inquisition where Christ should be bozn. For as sone as he heard y<sup>e</sup> demand of y<sup>e</sup> wise mē, by & by he cōiectureth, that y<sup>e</sup> king of whom they enquire, was the Messias promised in old time by god. But what do y<sup>e</sup> priests: although they answer sincerely out of y<sup>e</sup> scripture, bringing abroad the testimony of Micheas: yet notwithstanding they after ward like mad mē bend themselves w<sup>th</sup> might & maine against y<sup>e</sup> Scripture.



On Twelfth day.

Scripture. For the vngodly make much of the Scripture, as long as it seemeth not to be against their affections. But when it accuseth them of sinne, when it cutteth their combes, when it setteth death & damnation before their eyes : and finally when it attempteth any thing against inured maners, doctrine, and traditions: then by & by the vngodly fret at it: then is Christ no more acknowledged, then is he called a rayler. Our Papistes now a dayes doe with vs confesse, that Christ the onely begotten sonne of G D tooke vpon him the nature of man, and that he is one entire person consisting of two distinct natures. But if we come once to Christes office, & auouche him to be the onlie Iesus, and the onlie Christ, the only Sauour, & only high Priest, and intercessor, and that no man can be saued, but he that is iustified through only faith in him: Then they chafe, because their manners, doctrine, & traditions cannot stand with this office of Christ. And therefore they partly corrupt the Scriptures, & partly reiect them, and persecute with fire and sword, such as teach Christ sincerely and purely, like the Scribes and Priestes, who here at the first, with Simeon & anne, haue answered sincerely, & afterwards, like mad folkes haue cast off the faith of Christ, and persecuted him by their ministers. And so it is not inough, that the Papistes agree with the pure Doctors in the first principles : but they ought to haue a constant agreement with them in the whole foundation and in all the articles of the faith. Let vs not then search the Scripture to our destruction, like as Herode did: neither let vs looke vpon it negligently as the Scribes and Pharesees did, who doe in deede shew a way, holobett such a way as they themselues walk not in: wherein they are like to the shipwrightes that made the Arke of Noe, and yet perished themselues whē they had done. But Noe and his houshoulde was saued, as the wisemen are saued here, where as the Scribes and Priestes do perish. But let vs search the Scripture with Simeon & Anne, Mary, & others, who thereby attained saluation. Now let vs in fewe wordes peruse the prophesie of Miccheas. For thus hee sayth: And thou Bethleem of the land of Iuda, art not the least among the Princes of Iuda. For out of thee shall come the Captaine that shall feede my people Israel, and the fourthcommings of him are from the beginning from the dayes of euerlastingnesse. This testimonie of Miccheas teacheth many thinges concerning Christ. First, it poynteth out  
the



the place of his birth. Secondly, it ſheweth his office, which is to play the gouernour in Iſrael, to ſeede his people. Thirdly, it ſheweth his Incarnation, whereby he was borne a very man. For when he ſaith, From the beginning: He ſheweth Chriſtes Incarnation, who was promiſed from the beginning of the world, that in his time he ſhould be borne after the fleſh. Fourthly, when he ſaith, From the daies of euerlaſtingnes: he ſignifieth y nature of his Godhead, whereby he was before the creation of the world. Fifthly, he ſheweth that he is one perſon, conſiſting of two natures. For when he ſaith, His ſorwth-comming: this word of the plural number, perſeyneth to the natures both of his Godhead, and of his manhood. And the word (him) being of the ſingular number, doth couertly declare the vnitie of the perſon. And ſo we ſee how the Prophet hath ioyned together the chiefe articles of our faith, which are uttered by others more at large.

The ſixt Circumſtance, is of Herodes wilines: who when he thought he had dealt moſt wiſely, played moſt the ſoule. For there is no wiſdome, there is no wilines, there is no counſell againſt the Lord. He calleth the wiſe men vnto him priuily, as though he had loued the new borne king, as they did. he enquireth the time of the appearing of the ſtarre, as though he had meant to be more aſſured of the Meſſias thereby: he willet them, that when they had found the childe, they ſhould bring him word, as though he had bene minded to worſhip him, as wel as they. See how ſore y fore Herod ſweateth here. But as for the counſell which was chiefe in this behalfe, neither he, nor the Iewes followed. If for honors ſake he had ſent ſome of his ſeruaunts with the wiſe men, to waite vpon them thether, it had been a very eaſie matter to haue found the childe. But God ſotted them in their owne deuises. At this day (yea many yeares together) the Papists haue ſought to deſtroy the true religion. But God made them ſuch ſoules in their owne deuises, that they haue not been able to deſtroy ſo much as one man Luther. Whereby we may learn, that God is the keeper of his church, and confoundeth the deuises of the vngodly, according to the firſt Pſalme.

The ſeuenth circumſtance, is of the offerings of the Wiſe men, who hauing found Chriſt, offered giſtes to him, as king of the Iewes, Gold, Frankincenſe, and Myrr: which ſurely were ſuch giſtes.



On twelſe day.

gifts as that land had great ſtore of. Hereby we may learne two things. The one is, that we which do homage vnto Chriſt, ought to beſtowe ſomewhat of our ſubſtance to the maintenance of the Miniſterie. The other is of Gods providence: who by this gift (as it were with conduct money) provided before hand for the new borne babe and his parents, againſt they ſhould ſlee the countrey: whereby we may learne, that God wil not forſake his church.

The eyght Circumſtance is, that the wiſe men being warned in their ſleepe, returned into their countrey by another way. By which deede both Herode was beguiled: and alſo God declareth that he hath care of his people, even when they be aſleepe.

*Of the ſecond.*

**E**very one of the circumſtances of this ſtory, doo miniſter ſome kinde of doctrine to the Church, as we haue ſene. And now as appertaining to the generall uſe thereof, we may learne two things of the wiſe men. Whereof the firſt is, to ſeek Chriſt by the guiding of the ſtarre. The other is, to offer giſtes vnto Chriſt whē we haue found him. We followe the guidance of the ſtarre with them, whē we ſet before vs the onely word of God, to be a lanterne to our ſette, and ſeek him in his word: and when we haue found Chriſt, wee offer preſents to him, as the wiſe men did: Gold, Frankincenſe, and Myrr. When we yelde vnto him golde, that is to ſay, a pure faith, and a chaſte life: Frankincenſe, that is to ſay, confeſſion, inuocation, and thankſgiuing: Myrr, that is to ſay, patience vnder the croſſe, and in affliction. Further moze, vnto Mary (that is to ſay, the Church of Chriſt and the miniſterie of the word: and vnto Joſeph, that is to ſay, vnto thoſe that be the chief rulers of the church) wee muſt offer giſtes, that is to wit, we muſt further the miniſtery with all our power and abilities, that the church may be in as good ſtate as may be in this world through Jeſus Chriſt our Lord, to whome be glory for euer. So be it.

The



*The Gospell. Luke. ij.*

And when Iesus was twelue yeeres olde, they went vp to Hierusalem, after the custome of the feast. And when they had fulfilled they daies: as they returned home, the childe Iesus abode still in Hierusalem, vnknowing to his father and mother, for they suppoled hee had beene in their company, and therefore came a dayes iorney and sought him among their kinsfolke and acquaintance. And when they found him not, they went back againe to Hierusalem & sought him. And it fortunied after three daies, that they found him in the Temple sitting in the middes of the doctours, both hearing them, and posing them. And all that heard him, marueiled at his vnderstanding and answeres. And when they sawe him, they were astonied: And his mother saide vnto him: Sonne, why hast thou thus dealt with vs? Behold thy father and I haue sought thee sorrowing. And he saide vnto them: Howe is it that yee sought me? Wist ye not that I must goe about my fathers businesse? And they vnderstoode not that saying that hee spake to them. And he went with them and came to Nazareth, and was obedient to them. But his mother kept all this saying in her hart. And Iesus increased in wisdom and age, and fauour with God and men.

## The exposition of the Text.

**T**his text is part of the story of Christs doings, & it containeth what he did the xii. yeere of his age: that is, that hee gaue as it were a certaine taste of his vocation, by disputing and reasoning with the Doctors of the lawe. But what the Lord did from the time that he was offered in the Temple, vnto the xij. yeere of his age: and what he did from the saide xij. yeere vnto almost the xxx. yeere of his age: the holy Scriptures make no mention at all: And therefore it becometh vs not to know it. For it is inough for vs to know those things which it was gods wit to vnter, as by which do instruct vs in y knowledge of god, & true godlines. Therefore leauing those things which idle monkes haue writte concerning



The first Sunday after the Epiphanie.

cerning the infancie and childehoode of Christ, wee will expounde this present Gospell, according to the grace which the Lorde shall giue me.

Now the summe of this storie is this: Christ being twelue yeares olde, goeth with his Parents to Hierusalem, at the feast of Easter. Who being lost in returning homeward, is sought for, and found among the Doctors, and being blamed by his Parentes, he defended himselfe by the commandement of their superiour, namely, of God, that it behoued him to goe about his busines, and so hee went away with them, was obedient to them, profited in wisdom, and grew in age and fauour with God and men. Hereof are foure poynts.

1 The example of Mary, Ioseph, and Christ going to Hierusalem is set befoze vs.

2 The tryall of Mary and Ioseph, by the losse of the childe Iesus.

3 The care and dutie of Parentes towards their children, the obedience of children on the other side towards their parentes.

4 The growing of Christ in wisdom, age, and fauour.

*Of the first.*

**A**Nd when he was twelue yeeres olde, they went vp to Hierusalem, after the custome of the feast. Here first of all, I must warne you of certaine things concerning the feastes of the Iewes. And afterwards, the example of Ioseph, Mary, and the childe: is to be looked vpon. God in the olde Testament ordeyned many and sundry feastes, to put his people in minde of his benefites bestowed vpon them, to instruct the rude, and to keepe them all in true worshipping of God. Yet were not all feastes alike solempne. Dayly were Sacrifices made both morning and euening. Euerie weeke, the seuenth day was kept holy. Euerie moneth had his peculiar feast. Moreover, three solempne feastes were kept euery yere.

Day by day, morning and euening were oblations made, in remembrance of the euerlasting worship due vnto God. The godly added praiers thereunto, calling to minde the promise of the seede, of which they fastened their eies by faith, in all their oblations. In place hereof, the Church hath substituted morning prayer, and euening



ing praier.

Also euery senenth day of the weeke, was celebrated the memo: of all of the creation of things, with sacrifices and thanksgueing added thereunto. In place whereof, the Church hath substituted the first day of the weeke in memoriall of the second creation, that is to say, of regeneration, which is made by the Lords resurrection, that happened the first day of the weeke: and therefore of the Apostolike church, this day is called the Lords day.

Euery moneth in the beginning of the moneth, is, in the new moon, a feast was kept in memoriall of preseruatiō. For it was gods will, as oftē as they saw the moon keep her accustomed motiōs in giuing light, they should render thanks vnto God for the whole benefit of his gouernmēt: And therfore ordeined he this feast of new moones. Although the Christians be not bound to this feast: yet notwithstanding it behoueth vs to be no les thākfūl to god, then the godly Ielbes were.

Euery yere they had thre soleinne feastes, which are the Pascheouer, the Pentecost, and the feast of Tabernacles. The feast of the Pascheouer or Easter, was instituted in remembrance of the deliuerance from bondage of the Egyptians. Pentecost, which wee call Whitsonide, in remembrance of the lawe giuen in mount Zina. The feast of the Tabernacles, in the remembrance of the dwelling of the Israelites in the wilderness forty yeres in tents: that by this ceremonie they might call to minde the whole benefite of their deliuerance out of Egypt. In steede of these three Ielwish feastes, the Church hath substituted Easter, in remembrance of the Lords resurrection: who hath deliuered vs from the bondage of the diuel. Whitsonide, in remembrance of the confirmation of the Gospell, by sending the holy Ghost in a visible shape, and by the wonderfull giftes of tongues, and the birth of the Lord (commonly called Christmas) in remembrance of Christ giuen and deliuered vnto vs.

Besides this, in those three soleinne and yereely feasts, al that were of male kind, were bound by the law of Moises to come to Hierusalem. Vnto which law, Ioseph, and the childe Iesus do here submitte themselves, as wel to satisfie the law, as also (by their example) to direct vs vp, to reuerence the ministerie & godly ceremonies, which it becometh the godly to obserue, because they are a certaine scholemaster ship and discipline profitable to preserue religion.



The first Sunday after Epiphanie.

Howbeit, there is a difference to be put betwene the Ceremonies instituted by the authority of God, and those that are instituted but for grauitie & orders sake. To the keeping of the one, we are bounde by Gods law. For Christ requyrez of vs, that we should be euery one of vs once baptized, that we should oftentimes be partakers of his holy Supper: and that we continually heare his word. But mens Ceremonies binde not in such wise: so as stubburnesse, contempt, and offence be away.

Therefore as in this place we heare that Mary, Joseph, and the childe Jesus did with singular reuerence obserue the feastes and ceremonies of the Jewes: so let vs learne to set much by our ceremonies, and to bee at them with a good will, and by our good example to allure others to obedience and godlinesse.

*Of the second.*

**A**Nd when they had fulfilled the daies: as they returned home, the child taried behind at Ierusalem. &c. Here the Euangelist beegineth to describe the trial of Mary and Joseph. In which triall there be 4. circumstances to be weped. The first reciteth certaine occasions of this triall. The 2. describeth the triall it selfe, and the crosse of Joseph and Mary. The 3. declareth the doing of them in this triall. The 4. conteineth comfort.

The first occasion is shewed in these words: The child Iesus taried behind in Ierusalem. Therefore (wilt thou say) did he not make his parents priue to it? First that he might do them to vnderstande, how he was not the sonne of Mary onely, but of God also, which is more: and therefore he had not so great regard of the parent his mother as of his euerlasting Father. Secondly, that by his owne example he might teach children, that the aduise of their parents is not to be wayted for, where obedience to be perfourmed to God is in hand. For there is more due vnto God, then to father and mother. Thirdly, he might admonish his parents of greater diligence: yea and all that haue children to be more diligent and heedfull in keeping the pawning or gage that is put into their hand by God. Fourthly, that Mary and Joseph themselves being warned by this chastising discipline, should earnestly bethink themselves: what manner of ones they were of their owne nature: that is to say, that they were slothfull and negligent, & not discharging their duety in all points.

The



The second occasion is shewed when it is said: And his parentes knew not thereof. Here the negligence of Iesus parentes is blamed openly, which negligence was no light sinne, and therefore it became no small crosse in the Virgins hart. For she felt her heart touched with a poece of the sword, whereof saint Simeon made mention the twelue yere before. She thought in her selfe that so great a treasure was committed to her of God, to the intent she should looke well to it: and she compared her miserie to the miserie of Eve. For like as she being seduced by the diuel, did cast away mankinde: so the virgin thought, that she by her negligence, had lost the sauour that was promised to the world.

The third occasion of this triall and crosse is shewed, where it is saide: thinking he had beene among the companie: For of negligence springeth error.

Yet foloweth there another harder triall & crosse. They seek for Iesus whole thre daies, and finde him not. He is lost and not found againe among his kinsfolke: surely a greuous crosse. He is lost & not found among their acquaintance: this is a greuouser crosse. He is sought 3. daies, & not found at all: this is the greuouslest crosse of all.

But what doth that most pensive creature Ioseph, and that most sorrowfull virgin Mary in this most bitter crosse? They come back againe to Hierusalem, and entring into the temple, they finde him whom they had lost, sitting among the doctours in disputing. Here againe they conceiue comfort, and are deliuered as it were out of the darkenes of hell, as soone as they sawe the childe Iesus.

These things are writen for our learning & comfort. For euen in likewise hapneth it vnto vs in our triall & crosse: wee lose our most precious treasure Christ. By what occasiō: by negligēce. We heare not his word, we call not vpon him, we seldome vse the sacramēt of his supper, and finally, we occupy our selues in no exercises of godlines. Upon this negligence insueth error. For we slip out of one sinne into another, and out of one heresie into another. Out of these at length springeth an euill cōsciēce, which bringeth forth despaire. What is to be done in these miseries? Christ is to be sought. Hee alone is able to remedie these mischieues. But where I pray you is he to be sought? among our kinned and acquaintance? No, not so. Where then? In the holy citie Ierusalem, y is to say, in the church.

Amos

A. y.

Among



The first Sunday after Epiphanie.

Among whom: among them that haue the word. When thou hast here found Christ whom thou hadst lost, thou must keepe him by faith, calling vpon him, and by holy conuersation, least hee forsake thee againe, and so thou perish by the losse of Christ, as Judas did.

*Of the third.*

**B**ecause the doing of Joseph and Mary, putteth vs in minde of the care and duetifulnes of Parentes towardes their children: and in likewise the doing of the child Iesus, admoniseth vs of the duetie of children, and of their obedience towardes their parentes: I will therefore speake of them both, howbeit somewhat briefly, because y<sup>e</sup> same thing is w<sup>o</sup>t to be taught more exactly in y<sup>e</sup> catechisme.

Therefore on the parents behalfe, I thinke these admonishments ensuing to be necessary.

First let Parentes beare in minde, that the cause why they bring forth children, is that their children should be citizens of the church, and that they should together with them worship God, & that when soeuer themselves shal fall a sleepe in the Lord, they may leaue worshippers of God in their roomes. I would God there were many that would think of this earnestly.

Besides this, let them perswade themselves, that all their labo<sup>r</sup> is lost, but if they bring vp their children in the feare of God, and oftentimes call vpon Gods help, against so many snares which y<sup>e</sup> diuel layeth fo<sup>r</sup> the tender age. We heare many complaine of the disobedience of their children: but they marke not that they are punished by God, fo<sup>r</sup> that they would make their children good without the blessing of the Lord, which they seldome call fo<sup>r</sup> in good earnest.

Thirdly, let them consider how noble a thing a child is, who God himselfe hath shaped in his mothers wombe, nourished, brought forth into the light, and indued with body and soule, to the intent he should (as it were in a table) represent God his first paterne.

Fourthly, let them know, that these things are to be dealt withal in order. Vnto the body nourishment, bringing vp, apparel, & some time correction, y<sup>e</sup> they may keep their child<sup>r</sup>e in awe. Vnto the soule they owe doctrine: and y<sup>e</sup> of 2. sorts, namely, of godlines & of ciuilitie. By the one they shal keepe a good conscience befo<sup>r</sup>e God: by the other they shal obtaine a good report among me<sup>n</sup>. Fo<sup>r</sup> these are y<sup>e</sup> 2. things that we must chiefly seeke after in this life. Paule teacheth them.



them both, when he saith: Ye parentes bring vp your childre in nurture and awe of the Lord. Which is confirmed by the deede of Job: as, who instructing his sonne, saith: All the daies of thy life beare God in thy mind, and beware that thou consent not vnto sinne. Here first he commendeth vnto his sonne the duety of godlines: and secondly, he chargeth him that he consent not to sinne: that is, that he giue not eare to such as intice him to sinne. And so he requirerh of his sonne, a certaine holy qualitie.

Last of all, let parents consider how many sinnes they commit: and heape one vpon another, which do not their duetic in bringing vp their children as they ought to do. First they transgresse y<sup>e</sup> lawe of nature, which telleth al men, that their duetic is to bring vp their children godly and honestly. Secondly, they sinne against God: For they despise the commandement and authoritie of God. For he commaundeth that children should be brought vp godly and honestly: and he is a despiser of God, that refuseth to do as he is commanded. Thirdly, he offendeth against his owne estimation. For Gods will is, that parents should (after a sort) be in his stead, so far forth as pertaineth to outward discipline. But they make smal account of this dignitie, who neglect their duetic.

Upon these sinnes insue many punishments both ghastly and bodily, as wel in y<sup>e</sup> parents as in the children, yea & in al the posterity.

Now, what maner of duetic children owe to their parentes, the example of the childe Jesus sheweth evidently: so that it needeth not greatly to seeke precepts from elsewhere.

First he went vp to Ierusalem to his parents, wherby good children may learne to worshipping God with their parents, & to loue holy meetings, and reuerently to be present at the ceremonies of y<sup>e</sup> Church.

Secondly, he disputeth, demaundeth and heareth. Whereby may our children learn to demaund the things that they know not, to dispute of things doubtfull, and to harken to such as teach aright. For although Christ disputeth not of any thing because he was in doubt of it, nor demaunded any thing because he was ignorant of it, he harkened to them because they could teach him more rightly: yet the example profiteth vs. Therefore must godly children, at their comming home, dispute with their parents if they stand in doubt of ought that they haue heard. &c.



## The second Sunday after Epiphany.

Furthermore, Christ loseth his parents, his kinssolke, and his acquaintance, for y word of God. Whereby may our children also learne, to set more by God, then by their carnall parentes, and to haue the word of God in greater regard, then the bestes of their parentes.

Lastly, Christ returneth with his parents, & is obedient vnto them. Whereby our children may learn to stand in awe of their parents, and to obey them in all things that are godly and honest. These vertues of children, as they haue very large promises of good successe in this life: so the vices in children which fight against these vertues, haue threatnings of most grievous punishments, which also extend themselves euen vnto their posteritie. For the offspring (for y most part) receiveth the vices of auncientrie, as it were by inheritance.

*Of the fourth.*

**B**ecause I haue spoken somewhat already of this iiii. place the big. day agoe, I wil now speake not past a word or two. Christ in respect of his Godhead, did not growe in age, wisdom and fauour: but in respect of his manhode, and because he tooke vpon him the very nature of man in deede: in it he grew in age, wisdom, & fauour. Whose example would God we could follow, that as we growe in yeeres, so we might grow in wisdom and fauour, both with God and men. And that this may befall vnto vs, Christ graunt vs, to whom be glory worlde without end. Amen.

## The second sundae after the Epiphanie.

*The Gospel. John ij.*



And the third day there was a mariage in Cana, a Citie of Galilee, and the mother of Iesus was there. And Iesus was called (and his Disciples) vnto the mariage. And when the wine sayled, the mother of Iesus saide vnto him: they haue no wine. Iesus saide vnto her: woman, what haue I to do with thee? Mine houre is not yet come. His Mother saide vnto the Ministers: whatsoeuer he saith vnto you, doo it. And there were standing there, sixe waterpots of stone, after the



the maner of purifying of the Iewes, containing two or three firkins a peece. Iesus said vnto them: fill the water pots with water. And they filled them vp to the brim. And he said vnto the: drawe out now, and beare vnto the gouernour of the feast: and they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the Ministers which drew the water knew) he called the Bridegroom, and said vnto him: Euery man at the beginning doth set foorth good wine, and when men be drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory: and his Disciples beleueed on him.

## The exposition of the Text.

**T**his Gospell is a part of the story of Christ, wherein he manifesteth his glory at the mariage. For by the miracle of wine, he both uttereth his owne diuine nature, & giueth an inkling of his office, and signeth by the trueth of his doctrine as it were with some heavenly Seale. His owne diuine nature he declareth in this, that he changeth the natures of things by his word: for at his commaundement the water becommeth wine. His office he sheweth, in that he helpeth the needy when he is sought vnto. The certaintie of his doctrine he doth as it were seale with this miracle. For least any man should doubt of y certainty of his doctrine which is heavenly, he worketh a heavenly worke, which beareth witnes to his doctrine, whereby his disciples are confirmed in his faith. Now the places that we will intreate off in this Sermon are these foure.

1. Of the solemnity of the Mariage.
2. Of the Mariage it selfe then finished and confirmed.
3. Of the present miracle, with the circumstances thereof.
4. Of the examples of life that may be deriued from the same.

*Of the first.*

**S**ith I intreate of mariage: I wil speake of these things in order. First, between what persons nature & godlines alloweth mariage.

I. iij.

Secondly,



The second Sunday after Epiphany.

Secondly, what way those that will be man and wife must attempt marriage. Thirdly, what manner of consent, and of whome it ought to be. Fourthly, why it is meete that the assurance should be made in the open assembly of the Church. And fifthly, what manner of feast ought to be at a marriage.

In the persons of folkes that contract marriage, foure thinges are to be looked vnto: namely kinred, alliance, religion, and naturall strength, which are requisite in marriage. As touching kinred and alliance, they are to be kept from matching in wedlock, which are within the degrees of kinred and alliance that is prohibited in Leviticus. Moreover, it is in no wise lawfull to staine the degrees prohibited by the ciuill magistrate. And with what reuerence marriages ought to be made, the deede of Abraham and of other holy men, y prohibition of Paul, and the perils (or rather the dreadfull falles of many) do declare. At such time as Abraham was about to chouse a wife for his Sonne Isaac, he gaue commaundement to Eleazer the Steward of his house, that he should not take vnto his sonne, a wife of the daughters of the Cananites: but that he should go to his own kinred, and from thence take a wife to his sonne Isaac. For Abraham knew how great mischiefe, diuersitie of religion breedeth in a household. For hereupon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Paul is, that we drawe not the yoke with the unbeleeving. Which thing is to be vnderstode, not onely of doctrine: but of all trade of life. He that toucheth pitch (saith Salomon) shall be defiled therewith. For it cannot be but that he which keepeth company with the vngodly, must needs himselfe gather some infection thereby.

Perils and many horryble falles ensue vpon vnnieete matches, witnesse thereof is Salomon, who by keeping company with heathen women, became an Idolatour. Witnes Achab, who through the counsell of wicked Jezabell became so mad, that he feared not to slea Gods Prophetes, and at length fell headlong into eternall destruction: so much is a wicked woman able to doe.

Adde hereunto the bringing vp of children, which cannot be as it ought to be, when the Parentes are of sundry religions. For then shall the children become either altogether heathenish and despisers of all



of all religion: or els hypocrites, when they shall not dare be acknowledged what they think, for feare either of the father or mother.

Fourthly, it is required in persons that shall contract marriage, that the one beguile not the other, as when either by sickness or by colones, the strength of any of the parties is consumed: or els that there be a default in nature, so as a man be not meete or sufficient to yield the beneuolence of marriage.

As for the way that such as meane to be couples ought to take, in making their marriage: Examples, godlines, & honestie do teache. For these three things together teach, that matches are not to be made vpon lightnes, (as oftentimes they be) nor among cuppes, nor for lustfull liking. Abraham seeketh a wife for his owne Sonne: the Parents of Rebecca consent: Afterward the consent of y<sup>e</sup> maide is sought: and so Isaac marieth her to his wife. Iacob serueth Laban a long time: he breaketh with the friends of the maide for marriage: and when he had gotten their good will, he wan the chaste consent of the maide. Godlines counselleth the same thing also. For as the fourth precept commaundeth the Parents to be honoured: so meaneth it also, that this hono<sup>r</sup> should be yielded vnto parents, that they make the marriages of their children; and that y<sup>e</sup> child<sup>r</sup>e should in this behalfe attempt nothing with contempt of their Parents. This also doth nature tell all men, to the intent the match may be honest, which cannot be ended or broken, but by death.

Now after that all things are in this wise lawfully attempted, then it becometh to go neerer to the matter: and mutuall consent of them that contract, is to be heard, which must in no wise be constrained, but must be free: that neither part may iustly say he was compelled. For although it be according to right to beginne with the parents: yet it is not lawfull for the parents to compell them whether they wil or no. For besides that constrained marriage is no marriage, this mischief insueth thereupon, that in such matches the matter seldome taketh good successe.

Why it is conuenient that the assurance should be made openly in y<sup>e</sup> assembly of the church, there be foure causes. First, that those which are knit in wedlock, may know themselves to haue place in y<sup>e</sup> church. Secondly, that they which shal be man and wife, may be instructed by y<sup>e</sup> voice of the minister, into this entrance of theirs into wedlock.

And.

Thirdly,



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Thirdly, that the Church may be a witnesse of the assurance made betwene them, least they might lyue with offence vnto others, as if they were Lemans rather then married folkes. Fourthly, that they may be openly helped with the Prayers of the Church, so as the mariage begon, may turne to Gods glozie, their owne comoditie, and finally to the edifying of the whole Church, by their godly conuersation in holy mariage.

Now remeineth somewhat to be spoken breefly concerning the mariage feasts: wherein it is to bee considered, what behooueth to bee there, and what too bee away. In any wyse ther must be vtterly excluded from Christian mariages: first Surfetting: secondly, Pride: thyrldy, too much suptiousnes: fourthly, filthie and vnmanerly talke, such as the talke of ribauldye minstrels is wont to bee: and filthie forswowing of Godlinesse: namely that they folowe not their feasting at suche tyme as diuine service shoulde bee doone in the Church, whereby God is displeased, the neighbour offended, & occasiō of falling is giue to many. On the contrary part, there must be presēt: first godlines: secondly, honest mirth: thyrldy, holy talke: & fourthly, ofte wishing that God may prosper this his estate with his blessing. For as we reade, these thinges were customably vled to be done in the mariages of the saints: & therefore God also hath with his goodnes furthered such mariages.

### Of the second.

Now that we haue noted certayne thinges concerning mariage, I will hereafter adde a few thinges of mariage finished & confirmed, and I will do but two thinges. First I will recite the small causes of mariage. And afterward I wil shew by what vertues, the societie of married folkes is made sweete and amiable.

All Godly folke know that the final causes of mariage are foure. Whereof the first is, mutuall helpe: for when Salomon sayeth, two is better than one: he meaneth, that mutual help & societie is needful, that we may the better and more quietly endure the miseries of this lyfe. For this cause may old men marrie, whose bodies are so withered that they can beget no children.

The second cause is procreation of Children: for it is Gods will that mankind should be mainteined by this meanes. And therefore hee saide to our first parentes: Increase and multiply, and fulfill the earth.

The



The thirde cause is, that every houtholde might be as a Church, in which the parentes (as it were Prophets) are adozned with propheticall dignitie, to the intente they may instruct their children concerning God & religion: and that their childre (as it were certain youg impes) mighte bee watred with continuall doctrine and exhortations, so as at length they may grow to be trees & bring forth the most sweet fruite of faith.

The iiii. cause is, the auoiding of whoredome in this corrupted & depraued nature. For thus saith *Paul*: For auoiding of fornicatio let every man haue a wife of his owne. For wedlocke is the remedie against that most filthy sinne of fornicatio and aduenticie: wherein do meet together many & horrible sinnes. For firste it is a wilfull breaking of Gods law. 2. a peruerfing of the law of nature. 3. a shameful and foule transgression of ciuill lawes. 4. a miry puddle of regeneratio. 5 a horrible treason: for we are not at our owne libertie, but his, who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrectio. For what is more filthy, than with most shameful twicke ones to defile the body, which in time to come shall rise againe to eternall glorie: 7. a horrible defiling of the temple of God. *Corinth. 6.* Now seeing that so many sinnes meete heere together, there is no cause why any man should thinke that God will not punish it with his owne hands.

But the company of man and wife is made amiable & sweete by these fise meanes: by godlynesse, vertue, mutuall forbearing, mutual loue, & by dutifulnes performed busily & godlily on both sides. Godlines of right holdeth the cheefe place. For there is no stable and stedfast friendship, vntles it haue his beginning from God: & therfore must godlines needes shine before the rest. For when couples haue determined to obey God, all things after ward become more easie.

Vertue and honest conditions breede mutuall delight betweene man and wife. For when vertue is exercised, it maketh conversation of living more amiable.

Mutual forbearing, whereby we take in good worth one anothers conditions and faults, is very needfull. For in this weaknes of nature, there happē many scapes, which wil breede strife, if they be not couered by mutuall forbearing.

Mutual loue hauing his beginning of godlinesse & true vertue, maketh



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maketh vs not to be too sharpe sighted in looking into one anothers faults. But that many things either we marke not, or if we marke them, we couer them with loue. For charitie couereth the multitude of sinnes.

Duetie perfourmed godly and busily on both sides, maketh the yoke light and swete. For when man and wife marke one another, and finde like heedfulness in their duetie: both their company is made more pleasant, and they are more stirred vp on both sides to render duetifulnes, that the one may requite the other alike.

Where these five things be not, the company of their life is most bitter, or rather more sharpe then death. Therefore let the godly couples doe their endeuour, that these vertues may be seene in their life continually.

*Of the third.*

**H**aving expounded those places that gave occasion to this miracle, now let vs looke vpon the miracle it selfe, with the circumstances therof. The circumstances are many: as time, occasion, the request of Chzistes mother, and his answer, the preparature of the miracle, the miracle it selfe, the confirmation of the miracle, and the vse and fruite of the same.

The time is noted, both in that it was done the third day after his comming into Galile, and in that it was the first of all the miracles that the Lord wrought. The time therefore admonisheth vs to way this miracle with singular heede.

Four occasions of this miracle may be gathered of the text. First, the marriage it selfe that was kept in Cana. Secondly, the bidding of Chzistes mother to the wedding. Thirdly, the want of wine. And fourthly, the virgins hart most ready to help.

Therefore when the wine fayled, the mother of Iesus said to her Sonne: They haue no wine. To whome Iesus answereth, woman, what haue I to doo with thee? Mine houre is not yet come. His mother truly speaketh this either for pitie sake, or els to the intent her sonne should by some meanes or other help the present necessitie. But Chzist answereth his mother somewhat hardly, and that for right great causes. In this behalfe he vouchsafeth her not the title of Mother, but calles her simply by the name of womā. And moreover he saith: what haue I to do with thee; mine houre  
is not



is not yet come. The Lord had here a further sight. For he foresaw what superstition should in time to come rise upon invocation of the Virgin Mary. He saw that hypocrites should wickedly yield unto her, the things that were proper to God and to the Mediator. And therefore in this somewhat hard answer, he delivereth to all ages a perpetuall and graue doctrine, least the vnmearurable reuerencing of Saints, should deface the honor of his office: and in this respect he abaseth his owne mother to the vulgar degree of women. This was it no light cause, that he spake to his mother in this wise. What haue I to doe with thee; but to make a difference betwene his owne office, and his mother, and so consequently of all Saintes. He wil not part his office which is peculiarly his owne, and giue part of it to his mother. But he chalengeth to himselfe alone the office of a Saviour. Wickedly therefore do the superstitious call the Virgine, Queene of heauen, aduocate, life, sweetnesse, mother of grace, and consequently, the saluation of the world. For no parte of our redemption is to be ascribed vnto Mary. And whereas he addeth: Mine houre is not yet come: hee implieth two thinges. Painely, that he ceased not for any manner of heedlesnes or sleuth, and also that he would haue a care of the matter, as soon as opportunitie should offer it selfe.

What did the mother of Jesus in this case: whatsoeuer he biddeth you doe (saith she to the wayters) that doe ye. This pertaineth to the preparation of the miracle. The mother doth onely conceiue good hope, that her Sonne would succour the present neede. And whereas she saith to the wayters; Whatsoeuer hee biddeth you doe, doe it: she ministreth vnto vs generall doctrine in the Church, whereof the blessed virgine is both a tipe & a member.

What then learneth the church hereby: For sooth it learneth, with the blessed virgin, to commande all ministers (yea and all Christians) to obey Christ, in doing whatsoeuer he biddeth them, how little soeuer it seeme agreeable to reason.

Anone y<sup>e</sup> Lord when opportunitie serued, willed y<sup>e</sup> wayters to fill the fire water pots that were set there to serue for the superstitious purging of y<sup>e</sup> Jewes, of which pots euery one did hold a two or three firkins a peece, so that altogether did hold about an Amer of wine.

These water pottes (I say) did the Lord bid them fill vp to the brimmes.



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**Drinnes:** which being done, he bade giue thereof to the master of the feast. For by the secrete power of Christ, it was now become wine, which was euen now water. Which when the master of the feast had tasted, he said to the bridegrome. All men are wont to set good wine vpon the table first, and when the guests are well ladē with wine, then to giue them that which is woorse. But thou hast kept the best wine to the last. This is added for the confirmation of the miracle. For the master of the feast witnesseth, that this wine was more excellent then that which they had drunke before.

Now insueth the vse and fruite of the miracle: and hee manifested his glory (saith the Euangelist) & his disciples beleued vpon him. This miracle therfore was appointed for two things: namely to manifest Christes glory, & to strengthen the faith of the disciples. For looke how many miracles Christ shewed in the world, so many witnesses were there of the glory of his Godhead, and so many sealings were there of his doctrine, and of faith in the bearers.

This then is the right vse of Christes miracles, that his glory being blazed abroad, and his doctrine being confirmed by them, as it were by authenticall seales, wee should leane vnto him by liuely faith. But as for such miracles as either darken the glory of Christ, or quench faith, they are sleights of the diuel, of which the Lorde geueth vs warning to beware in the 24. of Mat. There shall (saith he) arise false Christes and false Prophets, and shal shew great signes and wonders: in so much that the very elect (if it were possible) should be deceiued: behold I haue tolde you of it before hand. Therefore let no man giue credite to any miracles, saue such as set forth Christes glory: & nourish & confirme the true faith to himward.

*Of the fourth.*

**As** much as in this Gospell, there is mention made of many persons, I will now shew briefly what doctrine and instruction is to be taken at each of them.

First therefore let vs at all these guestes learne an example of chrestie making cheere, from which be banished riot and vniuersednes, of which things more is spoken in the first place.

At the Bridegrome and bride, let vs learne to receiue Christ to our feasts: which thing truely is then done, when in the feare of God and with thanksgiving, we vse Gods gifts to honest mirth, & leaue them at home that are not bidden.

By



By the miracle, let the Bridegrome and Bride learne, that if they bid Christ to their feast, he wil change the water into wine: that is to say, he wil turne all bitter things into sweete, and blesse the parties with his blessing, so as they shall want nothing.

At Christ let vs learne, according vnto our abilitie to helpe the Bridegrome and the Bride: that is to say, to beautifie the Church by what meanes soeuer we can be able.

At Christ let vs learne to transference againe vnto a good and godly vse, the things that were abused and put to superstition, so as they may serue to Gods glory, and to the building of the Church. The waterpots here serued to Jewish superstition: but Christ vseth the to the setting forth of his owne glory, and to the edifying of his Church. So the Church goods which heretofore haue bene abused, ought now to be conuerted to a better vse.

At Mary we may learne to be touched with pitie for the neede of other folkes, & to pray to God to further the poore with his blessing.

At the master of the feast we may learne to like well of Christes doings, with cleansed mindes.

At the waiters we may learne, to imploy our labour at Christes commaundement, and not so much to looke what he biddeth, as to doo that he biddeth.

Of Christ, Mary, and the Disciples together, wee may learne to keepe fellowship w men, and to take their slendernes in good worth. Also we may learne to honor the honest marriages of poore folkes in our presence, and to help them with our purse whe cause requireth.

These things haue I spoken the largelier of this gospel, because this matter whereof it intreateth, is wont to be intreated off but once in the yere. I haue spoken of the maner of marriage, and of matrimony. Also I haue shewed how great a thing it is to breake the 6. commaundement. I haue expounded the miracle with his circumstances, and what doctrine and instruction, the examples of the persons in this gospel yelde vnto vs. Now God the father of our Lord Jesus Christ graunt vs his grace, that being confirmed by this miracle, wee may in the true feare of God and in faith, yeld true glory to God the father, Christ, and the holy Ghost, to whome, being onely the immortall and liuing God, be honor, glory, and dominion for ever woꝛla without end. Amen.



## The iii. sunday after Epiphanie:

The Gospell. Mat. viii.



Then he was come downe from the mountaine, much people followed him. And beholde, there came a lepre and worshipped him, saying: Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hande and touched him, saying: I will, bee thou cleane: and immediately his leprosie was cleansed. And Iesus saide vnto him: tell no man, but goe and shewe thy selfe to the Priest, and offer the gifte (that Moyses commaunded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying: Master, my seruante lyeth at home sick of the Palsey, and is greuouslie pained. And Iesus saide: when I come vnto him, I wil heale him. The Centurion answered, and said: Sir, I am not worthy that thou shouldest come vnder my roofe: but speake the worde onely, and my seruant shall be healed. For I also am a man, subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, go, and he goeth: and to another man, come, and he cometh: and to my seruant, doe this, & he dooth it. When Iesus heard these wordes, he marueiled, & said to them that followed him: Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of heauen: but the children of the kingdome shall be caste out into vtter darcknesse, there shall be weeping and gnashing of teeth. And Iesus saide vnto the Centurion: Go thy way, as thou beleuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

### The exposition of the Text.

**T**his gospel setteth before our eyes y<sup>e</sup> affection of Christ towards mankind, & especially towards the that flee to him in heauines and



### The third Sunday after Epiphanye.

and affection: for looke what he promised in words, saying: Come vnto me all ye that laboꝝ & are heavy laden, and I will refresh you, and ye shall finde rest vnto your soules: the same thing doth he shew here by his deede. For after that he had taught his fathers worde on the mountaine, he came downe and fulfilled the thing in worke, which he had taught in word: confirming his doctrine with miracles. For he worketh here two miracles. With his word he healeth the Lepre, and by his commaundement he healeth yson of the Centurion absent. The vse of these miracles is, both to proue Christ to be the true Messias, and to witnesse that the selfe same Christ wil help the afflicted that call vpon him, as well as he helped the Lepre, and the Centurion that called vpon him. Nowbeit, to the intent the present miracles may serue to our better instruction, I wil intreat of four places, which are these.

- 1 A generall doctrine of Christs miracles.
- 2 Of the Lepre, and of his healing, & of the circumstances therof.
- 3 Of the heathen Centurion, of his faith, and of his care for his seruant.
- 4 The prayse of this heathen mans sayth.

#### ¶ Of the first.

**B**Ecause the Euangelicall story conteyneth many of Christs miracles wherewith he manifesteth his glory, confirmeth his doctrine, & encreaseth sayth in the hearers: I will breuely set forth a generall doctrine, the vse whereof shal serue in all particuler miracles of Christ. Why the Lord addeth myracles to his word, it is told in the last Sunday, and euen heare a little before I haue repeated it in y beginning. Nowbeit to y intent we may haue the full doctrine of myracles, moe things are to be searched out: which to enclose within number certaine, I will put all vnder these fve questions. What the persons be: what the ends be: what is the manner: what is the vse: and why miracles are not wrought at this day.

The persons are of thre sorts: first, such as are oppressed with diseases and with the diuels tirannie. Then, the beholders of the miracles. And lastly, Christ that worketh the miracles.

The ends are many. One is that Christ might shew forth his owne glory: Another, that he might seale vp his doctrine: the third, that the sayth of them that beheld the miracles might be confirmed:



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the fourth, that God might be glorified by y<sup>e</sup> sight of his wonderfull workes: the fifth, that by little and litle, the diuels kingdome might be destroyed. What myracles soeuer are done for other ends than these, are condemned as sleighes of the Diuell. Math. 24.

The manner is diuers: for sometyme he worketh a miracle by his word alone, as in this place. Another tyme to the intent to shew the preciousnesse of his body, he layeth so his hand. One while he turneth himself to God with giuing of thanks before hand: and another while he worketh by his onely power without his word as when he returned the water into wine. To the manner also pertaineth the faith of him that is healed by the myracle, as is red this Gospell.

Myracles serue to three vses. That he that is healed by myracle should sinne no more: that the beholders should put their trust in y<sup>e</sup> healer: and that we which read of the miracles of the Lord, should be confirmed in the glory and doctrine of Christ, and therewithall receyue faith in him, that he is none otherwise affected towards vs, than he was towards them.

But why are no miracles wrought now a dayes? He is starke blind that seeth no miracles at these dayes. The Church of Christ is a little flock, which the Diuell the king of darknes, and Antichrist the Pope do persecute, and bend all their force to this end, that they may extinguishe the true religion of Christ: and yet they cannot.

All the whole world persecuted that one poore man Luther, and yet they touched not one heare of his head. And why? God miraculously defended both him and also his little flocke. This presence of God in his Church is myraculous enough, so that we neede not to seeke other miracles. Moreouer miracles, and the power of healing mens bodie, and the visible giuing of the holy Ghost were bestowed only vpon the primitive Church, to the intent they may confirme Christes glory, his doctrine, and our faith for euermore in all that should come after. The vse of which to vsward, is that we may know they were certayne seales of full authoritie, wherewith God would haue his doctrine confirmed and sealed for euer.

Of the second.

In the Lepre that is healed, let six things be considered: his infirmitie, the state of his person, his faith his inuocation, his patience and



and his confession.

The infirmitie of the Lepre is a punishment of sinne: and therefore it putteth him in minde of Gods wrath and his iust iudgement. For all crosses, all calamities, and what soeuer aduersitie befallerh vs in this life, are as it were a sermon from heauen. wherein God accuseth of sinne, and sheweth his wrath: which most iust wrath of God when a man thinketh earnestly vppon, without the knowledge of Christ, he falleth into despayre. Whereby it often falleth out, that a man eyther killeth himselfe, or els pineth away by peccemeale for sorrow. For the conscience of sinne suffereth him neuer to rest, nor not one minute of an houre. Let vs declare this thing by one example. Oedipus King of Thebes, bycause there fell a great plague in his Realme, thought that some heynous wickednes was committed by himselfe, or some of his. Whereupon he called the Priest Tiresias, and bad him shewe by his art of Birdspell who was the author of so great wickednes, for which all the common weale was attainted w<sup>th</sup> so great a plague. In the end Oedipus found it to be himselfe and none other that had committed this heynous offence. For he had begotten children of his owne mother, whom he had unwittingly taken to his wyfe. For being but a Babe, he was cast away by his parents that he might haue been killed. But the shepherd to whom the commaundement was giuen, spared him bycause he was a trim boy. Afterward, growing to mans estate, he fought certaine battels for the Thebanes luckelie: & for his weldoing, they both gaue him the kingdome, & the Queene Iocasta to be his wife. By meanes whereof, not knowing who she was, he married his owne mother. Now as soone as Oedipus had knowledge of this his sinne by the Priest, and saw the whole realme to be atteinted, with a most greuous plague for his offence, he fell into consideration of Gods wrath: And by thinking therupon, he was driuen to despayre. In this despayre, first he pulled out his owne eyes, least he might beholde the Sunne. Secondly, being martired with y<sup>e</sup> conscience of his wickednes, with a great outcry he bad those y<sup>e</sup> stood about him get them a way, least he should hurt the good with his shadow. Afterward fleeing his Realme, he liued blind and a begger, untill he perished being swallowed vp in despayre. His mother Iocasta being unable to abide y<sup>e</sup> griefe of mind for remorse of hir sinne as shee knew hir fault, hung her selfe. So horrible and foule a thing is sinne when a



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San beholdeth it ryghtly with the eyes of his hart.

The state of Leprous persons was very hard: for it behoued them to liue seuerally alone from the company of Gods people. For great sorowe wherof, no doubt but many pined away. For not onely were they excluded from the fellowship of men, but also they were destitute of the comfort which they might haue had by the preaching of Gods word. Moreover, they were distinguished from other men, by five markes, which thing encreased their sorowe not a litle. The first marke, was a loose garment cut in two: the second, a head uncovered: the thirde, a face muffled: the fourth, a dwelling set from the company of men, the fifth, a publike proclamation, wherby he was proclaymed uncleane, as a person unworthy to be conuersant among the Israelites with the people of God. And this was the case of this Lepre. If he had not had faith in Christ in these euils, he must haue been vtterly sorrowful for sorrow.

But he came vnto Christ, and conceiued fayth. And although he felt himselfe to haue deserued damnation: yet listeth he him selfe by at the liberall promise of Christ. Doubtlesse he hath heard this saying of Christes: Come vnto me all ye that labour and are heauy laden. Doubtlesse he heard Iohn say of Christ: Beholde the Lambe of God which taketh away the sinnes of the world. This Lepre therefore knowing his position, conceyeth hope of health, leaning vpon Christ with assured confidence.

Through this fayth he calleth vpon Christ. For inuocation is the naturall fruit of fayth, as the which can not be made without fayth, according to this sentence: How shall they call vpon hym on whom they haue not beleued?

Howbeit in this inuocation is propounded a singular example of patience. For the Lepre sayth vnto Christ: Lord if thou wilt, thou canst make me cleane. Like as Dauid when he was put from hys kingdome, desyred with condition to be restored againe, if it so seemed good vnto god. So here this Lepre leaueth this corporal benefit in the hand of the Lord, who knoweth better then our selues what is expedient and meet for vs.

Besides that, this prayer hath a singular example of his confessing of Christ. The Scribes and Phariseis did persecute those that confessed Christ. But this poore man, this despised person, this Lepre, (let the Princes and priests fret as much as they woulde



At it) confesseth Christ, and acknowledgeth him to be almighty, yea & the very Messias: whose constant confessiō it becometh vs to follow.

Now is the healing of this Lepre to be looked vpon: where in are many circumstances to be examined, of which euery one containeth a peculiar lesson. With his hand Christ toucheth the Lepre, he graunteth chearefully that which the Lepre desireth: he biddeth him be cleane by word: the effect, that is to say, cleansing from the leprosie, followeth out of hand: When he hath clenched him, he giues him three commaundements: that he should tell no man, that he should shewe him selfe to the Priest, and that he should offer his gift according to the Law.

The stretching out of Christes hand and his touching of the Lepres body, was a token of his vnmearable grace and goodnesse, by which deede he wonderfully increased the Lepres faith. For when he saw the sonne of God, not onely not loth to talke with him, after the manner of other men: but also to haue touched his vncleannes with his hand: he was replenished with singular ioyfulness of spirit.

With this touching is ioyned the graunt, I wil: The Lepre saith, if thou wilt: Christ answereth, I will. Hereupon the Lepre concludeth with him selfe, that he should be made whole by and by.

Upon the graunt he addeth, Be thou cleane. By which saying he declareth his heauenly power, confirmeth his doctrine, and increaseth faith, both in the beholders, and in the readers of the story. For to will in Christ, is as much as to doe. He hath done whatsoever is his will, both in heauen and in earth. This power of Christes comforteth against the power of the diuel.

And by and by his leprosie was clenched. This deede is both a miracle in it selfe, and a benefite to the people: by which benefite, (as it were by a warrant) he giueth vs to vnderstand, that hee is ready to clenze all men from their spirituall Leprosie, which come vnto him by faith.

Now followe the commaundements: First, that the Lepre tell no body of it. Vnto this comāndement, the Lepre through a certain zeale of publishing Christes benefites, obeyeth not. In which case he did not a little offende. For he ought not to haue rendered thanks to his benefactor, according to his owne deuise, but by obedience rather: then the which there is no sacrifice more acceptable to Christ.



The iiii Sunday after Epiphanie.

The second and third commandment follow. Go thy waies and shew thy selfe vnto the Priest, and offer thy gift for a witness to them. This did Christ, that by this meanes the lawe of Moyses might be satisfied, in which the iudgement of Leprosie is committed to the Priestes to cast the infected out of company, and to receiue againe the healed by their open testimony. As for that the healed are bidden to offer, it was done for this purpose, that this oblatiō should be a pledge of their thankfulness towarde God, that had receiued health.

The Papistes which vpon this place doe builde auricular confession with reckoning vp of mens sinnes, are fooles, and doe fouly depraue the scripture, wresting it amisse vnto a wrong sense. As for the confession which we receiue in our churches, I must speake of that elsewhere.

*Of the first.*

**T**he story that containeth the benefite bestowed vpon the Centurion, hath very many lessons, which I will distinguish in numbers, to the intent they may the better be borne alway.

First is to be obserued the image of the two peoples, of the Jewes and of the heathen. First the Jewe is healed, and then the heathen man. Wherby we are taught, that Christes benefits belong indifferently vnto all men, and that there is no difference betwene Jew and the Greke. For like as all haue sinned and want the glory of God: so Christ offereth his benefits to all men to be receiued by faith.

2 The sundry states of the Jewe and the Gentile, is not boyde of a lesson. The Jewe was poore, the heathen man rich. Christ therefore hath no respect of the present estate: he despiseth not the poore man, he reiecteth not the rich man. The Jewe was a commoner, the Centurion was a gentleman. In the kingdome of Christ the force, & degrees of auncetours haue no reputation, but faith in Christ, through which all men be they gentlemen or yeomen, are borne the sonnes of God. The Jewe was despised in the world, the Centurion a Courtier, and a man of honor, but the Lord esteemeth him most honourable, that hath most faith.

3 Now let vs examine by the circumstances, what maner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaseth him sufficiently. He might  
among



among men vant hymselfe of honour of his Captaynship, but this  
 vaunting auayleth nothing with god. For as the Lord saith in Hie-  
 remie: He that boasteth, let him boast in me, which do work mercie,  
 iudgement, & iustice. The Centurion then preseth not vnto Christ  
 without repentance: But acknowledging his owne wretchednesse,  
 he calleth vpon Christ to helpe his seruant, yea & that through bra-  
 uayned fayth, whereby his loue toward his neyghbour is also decla-  
 red. And whereas he sayth: I am not worthy that thou shouldest  
 enter vnder my rooffe: And also, Onely say the woorde, and my  
 lad shalbe whole: He both confesseth hymselfe a sinner, and ac-  
 knowledgeth Christ to be endowed with the Godhead, vpon whom  
 also he beleueth. And whereas he addeth: For I also am a man  
 subiect vnder the power &c. He giueth to vnderstand how easie a  
 matter it is to Christ, thzough his heauely power to helpe euen the  
 that be absent, by his onely woorde & wil, seeing that he being a man  
 subiect vnder another mans power, is able to appoint his seruantes  
 what they shal do, and that they do what is commaunded them.

4 Were riseth a question concerning another mans fayth. The  
 Centurion beleueth, and his seruant is healed. Whereupon we ga-  
 ther this certaine lesson, that the godly by their fayth may obtayne  
 co:pozall benefites for other folkes: but whether any man can be sa-  
 ued with eternall saluation by another mans fayth, it is no question  
 among Christians. For they know that no mā is saued without his  
 owne fayth, which may in deede be purchased, when the godly pray  
 for others, that God will graunt them fayth.

*Of the fourth.*

In this commendation of the heathen mans fayth, many thinges  
 are to be considered.

First Christes admonishment, which is referred to his manhood.  
 For it pretendeth humane affections, howbeit without sinne.

2 He sweareth he hath not found so great fayth in all Israel. For  
 the Iewes required not onely the word, but also a signe. But this  
 heathen man, whereas he had but a little tast of doctrine, was con-  
 tented with the word onely. The fayth of Mary was more perfect:  
 but it was by reason of more perfect instruction, & of more certayne  
 and moe signes in number. Greater therefore is the Centurions  
 fayth according to some part, but not according to the absolute and

G. iiii.

full



### The iiii Sunday after Epiphanie.

full meaning of faith.

3 We are taught by this place, that faith ought to growe, and to take dayly increase.

4 Here Christ teacheth of the calling of the Gentiles, that they with Abraham, Isaac, and Jacob, may be gathered into one church by faith in Christ.

5 A foretelling of the reiecting of the Jewes for their unbeléefe, with a threatning of punishment.

6 When he saith to the Centurion, Goe thy way, be it doone vnto thee as thou hast belecued. He signifieth: that all things are possible to him that beleueth, according as Christ himselte witnesseth in another place: to whom be honoz and glozy for ever and ever. So be it.

### The fourth sundaie after the Epiphanie.

The Gospel. *Matth. viij.*



And when he entred into a ship, his Disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with waues, but he was a sleepe. And his disciples came to him and awooke him, saying: Master, saue vs we perish. And he said vnto them, why are ye fearfull, O ye of litle faith? Then he arose and rebuked the windes and sea, and there followed a great calme. But the men marueyled, saying: what maner a man is this, that both Sea and windes obey him?

The exposition of the Text.

**T**his gospel setteth againe before our eyes the disposition of Christ, which is, to be at hand to his seruants in perils, and to helpe them according to the saying of the Psalm: I am with thee in tribulations. Also: Call vpon me in the day of trouble, and I will heare thee, and thou shalt honour me.

After



After the same manner, the example of the Apostles teacheth vs here what is to be done in perill, that is to say, that with the Apostles we awake Christ by our faith, to aide vs when wee craue it at his hand. And this is the summe of this gospell, that Christ when his Disciples were in danger in the shippe through a tempest that arose sodainly: being awaked, rebuketh the sea and the wind, wherupon insued a great calme, and wonderment to them that beheld it. The places that we will intreate off, are these thre.

- 1 The varietie of the temptations of the godly in this worlde.
- 2 The exposition of the present Story, with the circumstances thereof.
- 3 A most goodly image of Christes church in this worlde.

*Of the first.*

**B**ecause this gospell maketh mention of the temptation in the ship, I will briezly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the dangers which inuiron vs round about, wee may become the more watchfull, least being vanquished with temptations, we abandon our confession and fall from grace. For like as Christes Disciples were tempted among the waues of the sea, with losse of their life: so all Christians ought (almost euery howre) to be afraide of the shipwreck of their faith.

Of temptations there be many kindes. For either God is the author of the temptation (in which respect it is properly a tryall or profe, and not a temptation) or els it proceedeth from the diuell, or els it cometh of men, or els the cause of it is in the partie him selfe that is tempted, or els they bee thinges circumstant that trouble him.

God proueth vs, to the intent we may be made more tryed to our selues. For he tryeth not to the intent to knowe: for nothing is hidden from him: but to make vs know how much we haue profited in godlinesse. And God tryeth men in their manners, in doctrine, & in the signes of his wrath. In manners hee tryed Abraham, when he commanded him to slea his onely begotten sonne Isaac, and to offer him vp to him for a sacrifice. And Abraham by obeying God

in so



The iiii. after Epiphanie.

in so hard and difficult a thing, became more tryed to himselfe ward, and saw the true fruit of his owne faith, which is to preferre obedience towards God, before al things in the world. So at this day, the godly are tryed by God, when (by setting before their eyes the commandements of God, which are the certayne rules of all vertue & good manners) they are made more tryed to them selues, throughte willing obedience. But on the contrarie part, those that wittingly and willingly runne headlong into sinne, & yelde vnto temptations, become guiltie of Gods wraath, vntill they repent and amende.

Besides this, God tryeth vs in doctrine, when he suffreth false Prophets to come, & to teach diuers erroneous opinions. Of which kind of tryal, Moyses speaketh in the xiii. of Deuteronomie: If there rise vp among you a Prophet, or one that sayth he hath seene a dreame, and telleth you a signe or woonder before hande, and the thing that he hath spoken cometh to passe: and he say vnto thee: Let vs go & follow strange Gods, and let vs serue them (that is too say, if hee set vp a new manner of worshipping God) thou shalt not harken to the wordes of that Prophet & dreamer, because the Lord your God tryeth you, and that it may bee openly knowen whether you loue him with all your hart, & al your soule, or no. This temptation is ascribed vnto God, in consideration that it is a trial & not a seducing. After the same maner he giueth vs his word at this day: but hee permitteth many heresies too spring vp, to the intēt he may by that meanes trye and proue vs, whether we loue him in deed by true and sincere faith. Sometime the Lord tryeth vs in signe, when he setteth forth the dreadful tokens of his wraath, in heauen, in earth, and in the Sea: which signes do wonderfully shake the minds of the godly. Of this kinde of trial speaketh Moyses Exod. xx. Be not afraid, for the Lord is come to trie you, and that the feare of him might be in you, that ye might not sinne.

The Diuell tempteth by falling from the doctrine, by presumption in office, by idolatrous worshippings, and many other waies, of which I must speake the second Sunday in Lent.

Men, as well our enemies as friendes, do tempt vs diuers waies, as by doctrine, hipocrisie, example, counsell, promise, & threating.

Also man findeth in himselfe whereby to be tempted, as originall sinne, & secondly mans affections springing out of the same, which  
egge



tygge vs to attempt somewhat against God. Sometime a man is tempted of the giftes of the minde or of the body, such as beautie, strength, witte, workmanship, and such other like are. He that will not be ouercome by this kinde of temptation, let him thinke that all things are bestowed vpon him from heauen, for the aduancement of Gods glory, and the commoditie of other men.

Things circumstant do also oftentimes tempt and trouble the minds of the godly: of which some things are before vs, as the things that hang ouer vs: some are after or behind, as the things that are past: some are at our right hands, as the things that are pleasat: and some at our left hands, as the things that are sorrowfull. Before vs death threatheth, the dreadfull iudgement of God vereth, & hell gapeth with open mouth vpon vs. After vs, or behind vs at our backs, are our sinnes past, which disquiet y conscience of mā. At our right handes are riches, honoz and power: which thinges haue throwen many men headlong into endlesse destruction. At our left handes, are pouertie, reproche, contempt, slander, and perilles on Sea, on Lande, at home, and abroade. These kindes of temptations are most greuous: which are ouercome by faith, inuocation, often lyfting vp of the hart vnto God for helpe, gyttlesnesse of manners: and to be bryese, by continuall & earnest repentance. Thus much I thought good to speake of temptation in this place, that we might be tryred vp to watchfulnesse and praying, least we enter into temptation.

*Of the Second.*

**I**n the storie of this myracle, these circumstances folowing are to be considered.

1 The triall of fayth. The Disciples haue the Lord with them in the ship, & by reason thereof they sayle with y more carelesnesse. Howbeit, this carelesnesse was not of very long continuance. For by meanes of a storme that arose, the ship was ouerwhelmed with waues. Whereby it came to passe, that they which a little before were too carelesse, are now abandoned to the waues of the sea, in a manner ready to dispaire. Wherefore, let no man trust too much to prosperitie, but in prosperitie let him be afraide.

2 In this most greuous peryll, Ch:ist slept, partly with sleepe to recreate and refresh his poyes that were weeryed with labour, and partly to try his Disciples faith: not bycause that he being the  
searcher



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Searcher of hearts was ignorant of any thing, but to the intent the disciples might be better known to them selves. Moreover, it is to be beleued, that the Lord slept for this purpose also, that greater faith might be stirred up in his disciples, and that his disciples being stricken with the greater feare, should call upon him the more earnestly, and set the more by his present aide in the extremity of peril. For if Christ had beene awake, he had of his owne accord helped them at the pinch, as in so great a danger, though his Disciples had not prayed him. And albeit that of his goodnesse and fatherly affection towards vs, he be ready to geue vs all things that be necessarie to our welfare: yet is he not wot to giue them but at our entreatie. For prayer is the ordinary instrument to attaine all thinges that are needeful for vs, of God: which thing is done for this cause, that we should reuerence him the true God, creatour and fountaine of all goodnes, and acknowledge our selues weake creatures, as who (without God) neither haue ought, nor ought are able to doe.

3 The working of Faith is here seene. For faith is not an idle assent or thought, but it is a stout Giant, which ouercometh the world as John saith: This is the victory that ouercometh the world, euen your faith. Verily faith ouercometh: but yet through the conquerour Christ, whom it possesseth. This faith hath to his enemy, the world: that is to wit, sinne, death, the diuel, dangers, and the flesh. On sinnes side, standeth the lawe, conscience, and dispaire. On faithes side, standeth the Gospell, Christs sacrifice, and assured confidence. Therefore when the lawe assaileth thee with his lightning, smoke, fire, vapours and thunder: Let faith take the Gospell vnto him, and set that betweene him and the Lawe. And when the Lawe saith, Cursed is euery one that dooth not all the thinges that are written in the booke of the Lawe: let the Gospell against it, saying: Euery one that beleueth on the Sonne, hath life everlasting.

When Death threatneth death, let thou against him, the ouercommer of Death, Jesus Christ, who casting Death in the teeth, saith: Death, where is thy sting? Hell, where is thy victory? The same in the gospell of John saith: He that beleueth in me, shall not taste of death for euermore, but shall passe from death vnto life. Then is death profitable to the godly person: for it is onely  
a passage



a passage vnto the better life, so litle cause is there that the godly should be afraide of it.

The Diuell in dede accuseth and packes vp a great beadroll of sinnes togeather. But sette thou against him the sentence of Christ, which saith: The Prince of this world is iudged already: and this saying of Paule: it is God that iustificeth, who then can condemne: If he lay our owne vnrightheousnesse to our charge, Let vs answere with Paule: Him who knewe no sinne, made he a sacrifice for sinne, that we might be made the rightheousnesse of God in him.

In lykelike the daungers of sinne reppooue vs: for they are as it were a Sermon of God concerning sinne. But answere thou, that iudgment beginneth at Gods house, and that the Lorde chastiseth euery childe whom he receiueth vnto him, yea and that to the chilles behoofe.

The flesh moueth to despayre. But make thou the flesh subiect to the spirit, and say, that fleshly iudgment hath no place in this behalfe. And so do a thousand things more vs, that will hinder our saluation.

Could Nero then haue gaignsayd sinne, the Lawe, Death, and the flesh in maner aforesayd? No verely. For the onely children of God haue that priuiledge. The rest are helde in bondage vnder sin, bycause they are the seruantes of sinne, as which commit sinne by maintayning it against the spirit, or rather utterly quench the spirit with it. Whosoener therefore will gaignsay sinne, the Lawe, death, the diuell, the flesh, &c. Let him looke whether he feele true repentance, let him looke whether he haue faith and a good conscience, & finally, let him looke whether he be so framed, that he canne preferre the obedience of God, before all the commodities of this life, vtterly casting away all purpose of sinninge.

4 Christ fyndeth fault with two things in his Disciples. First wyth theyr sayntheartednesse, bycause they ought not to haue bene afraid as long as he was with them: for as much as they had seene so many myracles of his, they might easily haue learned, that it is not possible for him to perish, with whom Christ is present. And secondly, with y smallnesse of their faith: bycause they beleued not y he could doe as much sleeping, as waking: or as much vpon the sea as vpon the land, being the maker both of sea and land.



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5 And as in sleeping he shewed himselfe to bee man: So heere in commaunding the windes he proueth himselfe to be God: both which things do serue y<sup>e</sup> slenderesse of our faith. For his manhode sheweth his good will towards vs, and his godhead sheweth his ablenes, which two things are requisite in euery free act.

6 To be short, Christ by this story sheweth, that he willed in dede the saluation of men, and especially of them that call vpon him. For as it is his will that we should cal vpon him in our perils: also is it his will to vtter his fatherly affection towarde vs, in deliuering vs from danger.

*Of the third.*

**T**his is a most pleasant Allegorie. For heere is paynted out the state and image of the Church. The sea is the world: the ship is the Church: The wynd is the Diuel: the Disciples are the godly company of the beleeuers: Christ is the truth, and the Gospell is sayth.

First marke heere, that befoze Christ with his Disciples entred into the ship, the Sea was calme: that is to say, y<sup>e</sup> world slept soundly in his owne sinnes. But as soone as Christ entred into the ship, there arose a mighty tempest, insonmuch as the ship seemed to be ouerwhelmed. But what ensued? Christ the Lord was there present, who could commaund the sea and the windes. Whereby therfore we may learne, that out of this little ship (that is to say, the Church) there is no safegard. Notwithstandinge we must looke well about vs heere, y<sup>e</sup> we take not the enemies ship for the true ship. The enemies ship is both better decked outwardly, and of greater receypt within. But y<sup>e</sup> true ship hath hir decking inwardly, & it hath a much more statelly maister, namely y<sup>e</sup> holy Ghost. All y<sup>e</sup> Mariners that it hath, are godly: It hath the word of God and the Sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great waues.

2 It is to be obserued, that this ship sayleth not in the calme sea, but is tossed in the waues which driue it hither and thither: which thing to be most true the story of the world sheweth. When God had made y<sup>e</sup> world, he put this ship in the midst of it. And by and by the diuel the enemy of Gods sonne, tossed it with stormes: and from thence forth it was miserably turmoyled, vnto the time of Noe, and after



after Noe, to Abrahams time: from Abraham to Moyses time: and from thence untill Christs time, who to the intent to saue this ship, came into the world. Yet ceased not the waues thereof as then. But what is the cause that the worlde cannot abide this little ship: for that the Church reproveth the workes of the world, that is to say, blameth the worldly wise men of follie: condemneth the righteous men as guiltie of sinne: and aduanceth not the rich men: but pronounceth them vnhappy and wretched, vntill true godlines be the gouernour and ruler of their riches.

And this is it that Christ promised, when he said: The holy Ghost shall reprove the world of sinne, of righteousnes, and of iudgment. What had Abell offended against Caine, who horribly murdered him: John answered: Abels workes were good, and his brothers were euill. What did Noe: What did Hieremy: What did Clay: What did Christ: and to be short, what did so many martyrs from the beginning of this world vnto this day: They would haue brought the world back from darknes vnto light, that men renouncing worldly lustes might liue godly, honestly, & vprightly in this world. This is the thanke that the world is wont to requite his benefactors withal: For it would drowne them in his waues. Howbeit all things fall not out as he would wish: he cannot destroy this little ship utterly: for out of the blood of the martyrs, spring vp other new martyrs againe.

We may therefore learne hereby, a holy art against the stumbling blockes of persecutio & feewnesse. If the tossing of this ship trouble thee: haue an eye vnto Christ, who is present at hand in the shippe. If the feewnesse trouble thee: haue an eye to the arke of Noe, to the Sodomitess, and to the rest of the whole world. These thinges that are best, did neuer like but the fewest. The Church at the beginning was very smale: in the middes it was biggest: and in the end it shal be so smal againe, that what with the malice of the deuill, and what the lewd doctrine of deuils, and what with wicked manners, it with may seme ouerwhelmed with waues.

In these waues therefore let vs learne to waken Christ with our calling vpon him, who is neuer away from his ship, but guideth it with his holy spirit, his word his sacraments, and his discipline. To whom with the Father and the holy Ghost, be honour and glory. World without end, Amen.



The v Sunda after Epiphanie.

The Gospell. Math. xiiij.



He put forth another parable vnto them saying: The kingdome of heauen is lyke vnto a man which sowed good seed in his field: but while men slept, his enimie came, and sowed tares among wheate and went his way. But when the blade was sprong vp and had brought forth fruit, then appeared the tares also. So the seruantes of the houshoulder came & sayd vnto him: Sir, didst not thou sowe good seed in thy field? From whence then hath it tares? He said vnto them, the enuious man hath done this. The seruantes sayd vnto him, wilt thou then that wee goe and weede them vp? But hee sayd nay: least while ye gather vp the tares, ye plucke vp also the Wheat with them: let bothe grow together vntill the Haruest, and in the time of Haruest, I will say to the Reapers: gather ye first the tares, and binde them together in sheaues, to be brent: but gather the Wheat into the barne.

The exposition of the text.

**O** Ccasion of this Gospell, was giuen by Christs hearers, of whom some were Hipocrites, who notwithstanding liked very well of them selues. that they were accounted of Christs flock: and other some were sincere and good, howbeit bicause they sawe a confused mixture of the good and euill togither, they myndes were not a little troubled. To the intent therefore that the Lord might both warne the one of their hipocrisie, and of the punishment that should one day ensue for it, and rayse vp the other to stedfastnesse and vnuanquishable confidence, by laying before them the seperation and rewarde y was to come: he propounded this parable vnto them. Whereof the meaning is this: that the euill must be mixed with the good in the Church, as long as this worlde standeth, which in the end of the world shalbe seperated one from another, so as vnto the godly may be rendred rewarde, and vnto the wicked deserued punishment. This Gospell therefore serueth to this purpose



purpose, to put the hypocrites in feare; and by setting forth their punishment to prouoke them to repentance, and to comfort the godly, arming them to the sufferance of euils. And the places of this Gospell are foure.

1 What manner of kingdome Chyristes kingdome in this world is.

2 Of the enemies of this kingdome.

3 The prayer of Chyristes disciples against the enemies, and why God suffereth enemies in his Church.

4 Of the punishment of Chyristes enemies, and of the rewarde of the godly.

*Of the first.*

**T**he kingdome of heauen is taken diuersly in scripture. For first when Iohn saith: Repent and amend, for y<sup>e</sup> kingdome of heauen is at hand: the kingdome of heauen is none other thing then y<sup>e</sup> newnes of life, whereby God setteth vs vp againe into y<sup>e</sup> hope of blessed immortality. For deliuering vs out of the bondage of sinne & death, he taketh vs to himself: y<sup>e</sup> wandring as Pilgrims vpo the earth, we may before hand possesse the heauenly life through faith. Therefore wheras he saith, y<sup>e</sup> kingdome of heauen is at hand: he meaneth, that the restoring of vs vnto blessed life, yea and the very true and euerlasting felicitie is offred to vs in Chyrist. Besides this, it signifieth the Gospell of Chyrist it selfe, whereby the citizens are gathered together into the kingdome of heauen, as when the Lord saith: The kingdome of heauen is within you. Thirdly, it signifyeth the fruite of the Gospell preached in the hearts of the godly: and then it is (as Paule defineth in the 14. to the Romanes,) righteousness, ioy, spirite, and peace of conscience. Fourthly, it signifyeth the felicitie to come in euerlasting life after the iudgemēt: as when Chyrist promiseth it should come to passe, that many shall come from the East and from the West, and sit downe with Abraham, Isaac, & Iacob, in the kingdome of heauen. Fifthly it signifyeth the very visible Church it selfe in this world, wherein are good and euill mingled together vntil harvest time: that is to say, til the end of this world: In this signification is the kingdom of heauen taken in this Gospell: of which kingdom, I wil now speake a few things out of this present parable. The kingdome of heauen is like vnto a man that sowed



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good seede in his field. &c. The man that soweth, is Christ, very God and very man. The field is the world. The seede are the children of the kingdome. Each of these three do teach many things.

For first when Christ is called a sower, these things are ment there by. First, how great the dignity of y<sup>e</sup> church is, which hath y<sup>e</sup> sonne of God to her founder. Secondly, y<sup>e</sup> the wise of the world do not sow y<sup>e</sup> church (for that belongeth alonely vnto Christ) & therefore that it is not preserved by the wisdom of the world. Thirdly, that it is y<sup>e</sup> office of Christ to sow, that is to say, to teach righteousness and eternall saluation. Fourthly, that no man can become good seede, (y<sup>e</sup> is to say, be iustified & renewed to eternall life) without Christ y<sup>e</sup> sower.

Secondly, in as much as the world is called Christes field, many things are offered vs to thinke vpon. First, that no any one kingdome of the world, not *Italy*, not *Greece*, not *Iewrie*, no nor any other nation vnder the sunne, can claime to it selfe alone to be the Lords field. For all the whole world is that field, wherein Christ the sower soweth this seede. Wherefore, like as no nation, no nor any may iustly complaine that he is shut out of the kingdome of heauen: so no people can (as I said) challenge this glory to it selfe alone. Secondly, here it is seene that Gods mercy is infinite, who offereth Christes benefits (that is to wit, wisdom, iustification, sanctification, and redemption) to all men throughout the wide world.

Thirdly, it is to be observed, why the world is called a field. For vnder this Metaphor is signified, that manuring is needefull. For as this field is to be tilled by the preaching of repentance: so is it also to be watered with the blood and spirite of Christ; otherwise the seede is choked, and so perisheth.

The seede in this place signifyeth, both that which is sown, and that which groweth. What is sown: Christes Gospel: which as it offereth free remission of sinnes: so it requireth a continuall repentance. This seede (that is to say, Christes gospel) the field receiveth by faith. But it is cherished and preserved by the holy Ghost, that it be not drowned by the fumes of the flesh, and of persecutiō, and so die and come to naught. Againe, that which cometh of the seede is called seede also: namely the wheate it selfe, that is to say, the children of God. For the word of God or the gospel, is that incorruptible seede, whereof we grow againe the children of God.



This therefore is the description of the kingdome of heauen, that is to say of Gods church in this world. Wherby we are taught, first, that the church is not the work of any other man, than of the sonne of God. And therefore right fond is the Pope, when he braggeth himselfe to be the sower of this church. And secondly, that this church is not builded by mans doctrine, but onely by the Gospel of Iesus Christ, which whosoever doe teach purely, are the workesfellowes of Christ the sower.

*Of the second.*

This parable teacheth that Christes kingdome shall alwaies haue enemies, in likewise as the first promise also telleth in the third of Genesis. The seede of the Serpent shall lie in waite for the seede of the woman. How true this is, the story of the Church from thenceforth that the seede was promised, vnto this present day, teacheth vs. Where soeuer is an Abel, there is also some Cain. Where soeuer is an Isaac, there is also an Ismael. Where as is a Jacob, there is also some Esau or other. Where as is a Dauid, there is also a Saul. Where as is a Christ, there is also a Iudas. Whereas is Paul, there is also some Nero. And we must not looke to haue it otherwise. For sathan lyeth alwaies in waite for Christes church, which he endeoureth either vtterly to abolish, or els to defile it with wicked doctrine and manners.

But when come the enemies? When men sleepe, then cometh the enimie and solveth Darnell. By this sleepe are noted both the Ministers of the word, and also the hearers thereof. The Ministers of the word are saide to sleepe, when they doo not their duety faithfully in teaching thinges that are holesome in admonishing those that be slouthful: in rebuking those who they see not to walke the right way to the trueth of the gospel: in comforting the fearfull consciences: and in confuting erroneous opinions, which fight with the foundation, that is to say, the articles of our faith. The hearers also are said to sleepe, when they either heare the word negligently, or els were colde, and by litle and litle fall away: as we see many doe now a daies.

When men sleepe so, then cometh the enimie, & that because he is the enimie of Christ, whose kingdome (that is to say, the church) he desireth to wast, & to inlarge his owne kingdome by lying & murder.



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What doth y<sup>e</sup> enimie? He soweth in the Lords field. What? First, false and hereticall doctrine, fighting against the Articles of our faith. And this practise he began in Paradise, continuing it on still in all ages. For wheresoeuer the true and sincere doctrine of the Gospell is preached, there also is the enimie at hand, to poyson the fountaines of our saluour with his owne venome, least men should drinke saluation out of the pure fountaines of our Saviour.

Secondly, he soweth contempt of the word in many. Of these seedes spring by Darnell, that is to say, naughtie children, as are first, Hypocrites: secondly, Sophisters: Thirdly, Tyrants: Fourthly, Blasphemers, and filthy wicked men. And all these knitting their powers together, assault the Church, that is to say, that little feeble flock of Christs.

But what meaneth it that he saith, that the enuious man hauing cast his seede of Darnell in the Lords field, went his way? Doth the diuel depart from Hypocrites, Sophisters, and Tyrantes? In no wise. But he is therfore saide to goe his way, for that he putteth on another face. Hee wil not seeme an enimie, but the spirite of God and an Angell of light, as it is to be seene in the Anabaptistes, who make great boast of Gods spirit, and of secret reuelations, when as notwithstanding they be deceiued by the sleights of satan.

And so this second place teacheth, first, that the Church hath her enemies euen in the midst of the field, that is to say, in the outward societie of the Church. Secondly, it admonisheth vs that we consent not to our enemies. Thirdly, that we may learne to discerne y<sup>e</sup> enemies from the true citizens of the church. Fourthly, it warneth vs, that after the example of many, we should not either altogether fall utterly from the Church, or be offended at the calamity of y<sup>e</sup> church, which in this life is set open to the iniuries of so many enemies.

*Of the third.*

**T**he seruants come to the matter of the household, & say: Diddest thou not sowe good seede in thy field? By this coming of the seruants to the master of the house, is signified the prayer of the godly for the Church, against scotes and stumbling blockes in the Church. For as y<sup>e</sup> godly doe continually pray for the prosperity and welfare of the Church: so doe they pray that no euill or hurtfull things



things may befall it: which thing is to be seene euery where in Dauid's Psalmes. Aske those things (saith he) which are for the peace of Ierusalem: so might they prosper that loue thee. Contrariwise: Let mine enemies be confounded (saith he) and let them be destroyed & would me euil. Also in the 7. psalme: Let his worke turne vpon his owne head, and let his wickednes light vpon his owne crowne.

But how can this stand with Christes commaundement, who bids vs to pray for them that curse vs and doe vs wrong? The prayer of the Church against her enemies, hath alwaies a condition of repentance and conuersion annexed vnto it. For the meaning thereof is, either that they may be conuerted vnto repentance, or els that they may be confounded and perish: that they may not alwaies crake blasphemies against God, and be troublesome to Gods saints. Wee must therefore pray for our enemies, that they may be conuerted, we must pray against them, that they may be confounded and disappointed of their deuises, whereby they practise mischief against Christes church.

Wilt thou (saied his seruants) that wee goe and pluck them vp by the roote? to whom he saied, No: but let them both grow together, least in gathering the Darnell, ye plucke vp the Wheate therewith. First, it is here to be knowen, that Christ intreateth neither of the duety of pastors, nor of the magistrates: but onely taketh away the stumbling block wherewith the weake are troubled, when they see there are many vnpure folke in the Church. For vnto the Pastors is committed the spirituall sword, wherewith they separate the vnpure from the Church, by excommunicating them: to the intent that being stricken with shame, they may at length amend, and the good men not be defiled with their infection. Vnto the Magistrate also is a sword committed: but it is a secular sword as they terme it, wherewith he punisheth and casteth out the troubles of humaine felowship. But albeit that Pastors & Magistrates doe their duety neuer so diligently, yet shal they neuer be able to purge the Church so cleane, but that some dregs of vnpure doctrine and wicked life, will remaine: which when we see, we must not be offended: but taking warning by this parable, we must purge it as much as we can, committing the rest vnto God.

For Christ doth not by his saying, beare with the maintenance of

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filthines



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Althynesse in the Church: but only exhorteth his faithful seruantes, not to be discomfited when they are sayne to suffer the euil to liue with them. Of this place therfore we may gather: first, how great Gods mercy is, which so patiently suffereth the euil in his Church, to the intent they may repent. Secondly, that by these thinges we may comfort our selues, against the stumbling block of the fewnesse of them that obey the Gospel. And thirdly, that the Anabaptists are confuted, which deny any congregation (wherin are many wicked folkes,) to be the Church.

*Of the fourth.*

**A**Nd in the time of haruelt, I wil say too the haruest folke: first gather ye together the Darnel, and bind it together in bundels to be burnt, but gather the wheate into my barne. Here he preacheth of the separating of the godly from the vngodly, which shal be in the end of the world. Secondly, he foretelleth that y<sup>e</sup> time shal come, that the vngodly shal be punished, & the godly be gathered into the kingdome of God. For in like manner as the darnel is bound together & cast into the fire: and the wheat is gathered together, & laid vp in the harne to be kept: so shal it also come to passe in the end of the world, that y<sup>e</sup> vngodly shal be giuen ouer to eternal punishment to be tormented, & the godly shal be deliuered and rewarded with possession of eternal life. This doth Christ in the. xxi. of Mathew expresse without parable in this wyse, in the sentence of the last iudgement, where he wil say to the vngodly: Go ye cursed into euerlasting fire. And to the godly: Come ye blessed of my Father, and possesse ye the kingdome prepared for you from the beginning. In the last sentence that is giuen vpon the vngodly, there is named a double punishment, that is to wit, Cursing, & eternall fire. For in as much as they haue despised the benefite of Christ freely offered vnto them, they are subiect to the curse of al creatures: which punishment how horrible it is, no tongue is able to expresse. Besides this, they shal be punished with double fire: namely with the fire of euil conscience, the torment whereof shal neuer haue end: and with fire burning the body and not consuming it: for the body being adiudged to eternal torture, shal feele euerlasting fire. If we thought vpon these thinges earnestly, we woulde not be so colde in matters of our saluation.



In the sentence giuen vpon the godly, is set forth a double reward: namely, the blessing of the father, and his inheritance of Gods kingdome. The one is set as contrary against cursing, and the other is set against eternall punishment. We may therefore gather a double argument hereof. One of the punishment of the vngodly, & the other of the reward of the godly. And either of them both (if it be thought vpon as it ought to be) is effectuell to worke in vs the feare of God and true and continuall repentance.

By this meanes therefore all the whole Parable aymeth at this marke: that the vngodly should leaue his owne way, whereby he knoweth: that the vnrightheous should leaue his thought, whereby he despaueth of the forgiveness of his sinnes, and (according to the saying of the Prophet) be conuerted to the Lord, because he is ready to forgive. In this readines nothing wanteth: but there is in it almighty mercifullnesse, and mercifull almightinesse, to whom be glory for euer. Amen.

## *The sundaie called Septuagesima.*

*The Gospell. Math. xx.*



He kingdome of heauen is like vnto a man that is an housholder, which went out earlie in the morning to hire labourers into his vineyard. And when the agreemēt was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third houre, & sawe other standing idle in the market place, & said vnto them: Goe ye also into the vineyard; & whatsoeuer is right, I wil giue you. And they went their way. Againe, he went out about the sixt & ninthe houre, & did likewise. And about the eleuēth houre he went out, and found other standing idle, & said vnto them: Why stand ye here all the day idle? They saide vnto him: Because no man hath hired vs. He saith vnto them: Goe ye also into the vineyard, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of the vineyard said vnto his Steward;

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Call



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Call the labourers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny: But when the first came also, they supposed that they should haue receyued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good mā of the house, saying: These last haue wrought but one houre and thou hast made them equall with vs, which haue borne the burthen and heate of the day. But he answered vnto one of the, and saide: Friend, I doe thee no wrong: diddest thou not agree with me for a peny? Take that thine is, and goe thy way: I will geue to this last euen as vnto thee. Is it not lawfull for me to do as me listeth with mine owne goods? Is thine eye euill because I am good? So the last shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

The exposition of the Text.

**T**his parable setteth before our eyes the image of the church. For therein is shewed how the Church (which is likened to a vineyard) is dealt withall. For as the workemen are in respect of a Vineyard: so are men in respect of the church. The workmen are called into the vineyard, some sooner, and some later. Some laboꝝ much and long time, and some labour litle and short time. So of men, some sooner, some later, are gathered into the church by the preaching of the gospell: and they worke some more, some lesse. Moreover, as the householder giueth to some their dayes wages vpon couenant, and vnto other some as much of his owne good will: so likewise our heauenly father is like bountifull to all that labour in his church. Againe, as the householder biddeth the proude and stubborne go their waies, and maketh much of those that take his liberalitie in good worth: So God the father reiecteth those that seeke reward of works, wheras he bestoweth eternall life vpon those that depend vpon his free and franke good will. And so the meaning of this gospell is, that no man either trust in his owne works, if they be many: or despaire, if they be none: but onely depend vpon the goodnes of God, walking in the feare of the Lord. And heresof may three places be made,

1. That



- 1 That euery Christian is hired into the Lords Vineyard to worke.
- 2 A general doctrine concerning good works, and the reward of good works.
- 3 Of Christes saying: So shall the last be first, and the first be last: many are called and few chosen.

*Of the first.*

**T**he church of God is in the Scriptures oftentimes called the Lords vineyard: and that, first because the Lord hath chosen it, and boughsased to make a couenant of grace and euerlasting saluation with it, and bestowed innumerable benefites vpon it, and hath planted and furnished it. All the whole church is a vineyard: and all Christians are the vine branches, which in another respect are also called workmen. Secondly, this naming of it, sheweth how much the lord esteemeth his church: for no possession is more precious then a vineyard. Neither doth any thing require greater or more continual labor.

Thirdly, when as the Lord calleth his church a vineyard, he commendeth his owne care and earnestnes towards vs.

Fourthly, this name signifyeth that we haue neede of continuall looking to, and of continuall care, & that the Lord had neede to put to his hand, if he minde to haue true and fruitfull vine branches.

Fifthly, that they which are receined into the church, are bound to bring forth good fruite. For as the vine branches do bring forth good grapes, and not wilde grapes: so Christians must do y<sup>e</sup> works of the spirit, and not of the flesh.

Now is to be scene, how euery christian must behaue himself in y<sup>e</sup> Lords vineyard. For as there be sundry dueties in a vineyard, for one plāteth, another watereth, another sh:reddeth, another bindeth, another vnderproppeth, another diggeth, & another dūgeth y<sup>e</sup> earth: So are there sundry vocations & offices in the church, according to y<sup>e</sup> diuersitie wherof, mē must labor in y<sup>e</sup> church. The Lord appointeth vnto euery man his taske, according to his owne wil. For like as in a vineyard, the housholder giueth to one man a sh:redding hooke, to another a spade, and to another a knife or hatchet: So in y<sup>e</sup> Church one is appointed of God to be a Preacher, another to be a Magistrate, the third to be a housholder, the fourth a teacher in a schoole, another to be a scholler, and another to be a craftesman, & so forth.

But



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But here every man in his laboꝝ must consider thre things. First, whether his laboꝝ be profitable in the vineyard, & commanded him by the housholder. Secondly, what is to be avoided of him in his laboꝝ. Thirdly, what, and how it is to be done.

Whether thy laboꝝ be profitable, & commanded thee by the housholder, thou maist know by 2. things: namely by the commandement, and by thy calling. Every laboꝝ that maketh to the planting, watering, cherishing, and preserving of this vineyard, hath a commandement: that is to wit, the labour that serueth to the glory of God, & edifying of the Church, and the harbroughes of the Church, that is to say, common weales and householdes: is commaunded by God in the 1. table & in the 4. commandement. Besides this, it is not inough that thou art commanded to laboꝝ, vnlesse thou be enabled to labour in lawfull vocation. For he that taketh vpon him to labour in the vineyard without calling, is rash and bringeth forth no fruite.

In labouring thou must beware, first that thou be not pꝛoude: if y<sup>e</sup> seeme to thy selfe to laboꝝ moꝛe, oꝛ els better then another man. Secondly, that thou haue not an eye to the reward of thy laboꝝ performed, but to the commandement of the housholder, who hath set thee in the vineyard, to the intent thou shouldst worke. Thirdly, y<sup>e</sup> thou despise not such as worke lesse then thy selfe. And fourthly, y<sup>e</sup> thou grudge not against the maker of the house, though he appeare libeꝛall to them that seme to haue wrought lesse then thou.

What is to be looked vnto, and continually to be thought vpon while thou art working? First it becometh every man to thinke, he is brought into the Lords vineyard, not to be idle, but to worke. For in the Lords vineyard there is no roome for slouth & slugishnes. No mā can (without displeasing of the master of the house) put ouer his taske to another man. Therfoꝛe whosoever is brought into this vineyard, let him labour iustly without deceit. For cursed is he that doth the Lordes worke deceitfully. Secondly, in labouring let him thinke he standeth in his masters sight, who not onely be holdeth the outward doings: but also seeth the secretes of the hart, and esteemeth the worke by the meaning of the hart, rather then by the effecte of the worke. Thirdly, this looking on of the master, shall stirre vp the labourer to worke heedfully, that hee may with a cheerefull minde beare out the heate and burthen of the day.

Fourthly,



Fourthly, an eye is to be had to nothing else, then to the goodnesse of the householder God; which commaundeth to labour : & that one thing alone wil encourage a mā to go through with his task lustily.

Fifthly, when thou hast done al that thou canst do, thou shalt say, thou art an vnprofitable seruant . For if thou eſther be pꝛoude by cause thou cameſt ſoner into the Lords vineyard , or deſpiſe others y may ſeeme to haue wrought leſſe than thou, or murmur againſt the goodman of y houſe who is alike liberal to others as to thee; thou ſhalt heare; Friend, I do thee no wrong , didſt thou not covenant with me for a penny? take that is thine owne , and goe thy way, is it not lawful for me to do with mine owne what I liſt? Is thine eye euil bycauſe I am good? Thre things are here ſound fault with, in the murmurer . Firſt, y he preſumeth vpon the worthynesse of his worke. Secondly, that he doth not commend and let forth the liberalitie of the householder, but rather blameth him for it. Thirdly, that he enuieth other men for the bountifullnesse of the liberal householder towards them. Such are al they that ſeek to iuſtifie themſelues by workes, being viterly boyde of ſayth.

*Of the ſecond.*

**T**he intent we may the more diſtinctly vnderſtand the doctrine of good workes , thre things are to be thoroughly weyed. Firſt, what things are requiſite to the account of good workes. The ſecond, what are the cauſes of good workes: and thirdly, why God hath added ſo many and ſo notable promiſes vnto good workes , and why he vouchſafeth rewardes vnto them.

As pꝛettyning to the firſt, ſiue things are requiſite , that a worke doone by man may worthily be called good . One is commaundement. Another is Chriſtes ſpirit. The third is ſayth . The fourth is a right end . And the fifth is grace, wher through the default is taken in good worth.

Nowe that to the ratifying of a good worke ; commaundement is requyred, it is maniſeſt by theſe ſoure things: by our owne ſtate, by the commaundement , by the forbidding , and by the maner of worshipping God.

Our ſtate is, that we ſhould be the ſeruants of God, and he be our Lord god. Wherefore as it is his prerogatiue to commaund vs what we ſhal do: ſo is it our dutie , to follow his wil as the moſt certayne rule .



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rule of our duetie.

The same thing teacheth the commandement. Ezech. 20. **W**alke ye in my precepts, & keepe my iudgements, & do them. Esay. 48. **I** am the Lord thy God that teacheth thee profitable things, & maketh thee walke in the way that thou walkest. Ierem: 33. **I** haue made thee a watchman ouer the house of Israel, thou shalt heare the worde out of my mouth, and thou shalt do my message to them from me.

The forbidding is manifest. Deut. 12. **Y**e shal not do euery one of you what seemeth right to himselfe. Ezech. 20. **W**alke not in the commandements of your fathers.

The manner of worshipping God, requireth that the worke that should please him, should be commanded by him: and thereupon the Lord telleth vs plainly, it is to no purpose to worshippe him with the commandementes and doctrines of men. And Esay 29. **I**t is named one of the wickednesses for which the Lord threatneth evils vnto his people, that they worshipped him with the commandements of men: wherefore Paul, Coloss. 2, doth manifestly condemne all wil-worshipping.

Whereby therfore it is euident, that to the ratifying of a good worke, the commandement of God is requisite. Therfore let the worde of God be our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a good worke, is required Christs spirit. For whosoever be led by the spirit of God, they be the sonnes of God. The spirit of the flesh defileth the worke, in so much y they which are in the flesh, cannot please God. Then haue we neede of the spirite that regenerateth vs into newe men, without the which neither we nor our workes doe please.

Thirdly, is faith required. For by faith the person is reconciled to God, and made righteous. Through faith then are our workes also acceptable. For without faith it is impossible to please God. For whatsoeuer is not of faith is sinne.

Fourthly, is required a right end, to the goodnesse of the worke, according as these words of Augustine testify. Know thou (saith he) y vertues are to be discerned from vices, not in working, but in end. The working is that which is to be done, & the end is that for which it is to be done. Therfore when a man doth any thing wherin he seemeth not to sinne, if he do it not to that end for which he ought to do it,



it, he is conuincd to sinne. And it is meete that the vttermoſt end of all our doings be to the gloꝝy of God, vnder which many other are oftentimes ordeyned.

Fiſtly, to the accompliſhment of a good worke, is required grace, wherby the default is taken in good worſth. For although he that is iuſtified by faith, doth not fulfill the law of God, but rather findeth many blemiſhes in all his workes: yet do his workes pleaſe God in deede, and what fault ſoener is in them, that doth grace couer.

Theſe are the five things therfore that are requiſite to the ratifying of a good work, without which the worke can in no wiſe be called good before God. Now (which I promiſed in the ſecond place) I will recite the cauſes that may moue thoroughly to doe good: and they are in all three: neceſſitie, dignitie, and reward.

Neceſſitie is of five ſorts: that is to wit, of comendement, of debt, of keeping faith, of eſchuing puniſhment, & of conuerſion. The 1. neceſſitie is of Gods comendement, wherunto all reaſonable creatures ought to obey. And Paul ſaith. That is Gods will, y you ſhould bee made holy. The 2. neceſſitie is debt, wherof Rom. 8. we are debtors to God & not to the fleſh. For we are not maſters of our ſelues, but we are his who hath redeemed vs w his precious blood. The 3. neceſſitie is faith, which cannot be kept as long as we follow ſin againſt conſcience. Whereupon Paul ſaith: If any man haue not a care of thoſe that are his, and chiefly of thoſe that are of his own houſhold, he hath renounced the faith, and is worſe then an Infidell.

Fight thou an honeſt fight, hauing faith and a good conſcience. The 4. neceſſitie is the eſchuing of puniſhment. For their iniquities (ſaith Dauid) thou puniſheſt the children of men. The 5. neceſſitie is conuerſion. As truly as I live (ſaith the Lord) I will not the death of a ſinner, but that he ſhould conuert and live. For w a man turneth to amendment, he is quickned againe; and regenerate into a new man, that he may from thenceforth mortifie the deedes of the fleſh, by the ſpिरite. Rom. 8.

The ſecond cauſe of good workes is dignitie. For thoſe that be iuſtified, are the children of God: they are Gods holy temple, they are kings and prieſtes, annointed of the holy Ghoſt. Who being endued with righteouſnes, ought to ſet forth God, with minde, voice, confeſſion, and conuerſation.

The



## The Sunday called Septuagesima.

The third cause is reward, that is to say, the recompensing of the patience and obedience of the believers towards God. For God promiseth reward: which we must looke for by faith, not hauing any respect to the works that we haue done, but to the free promises. So in the 11. to the Hebrewes, Moyles is read to haue had respect to the recompensing. Therefore when God promiseth recompence, we must doe two things. First we must acknowledge the unworthines and imperfection of our owne worke. And secondly, we must steadfastly beleue, that God the promiser is true of his promises, trusting wholly to the goodnesse of him that promiseth, and not to the worthines of the worke.

In the third place, I propounded it as a thing to be thoroughly weyed, why God added promises to good works; and why he vouchsafeth to rewarde them. The causes of this matter are chiefly five.

The first is, that they might be testimonies of Gods providence. For God wil haue it knowe, both that bodily goods are thinges by him created, and also that they are not scattered by chaunce, but that they are given by him, and preserved by him for the church, according to this saying: He filled the hungry with good things, and the rich he sent empty away.

The second is, that they should be witnessings that God wil preserve his church euen in this life. Whereupon, 1. Tim. 4. godlinesse hath promises both of this present life, and of the life to come.

The third is, that God will, that both bodily necessitie shall be a putting of vs in minde of Faith, Prayer, Hope, and Thanksgiuing: and also that these good things should be craued by faith, and waited for by patience.

The fourth is, that they might put vs in remembraunce of the promise of grace. For corporall benefites are vnto the faithfull a sealing vp of grace.

The fifth is, that God wil haue both these things done: namely, his church to be subiect to the crosse, and also to be preserved euen in the midst of perill in this life. Both these things are shewed in the 37. of Esay: O Lord our God saue vs from the hand of Senacherib, that all kingdomes of y<sup>e</sup> earth may know, that thou only art y<sup>e</sup> Lord.

Of



*Of the third.*

**T**his sentence wherewith the Lord closeth up this parable, is to be marked with heede. So shall the last be first, and the first be last. Why so? For many are called, and few be chosen.

The proposition of this sentence, which is an alike thing to reason, as it raiseth up the weake harted, that acknowledge their infirmitie: So it casteth downe the proude hypocrites swelling in opinion of their owne righteousness and holines, and beatech them flat vnto the ground, as it were a thunderbolt from heauen. But who are those first: and who are the last? Those that are first with themselves in their owne opinion, and in the estimation of their owne workes, shalbe last with God: that is to say, of no value, yea rather, men damned by the iust iudgement of God. They be last with themselves, which in good earnest acknowledge their owne vilenes and infirmitie, as which feele themselves to haue no desert: and these shalbe first with God, that is to say, accepted with God, so that they leane vnto Christ the Mediator, by stedfast faith.

The meaning of this sentence, Many are called, and fewe chosen, teacheth two things: the one is, how great is the goodnes & mercy of God, that calleth all men to the knowledge of his Sonne, by his Gospell. The other is, how great is the vnthankfulnesse of men, of whom so fewe are found that are chosen, that is to say, godly, sincere, and practising earnest repentance. For there are fewe that renounce their owne workes (yea and themselves) altogether, and that trust ouely to God, and glorifie him in minde, talke, confession, and conuersation. This sentence therefore admonisheth vs, first to acknowledge the benefite of God that calleth vs by the gospell: secondly, to detest the vnthankfulnesse of the world, which accepteth not the benefites offered: and thirdly, to ioyne our selues to those fewe, in repentance, faith, and true inuocation, which receiue the gospell sincerely, to the glory of God, to whome be honour for euer. Amen.

*Tha.*



## The Sunday called Sexagesima.

*The Gospell. Luke. viii.*



When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sowe his seede: and as he sowed, some fell by the waies side, and it was troden downe, and the fowles of the aire deuoured it vp. And some fell on stones, and as soone as it was sproong vp, it withered away, because it lacked moistnesse: And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruit an hundred folde. And as he saide these thinges, he cried, he that hath eares to heare, let him heare. And his Disciples asked him, saying: What maner of similitude is this? And he saide: Vnto you it is geuen to know the secretes of the kingdome of God, but to other, by parables: that when they see, they should not see, and when they heare, they should not vnderstand. The Parable is this: The seede is the worde of God: those that are beside the way, are they that heare: then cometh the diuell, and taketh away the word out of their hearts, least they should beleeue and be saued. They on the stones are they, which when they heare, receiue the word with ioy, & these haue no rootes, which for a while beleeue, and in time of temptation go away. And that which fell among thornes are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell in the good ground are they, which with a pure and good hart, heare the worde and keepe it, & bring forth fruit through patience.

### The exposition of the Text.

**T**his Gospell containeth a goodly image of the church militant in this world, & springing of the incorruptible seede of Gods word, in the visible company wherof, how many & how sundry sorts of hearers there be, he painteth out by y<sup>e</sup> similitude of the naturall seede. For he beareth witnesse that it hapneth alike  
to



To the heavenly seede, as is wont to happen to the natural seede, cast into the ground. For like as all bringeth not forth fruite that the husbandman casteth into the ground, no no2 scarce the fourth parte of it: euen so the word of God hath sundry hearers, in very fewe of whom it bringeth forth wholesome fruite. Hereof are three places.

- 1 The exposition of the parable.
- 2 The diuers sorts of the hearers of Gods word.
- 3 As concerning the Lords saying: He that hath eares to heare, let him heare,

*Of the first.*

**T**he causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophetes. For the Prophetes had foretold, that when Christ came, hee should teach the people in parables. And it was a very auncient manner of teaching, to teach in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eies & minds of men. Thirdly, because the things that are taught by such kinde of images and tokens, do help the memozy, that the doctrine by the (as it were by tokens of remembrance) may be sent out to all y<sup>e</sup> shall come after. Fourthly also, Parables doe allwage the ouer hard rebukes, and as it were hide them with a certaine veile, that they may the lesse offende. And yet after ward being conceiued and vnderstood in the minde, they teach and do as much as plaine doctrine. & yet they touch no man openly. Finally, the parts of this parable, are the sower, the seede, the fruite and the ground.

The sower is **G D D**: who although he cast his seede into the ground by men: yet notwithstanding he is present with them himselfe, and worketh with them. By reason whereof, the ministers of y<sup>e</sup> word are termed Gods help-felowes: by which name, both things are meant, that is to wit, that both God doth worke after his owne manner, and that men as work-felowes doe bestowe their labor in Gods behalfe.

Here we may learne two thinges. First, that the seede is precious and noble. For we see in the worlde, that the excellenter the seed is, so much more cunning and skilfull persons are set to lay it into the ground. If the kings of the worlde together with the wise men of the worlde, were said to be the layers of this seede into the

*A. i.*

*ground,*



## Sexagesima Sunday.

ground, al men would wonder at it, & al mē would be very desirous to know this sēde. But now is God become y sower here, & the stewards of gods misteries are here present. And therefore it must needs be, y this sowing is both an earnest and a noble sowing aboue all others. The other thing y we may learn hereby, is, y it is a great fault and wo:thy to be punished w most greuous punishment, either to receiue the sēde of the sower God, into a ground (y is to say, a hart) not tilled before w the plough of the law: or whē it is receiued, not to cherish it w al the attendance, carefulnes, and diligence y may be, so as it may grow, & bring forth most acceptable fruit to y sower.

The sēde is the very word of God, & not of man: which sēde the onely begotten sonne of God hath brought out of the bosome of his father. This sēde is liuely: wherefore if it sēme at any time not to bring forth fruite, it is not the fault of the sēde, but of the ground. They y either corrupt this sēde as hereticks do: or choke it as hypocrites do: or keepe it downe by force, as tirants do: or thrust in other in stede of it, as the Papistes do: shall one day feele the iust wrath of God, who as he hath giue pure sēde, so also wil he haue y same kept pure, and in no wise corrupted. And this sēde hath he left w his church to keepe, laid vp in the treasures of the Prophets & Apostles.

The fruite that this sēde bringeth forth, sheweth the nature of y sēde when it is growen vp. For first after it is laide into y ground, there springeth of it repētance, that is to say, an amēdment of y former wicked life. For like as some excellent sēde being conceiued in the bowels of the earth, dooth by his owne power kill the weedes that ouergrew the ground before: so this sēde doth by true remorse, kill the shrewde weedes, (that is to say, sinnes) which the diuell hath sowed in mans hart, so as they may not beare deadly fruit vnto damnation as they did before. Againe, this sēde together with healthful repentance, bringeth forth faith, the fruite wherof is most acceptable to God. Out of this faith, as out of the eare of the corne, come forth seedes, that is to say, children of God, according to this saying: To as many as belæned, he gaue them power to become the children of God. These (as saith S. Peter) are bozne againe, not of corruptible sēd, but of incorruptible sēde, by the word of the liuing God that continueth for euer. The children of God being so bozn of Gods incorruptible sēde, do bring forth their fruite, that is to wit,  
good.



good workes and patience, wherewith the Lords fruiteful field flourisheth euen vntill Haruest.

*Of the seconde.*

**B** the manner of the seede laied into the ground, a man may gather foure kindes of hearers of Gods word. For the seede that is layed into the ground, either is not conceiued in the bowels of the earth, or els is conceiued with fruite, howbeit such fruite as cut of hand withereth and perisheth: or els with fruite that endureth to the Haruest. And this varietie happeneth by reason of the nature of the soyle. For if the seede light into the way, it taketh no roote, but is either troden downe with fecte, or deuoured by the birdes. If it light vppon stonie ground, because it taketh no deepe roote, it perisheth as soone as it cometh vp. If it light among thornes, the thornes choke it, and it dieth without profite. If it light vppon good ground, it beareth fruite, and that plenteously. Hereupon the Lord concludeth manifestly, that there be foure sortes of hearers, of which I must now speake in order..

The first kinde of hearers is set forth in this wyse in the Parable: Some fel in the high way, and it was troden with fecte. The Parable is thus expounded by the Lord: Those than are by the high way, are those that heare the word, & anon cometh the Deuil, & taketh the word out of their heartes, least they shoulde beleue and be saued.

In this exposition many things do meete togeyther, woorthie to be considered. For what is the cause that it beareth no fruite: namely, because the ground is hard and drye, that is to saye, the heartes of the hearers are stonie and hard, so as they geue no place to the worde. Mens heartes waxe hard, by accustoming themselues to sinne, by hope of skaping without punishmet, by epicurish thoughts by innumerable examples of such as sinne, and by the craftes of the Deuil. And whereas the Lord sayth, that the seede was solwen in their heartes, it is as much as if he had said, that the vice & leudnesse of men is the cause why it is taken out of their heartes. Therefore they do God wrong, that ascribe their damnation vnto him: For he being mercifull vnto al men, casteth his seede into the ground, that is to say, sendeth preachers to teach his Gospel: but through mens default, it cometh to passe, that it is troden vnder fecte without fruite.



## Sexagesima Sunday.

**Fruite .** Secondely, it is to be marked aduisedly, that the Devil is said to come and take away the woord out of their hartes. Wherby we gather, that this enimie of our saluation (accordyng as hungry birdes are wont to doo in seede time) as soone as the doctrine cometh abroad, is at hand, & steps in, to catch it vp before it can receiue moysture, & shote forth. That this is the continual endeavour of Satan, the storie of al times teacheth vs, & Peter testifieth when he saith: that the Devil goeth about like a roaring Lion, seeking whom he may deuoure. For in likewyse as he set himselfe against our first parents, & that by taking Gods woorde out of their hartes: so imployeth he himselfe wholly with like endeavour at this day, that the woorde which is preached, maye abide fruitlesse with the hearers. Thirdly, it is to be obserued, y the Gospel is the preaching of saluation. For when he saith that the Devil taketh the woord out of the hartes of the hearers, least any should be saued: he declarcth sufficiently, y the woorde of God is appoynted to our saluation.

Fourthly, heere is to be obserued, the great prayse of faith, in as much as Christ in expresse words calleth it the cause of our saluation: Least through believing (sayth he) they might be saued. For as saluation is offered vnto men by the ministration of the Gospel: so by faith only is the offered saluation receiued and reteined: whereupon the Apostle saith, The Gospel is the power of God, vnto saluation, to euery one that belieueth. Fifthly, as our great vnthankfulness is noted, wherthrough we despise the saluation that is offered vs by the woord: so is their error to be detested, which go about to depriue the woorde spoken, of his power: who doubtles are the Deuiles instruments to hinder the saluation of men.

The second sort of hearers are noted in this parable: Othersome fel vppon stones, and as soone as it cam vp, it withered, bycause it had no moysture. The parable is expounded by the Lord in these wordes. For that which fel vppon stones, are those, which when they haue hard the woorde, do receiue it with ioy, but yet they haue no roote, but beleue for a time, but go backe in the time of trial. As long as the Crosse & persecution troubleth the not, they hold not the meanest place in the Church: but as soone as persecution riseth for the Gospel, they geue ouer, and sayth dieth vtterly in them without fruite; and of this sorte of hearers (alas for sorow) there



There are to many. As sone as the doctrine of the Gospell was purged in this Realme, were many seemed to embrace the Gospell earnestly. But when they saw their friends displeased with them for it: when they perceived that no small pece of their estimatiō among the Papistes was abated by it: and that the crosse touched thē somewhat nēerely: then they forgot the sweetnes of the Gospell, which they had hertofore receiued with ioyfulness, & shamefully like wretches slipt from it, to their vtter reproch, and the horrible destructiō of their soules: for whom it had bene much better neuer to haue tasted the goodnes of the Gospel, than with so much shame to fal away againe from grace and saluation.

The third sort of hearers is painted out in this parable, thus: And other some fell among Thornes, and the Thornes growing vp with it, choked it. The lord interpreting this parable, saith: That which fell among Thornes, are those which haue heard the word, and going their wayes, are choked with the cares & the riches and pleasures of this life, so that they bring forth no fruit. In this exposition of the Lords, many things are to be considered. First, that this sort of men is meete to cherish the seed with, in, that is to say, that they turne vnto the Lord with true repentance, and that they beleue and loue the word of god. Secondly, & the corruption of the seede, (that is to say, of gods word sown in the heart of man) commeth from elsewhere, namely of the thornes. For as good seede being conceived in good ground and growen vp, is often so marred with the thornes that wind about it, that it perisheth before the haruest: Euen so many being at the first, wel disposed and worshippers of god, are before the end of their life choked with thornes, I say with the thornes of carefulnes, of riches, and of pleasures. Thirdly, it is to be obserued in this place, that the Lord putteth here iii. kinds of thornes, which do choke the heauenly seede after that it is growne vp and spindled: as are thoughtfulness or cares of this world, and riches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Seeing then, that these be the thornes wherewith Gods word is choked, & that ther is none of al which is not ouergrown with great Noze, & as it were with a thicke queach of thornes: we must do our indguour, y if we cannot vtterly plucke vp all y thornes thēselues,

I.iii.

we may



Sexagesima Sunday.

We may (at leastwise) breake off their prickles, that they pearce not through Gods crop and destroy it.

As concerning the first kinde of thornes, this is the way to blunt them: if we wholly renounce this world with his lustes, and vse this world as though we vled it not, according as Paule admonisheth vs to doe.

The second kind that do no harme, if we follow Salomons counsell, who saith: If riches abound, let not thy hart vpon them: And also Paules counsel, which saith: warne the rich men in this world, that they be not proude, nor trust to the vncertaintie of their riches, but in the lyuing God, which giueth vs all thinges pleintifully to our vse: but they that do wel, and endeavour to be rich in good woorkes, and be liberall towarde others.

The third kind of thornes are the pleasures of this life, which consist in delights, pompe, worldly honoꝝ, daintie meates, fine apparel, & chamber worke, which altogether and seuerally do choke the seeds of God, so as it cannot bring forth the fruit of eternal life. Let them therfore that haue regard of everlasting saluation take good heed of these thornes.

The fourth sort of hearers is noted in this part of the Parable. And some seede fell vpon good ground, and sprange vp and bare fruite, and brought forth, some thyrtye folde, some sixtie folde, and some a hundred folde. This parable is expounded of y<sup>e</sup> Lord in these woordes. And that which fel vpon good ground, are those that with a pure and good hart do heare the woorde, and keepe it, and bring forth fruit through pacience. In this exposition fve things are to be obserued, which doo define the good ground where into the Lordes seede was cast.

The first is, to receiue the seede and heare the word with a pure and good heart.

The second is, to keepe the seede, that is too say, not to forget the word that is heard, but to thinke vpon it continually.

The third is, to bring forth fruit in true godlynes, holines, charitie, and the duetie of a mans vocation.

The fourth is, that this fruite must be brought forth in pacience: verily that wee suffer not our selues to bee pulled by any meanes from faith, and from bringing forth fruite.

The fifth is, that al bring not forth alike much fruit: For the Lord sayth



**Faith:** Some thirtie fold, another sirtie folde, and another a hundred folde : that is to say, they which beleue the Gospel, bring forth fruite according to the measure of their faith, some more and some lesse. This oddes in bringing forth fruite, doth both teach vs and comforte vs. It teacheth vs, that the seede of God must not be fruitlesse, if at leastwise we couet to haue it to our welfare : and it comforteth them that be of a gentle and good hart, and desirous to bring forth much fruit into Gods barne, who notwithstanding doe feele themselves destitute of power, & that they cannot yelde increase of thre score fold, or of a hundred fold. These neede not to discourage themselves : for the goodman of the house boursafeth, euen y baser sort their honour, and the commendation of goodnesse. Therefore whosoever is a louer of his owne saluatiō, let him indeuour to bring forth fruite according to the estate of his calling. And when he perceiueth himselfe to bring forth but a little, let him craue helpe of the goodman of the house, and trust to his goodnesse, which reiecteth not euen him that bringeth neuer so litle fruite.

¶ *Of the third.*

**A**s he had spoken these things (saith y Euangelist) he cried out with a loud voice, and said: Hee that hath eares to heare, let him heare: Now in that the Lord crieth out: therby is shewed both his affection towards men, that he is desirous to haue thē saued : & also the deafnesse of mē to heare y thinges that pertaine to their saluation. Againe, whē he saith: He that hath eares to heare, let him heare, he giueth vs plainly to vnderstand: that he hath two kind of hearers: of whō some be deafe, not for that they are not able to heare with their outward eares, but for that they bestow not things they haue heard, in y intrails of their harts. Now great stoz of this kind of hearers there is: it is wel scene by the leude behauour of many, which haue y faith in their mouth, without any fruite at al in theyr life and manners. And other some are wel eared, who bestowe in the closets of their heartes, that which they conceyue by their outward hearing, & bring forth fruite of the seede, according to the measure of their faith. But this is to be knowen, that no mā by his owne running can make him selfe to heare Gods word fruitfullie : but that his eares muste bee opened by the Lorde. For when the word soundeth outwardly in his eares, the holy Ghoste is



## Quinquagesima Sunday.

Present working in the word, who openeth the eares of the hart to heare and receaue the word, so that we through our owne malice, strue not against the spirit when he openeth. For although that God alonely can open the eares, and that he offereth himselfe readily to all men: yet doth he open the eares of none but such as resist not the Lord through their owne stubbornnesse. Wherefore it is our duety to crye vnto the Lord with continuall gronings, that he may open our eares, prepare our hartes, and clense our affections, so as we may heare his worde to our owne saluation, and the glory of God, to whom be honour and glory for ever. Amen.

## *The Sunday called Quinquagesima,* or Shroue Sunday.

*The Gospell. Math. iij.*



Then came Iesus from Galilee to Iordan, vnto Iohn, to bee baptised of him. But Iohn forbad him, saying: I haue neede to be baptised of thee, & comest thou to be baptised of mee? And Iesus answering, said vnto him: Let bee now, for so it becommeth vs, that we may fulfil al righteousness. Then he let him alone. And Iesus being baptised, came by and by out of the water, and behold, the heauens were opened vnto him, and he sawe the spirit of God comming downe lyke a Doue, and lighting vpon him. And behold a voyce from heaue, saying: This is my well beloued sonne in whome I am wel pleased.

*The exposition of the text*

**T**his feast is solemnized in y<sup>e</sup> Churches for y<sup>e</sup> story of Christs Baptisme: which story conteineth the chiefest deed that euer happened in the world, neither shal any greater euer happen, vntil we see Christ comming in y<sup>e</sup> cloudes with his Angels, and



and with great power. If then we be delighted in stories of great & mighty Princes: haue here the story of the greatest Prince which not onely with the pleasantnesse thereof delighteth the mindes of y<sup>e</sup> readers, but also it selfe alone bringeth more commodities, than all the stories of the world can bring. But before we goe to the exposition of this story, we must discusse two questions. Of which y<sup>e</sup> first is for what cause this feast is instituted in y<sup>e</sup> Ecclesiastical ordinances of our Church: & the other is, why it is appoynted at this time of the yeare rather then at any other. To the former question I answer: The story of Christ is framed for our saluation, & therefore we *Danes* in our Ecclesiastical ordinances, would not omit this chiefest part of the story: but set it forth at a time certayne in the yeare.

Unto the latter question, I say, y<sup>e</sup> this time was most conuenient for this story to be intreated of, and that for two causes. First, for y<sup>e</sup> order and continuance of the story: For hitherto we haue heard in order, first of the birth of the Lord. Secondly, of his circumcision. Thirdly of his appearing. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when he was twelue yeares of age. What he did from the sayd twelfth yeare, vnto his nyne and twentieth yeare, there is nothing written, but that he was at y<sup>e</sup> commandement of his parents. Sixthly of his baptism which is very well recited in this time of y<sup>e</sup> yeare. Seuenthly, followeth of his fasting. Eghtly of his temptation. Ninthly of his doctrine and miracles. Tenthly of his passion. Eleuenthly of his resurrection. Twelfthly of his ascension into heauen. Thirteenthly of the sending of the holy Ghost, whereby Christes doctrine was confirmed. Fourteenthly follow in the rest of the yeare, sundry sermons, wherein the benefites of Christ are commended to his Church, examples of godlynes are set forth, and men are exhorted to godly & holy lyfe. And fiftenthly is intreated of the last iudgement, & of the rewards of the godly, & the punishment of the vngodly. These are the chiefe members of the story of Christ, which in very good order (according as the things were done) are euery yeare handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Christes baptism this time of y<sup>e</sup> yeare: namely, that men may be taught what maner of garment becommeth Christians to weare, against that deuylissh and heathenish furie & manner of belly chere, that hitherto hath been practised in many places of Christendome.



## Quinquagesima Sunday.

led vnto vs in the Church. Second, to acknowledge that Christ is he, who alone is able to wash vs from y<sup>e</sup> spottes of sinne. And thirdly to obey Christes commaundement in our vocation, notwithstanding our owne vnworthinesse, but hauing an eye to the Lordes commaundement, which b<sup>r</sup>geth vs to doe our dutie.

The fourth is: And Iesus being baptized. Here the eternall Sonne of God, holy without spot, cleere from sinne, and higher then the heauens, is baptized. But why is he baptized? there may be moe causes then one alledged. For first, it was his will to enter into the ministerie of God by baptim, and as it were by this couenant, to shewe that he is the minister of God. Secondly, that outward baptim should be a figure of his death, buriall, & resurrection, in which respect he termed his passion by the name of baptisme, when he answered the children of Zebedie. Mark, 10. saying: Can ye be baptized with the baptim that I am baptized withal? Thirdly to leaue y<sup>e</sup> waters halowed for all them that were to be baptized afterward. For the sacraments of the Church are not halowed by the office of y<sup>e</sup> Priest as it were by magicall enchauntment: but the halowing of the sacraments is made by the foundation, deede, and promises of Christ, & by our obedience towards him. Fourthly it was his pleasure to be baptized as we are, as a most assured witnes & pledge of y<sup>e</sup> vniion and societie which he vouchsafed to haue with vs. Whereupon Paule proueth vs to be the sones of God, who haue put on Christ. As many of you (saith he) as are baptized, haue put on Christ. Fifthly, it was his will to doe that which he commaunded all others to doe, according as Augustine sayth: He is best to teach & commaund, which is an example of his owne doctrine, and the first that doth y<sup>e</sup> thinges that he commaundeth. Sixthly, the sequelle is to be considered. For y<sup>e</sup> thinges that happened as Christ was baptized, & praying, are the greatest miracles of all that euer happened at any time. First the heauen opened: whereby is signified, both that the onely way to heauen is Christ, whom we put on in baptim, & that heauen abideth shut vp vnto al men that acknowledge not Christ the onely way vnto heauen. Secondly he saw the spirit of god coming down in the likenes of a doue, and sitting vpon him. This is a most sweet image of Christes benefites. Al we were ouerwhelmed in the flood of sin: but Christ came as an Ark vnto vs, and toke vs in to himselfe & saved vs fro the flood: in witnes wherof came y<sup>e</sup> Doue & rested



rested vpon him . A figure hereof was the Arke of Noe , and the  
Doue y he sent forth , which returning brought an Oliue braunch  
in hyr mouth , in token that the flood was dried vp . Euen so the holy  
Ghost appearing here in the shape of a Doue , is a witnes that the  
flood of sinnes is swallowed vp . But safegard is only in the Arke,  
that is to say , Christs Church , where y holy Ghost dwelleth . Third-  
ly , a voice was heard from heauen , this is my beloued sonne in whō  
I am pacified . Loe , here we heare the father of heauen a preacher  
of the Gospel . I pray you what can be more wonderful : What is  
more to be amazed at : D lamentable blindnesse of men , D detesta-  
ble deafenesse . The heauenly father soundeth his gospel frō heauen ,  
and we blind wretches see not heauen : we deafe wretches heare not  
the voyce of the teacher . But what teacheth he , I beseech you : This  
(sayth he) is my beloued sonne . Beholde the fathers testimonie of  
his sonne : giue credit to it if thou regard thy saluation . He is his  
sonne by nature , and we by adoption and grace . Therefore calleth  
he him beloued , not for that we are not beloued : but for that we are  
beloued in his beloued , in whom onely he maketh account of vs . He  
loued him for his owne sake , and vs for his sake . For by nature we  
are the children of wrath . Ephes . 2 . but by Christ we are adopted  
his children . Whereon it followeth in the Sermo of God : In whom  
I am wel pleased , that is to say , by whom I am pacified towards  
mankinde , and made at one with him agayne .

Here are three thinges to be deeply weyed in minde . First , that  
without Christ , God is angry with vs , and that is for the sinne  
wherewith we offend God . Secondly , that Christ is the onely re-  
conciliation of vs . For he is the propitiatio for sinne . For the blood  
of Christ purgeth vs from al iniquitie . Thirdly , that his fatherly  
goodwil and attonement , is to be receyued by faith , and to be sealed  
vp by baptism . Upon this sayth must follow a newe obedience and  
thankfulnesse towards God . Beholde thou hast here the summe of  
al the Gospel , wherunto we must haue an eye al our life tyme , and  
in the houre of death . For there cannot from elsewhere be taken a-  
ny substantial comfort of conscience . And thus much breely concer-  
ning the declaration of the Gospel .

*Of the second.*

**A**lthough the vse may easily be gathered , by those thinges y are  
said befoze : yet wil I reapeate certaine poynts here . First these



## Quinquagesima Sunday.

For let vs knowe, that our baptisme is here halowed, and that the water of baptisme is made holy by Christ, who vouchsafed to be baptized with water. Againe, the whole sight of the thing that was done, peynteth out Christes Church before our eyes, as it were in a Table. Here is to be seene, John a teacher in the Church. For wheras is not the word of God, and wheras the voyce of the Teacher is not heard, there the Church cannot be shewed. Moreover, Christ is baptized. For the Church that is wel ordered, cannot be without the vse of Sacraments. Thirdly, Christ being baptized, prayeth: whose example his members follow, and exhibite true worship vnto God through fayth. Fourthly, the sonne standes in the middes: the Fathers voyce soundeth from heauen: and the holy Ghost resteth vpon him that was baptized. The same thyng is done in euery deede at this day in our Church. For the Father, the Sonne, and the holy Ghost is present with his Church, & by the voyce of the Preachers, witnesseth his good wil towards Christes Church. By the presence of the Sonne, he testifieth, that he hath adopted vs to be his children: and by the holy Ghost he witnesseth, that he governeth his Church. Whereupon we may conceiue this assured confidence, that hel gates shal not preuaile against it.

### *Of the thirde.*

**T**he more part of those thinges that pertaine to our Baptisme, are declared in the places aboue mentioned. Wherefore I wil briefly touch certaine thinges, which it is exceeding needefull to know. The thinges that I will tel, are two: What manner of signe Baptisme is, and which is the true consideration of the same.

What manner a signe then is Baptisme? First, it is a testimonie of grace, as wel exhibited, as also applyed to the partie that is baptized: Namely, that God is pacified towards him through Christ: which testimonie verily requireth to be apprehended by fayth.

Againe, this Sacrament is a signe that teacheth by a certaine comparison. For it is a signe of Christes spirituall vertue: namely, that Christ by his owne Death, Burial, and Resurrection, is the deliuerance of vs from Death and Buriall, and the geuer of euerlasting life. Moreover, it is a representation of our newe life before God, as Paul teacheth. Roman. 6. by these wordes: As many of vs as are baptized in Iesus Christ, are baptized  
into



into his death. We are therefore buried together with him vnto death, that like as Christ is rayſed from the dead, ſo wee alſo ſhould walke in newneſſe of life.

Furthermore, before men it is a certaine badge of our profeſſion, whereby we teſtifie our ſelues to be Chriſtes members, and the diuels enemies.

The godly conſideration of Baptiſme conſiſteth in theſe thinges: Firſt, wee muſt bee reſolued, that our Baptiſme is a certaine moſt ſure enſealment and Sacrament of our attonement with God.

Secondly, Baptiſme muſt be a certaine continuall warning vnto vs, that this attonement is made by the bloud, death, buriall, and reſurrection of Chriſt.

Thirdly, it muſt put vs in minde of the mortifying of the fleſh, and of the quickning of the ſpिरितe, and ſo conſequentially of a continual repentance in this world, and of the gloryfying that ſhalbe hereafter by Chriſt.

Fourthly, it muſt put vs in mind, that the benefite of regeneration, is the gift and worke of the whole Trinite, in whole name we are baptized, to the intent we ſhould ſticke thereunto, and worſhip it all our life long: To whome be honoz and glory for euermore. So be it.

*The i. ſunday in Lent.*

*The Goſpell. Matth. iiii.*



Then was Ieſus led away of the Spirite into Wilderneſſe, to be tempted of the diuel. And when he had faſted forty daies & forty nights, he was at the laſt an hungry. And when the tēpter came to him, he ſaid: If thou be the ſonne of God, cōmaund that theſe ſtones be made bread. But hee aunſwered, and ſaide: It is wrytten: Man ſhall not lyue by bread onely, but by euery word that proceedeth out of the mouth of God.



## The first Sunday in Lent.

God. Then the diuel taketh him vp into the holy Citie, & setteth him on a pinnacle of the Temple, and saith vnto him: if thou be the sonne of God, cast thy selfe downe headlong. For it is written: He shal geue his Angels charge ouer thee, & with their hands they shal hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him: it is written againe: Thou shalt not tempt the Lord thy God. Againe, the diuell taketh him vp into an exceeding high mountaine, & shewed him all the kingdomes of the world, and the glory of them, & saith vnto him: al these wil I geue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him: Auoide Satan, for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the diuel leaueth him, and beholde, the Angels came and ministred vnto him.

### The exposition of the Text.

**L**Ike as the last Sunday we heard the story of Christs baptisme, wherein very great things are conteyned: So this gospell also conteineth part of Christes doings, that is to wit, his fasting & temptation, by which things God of his singular wisdom would his sonne should be humbled, and also would shew how true it was y he had forespoken long ago: namely, that like as y serpent should lie in waite for the heele of the womans seede, that is to say, Satā should practize mischief against y person & kingdom of Christ (which thing this story sheweth to be most true.) so also would the same seede crush the head of the serpent, with his heele: whercof we see a certaine pꝛoofe in this story. All these things are to be applyed in such wise, that we may both learne Christes obedience vnder the crosse, and know what sheld it behooueth vs to set before vs, against the temptations and dartes of the diuel. The places are two.

1 Of fasting.

2 Of temptation.

#### *Of the first.*

**I**n this place are two things to be considered. First, what is the manner of fasting in generall: and secondly, what is to be thought of Christes fast in speciall.

Fasting is an utter forbearing of meate and drinke for a time,  
wherby



Whereby the body is kept lowe, and as it were mortified. And it is of three sortes. Indifferent, godly, and vngodly.

Indifferent fast, is when a man abstaineth from meat & drinke, either for pouertie, or for healths sake, or for some great sorowe of minde. This of it selfe, neither pleaseth nor displeaseth God, but is to be thought to please or displease, according as faith and patience go with it.

The fast that is godly, christian, and acceptable to God, is an abstinence, not onely from meate and drinke, whereby the body is pinched and mortified: but also from all other thinges that may in any wise delight the flesh: tending to this purpose, that the spirite may haue full soueraintie through true patience, godly prayer, and earnest renouncing of all wronges whereby our neighbour may be hurt. For the punishing of the body by fasting, is a token of sorrowfulnesse of the heart for sinne, and a testimonie of true repentance. the endes hereof (for which also it is accepted of God) are three. Mortification of the flesh, quickening of the spirit, and a more earnest endeavour towarde all godlinesse. Such manner a one was Paules fast, whereof he maketh mention. 2. Cor. 6. And surely godly men ought oftentimes to quicken vp the spirit with holy fasting, least they should yeelde to the lustes of the flesh.

And this holy and Christian fast, is of two sortes, priuate, and solemne. Priuate fast, is that which euery man enioyneth to himselfe of his owne accord, either to stirre himselfe vp vnto godlines (which maner of fast as I would with euery christian whose flesh hath need of such chastisement, to vse ofte at other times: so would I with him chiefly to vse it befoze he shall come to the communion) or for some new office sake which he shall take vpon him: that thereby a man may prepare him self to consider his duetie the more depely & aduisedly, & pray to God that hee of his mercy will send him a luckie entrance into his charge. Such maner of one was the fast of Moses in old time in the mountaine, and Elias in the wildernesse, & the fast of Christ also in the wildernesse, whereof mention is made here.

The solemne fast, godly & Christian, is that which the godly Magistrate or the gouernours of the Churches enioyne, either to the intent that some present euil (as plagues, sword, sectes, seditions, & such like) may by true repentance and calling vpon God, be taken away or mittigated: or else that the euils which seeme to hang ouer



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mens heades for sinnes reigning ouer soze, may be prevented and eschewed. Such kind of fasts as this is, haue oftentimes bene enioyned by holy kinges and Prophets: which fastes were acceptable to God for their repentance, faith, prayer, charitie, minding to blessed life, and such other things, which are wont to be and must in any wise be in a christian fast. As concerning this double fast of priuate and solemne, this rule is to be held, that as the priuate fast is set freely in every mans choise: so the solemne fast bindeth men by commaundement of the magistrate, by the lawe of charitie, and by the necessitie of the common profit, and therefore it is very great sinne to breake it wilfully.

The vngodly and Pharisaicall fast, is an abstinence from some certaine kinde of meate, which of it selfe is thought to be a worshipping of God, and a thing acceptable to God for the workes sake, and therefore also meritorious. As who would say, that God passeth for outward workes, whereas the conscience is vnpure: and that fasting were of that kinde of workes, which are followed simply and without meane by God, according as those workes are, which hee appointeth in his owne law, that is to wit, in the ten commandments: and that it were not rather a certaine outward exercise, & a certaine bodily businesse tending to another end: namely serving to repentance, prayer, taming of the flesh, to charitie, and mindfulness of the blessed life. Worthily therefore do the Prophets condemne such hypocriticall fastings, in which do meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the worke, necessitie, constraint, a needful choise of meates, such a manner of fasting, as euen swine might be fatted with it, and a minding deceite and wrong towarde their neighbours.

And this Pharisaicall may be diuided into two kindes, that the one may be called standing, and the other voluntary. The standing fast is that which is ordinarie & tyed to certaine times of the yeare, such as was the lent fast (as they terme it) among the Papists, and the Iherberdaies at four seasons of the yeare, and the Saints euens, whereby they would purchase the intercessions of the Saintes, and many such other, wherein was nothing else than mere superstition and manifest wickednesse.

Voluntarie fast, is that which any man at his own appointment chooseth to himselfe, to the intent he may make God his better. Of



which sort was his fast, that boasting his prayer vnto the Lord, said I fast twice a weeke: where he vaunteth of his fast, as a holy & meritorious worke, & putteth God in mind of it, least he should forget it.

Let this suffice concerning fasting in general: now wil I adde a few things concerning Chyistes fast. Of this, y<sup>e</sup> Euangelist speaketh thus: Then Iesus was led away into the wildernesse by the spirit, that he might be tempted of the diuel. And when he had fasted xl. dayes and xl. nightes, he was afterward an hungred. Here first is to be noted the time: namely, that by and by after his Baptisme, he fasted. Secondly, is noted the place: namely, the wildernes. Thirdly, the maner of his fast, that is to wit, that he liued. xl. daies & xl. nightes without any maner of sustenance. Fourthly, the wonderfulness, that he could both liue so long a time without sustenance, and also was not a hungred of al that while. For he felt no hunger vntil the xl. dayes, and as many nightes were quite passed.

But why did Christ this thing? First, that by this heavenly miracle he might testifie his owne diuine power. Secondly: to fulfil the figure. For Moyses being a Type of Christ, fasted on the mountaine xl. daies & as many nightes. Thirdly, to make amends for the gluttonie of our first parentes and of vs. Fourthly, for vocation sake. For it is the custome of God (when he wil haue any man set in his office,) as it were to prepare him and make him fit for it, by fasting & affliction: as we see in Moyses & Helias. Fifthly, that he might be an example to vs, howe we shoulde continually liue in sobernesse, & in the feare of God.

We must therfore learne to know the vse of Chyistes fast, which is manifold. First, to think with our selues how much the sonne of God was abased. Secondly, to geue our selues soberly vnto prayer, after the example of the sonne of God. And thirdly, to yeeld him thanks, for sustaining so great a fast in our behalfe.

Again, on the other side, we must shunne the abuse, that we abuse not this holy fast of Chyistes. Which thing cometh to passe, if we either make an vniuersal precept of this doing of Chyistes: or thinke our selues to become partakers of Chyistes fast, by our counterfeited fast or surmise that our fast deserueth forgiveness of sinnes by y<sup>e</sup> worke wrought, as Thomas Aquinas like a caitif teacheth: or deeme with Ambrose, that this Lenton fast enioyned by the Bishoppes of the Church, is a matter of necessitie, so as no man may be account-



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ted godly, vnlesse he keepe this fast. All these opinions fight full but against the very foundation of our faith, which is, that the beleauers are saued by the merite of Christ alone.

But they say: every deede of Christ is our instructiō, and he fasted xl. dayes: *Ergo*, we must follow the example of this deede of Christ. Surely it is true y they say. Every deede of Christ is our instruction: but it is not true y we must counterfeite every deede of Christes, which thing is manifest by y sundry differēces of Christes doings. For of Christes doings, some be morall, some be maruelous, & other some be peculiar. His morall doings do instruct our life & maners. For he is a most perfect patterne of vertues. His maruelous doings (among which I reckon by this fast) do informe and confirme our minds of y truth of Christes doctrine. His peculiar doings or deedes of reconciliatiō, are those which pertaine to y benefit of our redemption & purging frō sinne. These wil foster & cherish in vs a confidence of saluation. And so every deede of Christes, is in deede our instruction, yet is not every of thē to be counterfeited, but only so many of thē as pertaine to life & maners, according to the tenor of the x. commandemēt. Is it lawfull then to fast the lenton fast? It is lawfull, so y the conditions be kept in doing it, which (as I haue said before) are to be obserued in the holy & christian fast. And I opely confesse, that at this time of Lent is requisite a singular sobernes, in minding and musing vpon the benefit of our redemption, which at that season is wont to be set forth daily in our Churches in the rehearsall of the Lords passiō: but compulsion & necessity must in any wise be away.

*Of the second.*

**T**He tempter comming. &c. In these temptations of Christ, a man may see, first how great the boldnes of Satan is, and his desire to destroy the kingdome of Christ. For he spareth not euen the Sonne of God, but approacheth vnto him, and as he inuaded Gods kingdome in Paradise, and gat the vpper hand: so practiseth he to destroy the new Paradise, the kingdome of Christ, and assaileth the king thereof, with the darts of temptations. And secondly, a man may see here, how much the Sonne of God was abased, in that he was not only afflicted with fasting: but also assaulted with the temptations of Satan.

Howbeit, to the intent we may receiue wholesome instruction therby: first, I will speake of Christes temptations. Then, wherfore he



he was tempted. And last of all, what doctrine and comfort is for vs to picke out of Chyistes temptations. In euery of Chyistes temptations (which in this place are thre in number) we may beholde foure things. First, what is the occasion: secondly, what is the manner of the temptation: thirdly, what is the end of it: fourthly, the manner of the victorie.

Therefore as touching the first temptation, the occasion therof is shewed in these words of the Euangelist: And when he had fasted xl. dayes and xl. nights, afterward he was a hungred. Beholde what an occasion the aduersary had gotten. Chyist had fasted, & prepared himselfe to execute his office, but Satan practiseth another thing, & of Chyistes good dede he seeketh oportunitie to destroy him. This hath been the continual endeavour of Satan, to wrest both the welldoings and the sinnes of the Saints to their destruction. But God knoweth who be his, & is able to deliuer the out of temptation.

The manner of the temptation ensueth: for the tempter saith: If thou be the Sonne of God, commaund these stones to become bread. The ende of this temptation, was to perswade Chyist to make a triall whether God would by myracle confirme his Gods head or no: that if he did not, then the Lord might surmise that God cared not for him. This temptation therfore fighteth against Gods prouidence, wherethrough he prouideth all things for his childe, which are necessarie to saluation, and this present life.

The maner of the victorie followeth: To whom Iesus answering, said: It is written, man liueth not only by bread, but by euerie word that proceedeth out of the mouth of God. Here we see how the victorie against Satan consisteth in the word of God. Satan would perswade Chyist, that he should perish if he made not bread of the stones. But Chyist denieth that man liueth only with bread or bodily fode. For meate nourisheth not, vnlesse there come with it the blessing of God, fro whence bread taketh his strength. For it is written, they shall eate and not be suffised. This scripture alleaged here by Chyist to this purpose, thou hast in the xii. of Deuter. In which place Moyses comforteth the people in the desert, where was no bread, but God gaue them Manna from heauen, & water out of the rock. This promise, Chyist applieth to himselfe & to all the godly, signifying that it should come to passe, that euery in y<sup>e</sup> midst of famine, God would succour his people, and giue them things needful.



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Of this promise we haue examples in the Israelites, in Helias, in Helizeus, in Moyses, and here in Christ. Herevnto maketh that saying of the Prophet: They shall not be confounded in the euill time, and in the daies of famine they shall be sufficed. This promise when it pertaineth to vs, is to be caught hold on by faith: and to be set against Satan, that he ouerthrow vs not with temptation of hunger. And thus much brievely concerning Christes first temptation, and the vse thereof. Now followeth the second.

The occasion of the seconde temptation is described in these words: Then the diuell tooke him vp into the holy Citie, and set him vpon a pinnacle of the Temple. See the occasion, see the craft of Satan, who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou be the sonne of God, cast thy self downe: For it is written, that he hath giuen his Angels charge of thee, to take thee vp in their hands, least perhaps thou shouldest dash thy foote against a stone. The ende of this temptation is, that Christ should attempt somewhat contrary to his owne vocation, & so prouoke Gods wrath against himselfe, as our first parents did. For after that this malicious fiende sawe that Christ staied himselfe vpon the scripture, he goeth about to intangle the scripture with his lies. The same Psalme which Satan citeth, entreateth of Gods prouidence, that God wil preserue euery godly person in his owne waies, that is to say, in his trade of liuing and lawfull vocation: and doth not commaund vs to do any thing rashly, contrary to our vocation. But howe hath Christ quenched this fire dart of Satan: by his word. For he saith: Againe it is written, thou shalt not tempt the Lord thy God. We haue these words in the sixt of Deut. where, to tempt God, signifieth to enterprise any thing through distrust, whether it be in prosperitie or aduersitie. Wherefore such a temptation is cleane against faith and the feare of God. For he that in prosperitie liueth carelesse, & layeth aside the feare of God, surely he tempteth God contrary to the first commandement. Againe, he that in aduersitie giueth ouer, as though God had no care at all of vs, he also tempteth God, by doubting of his promises. The Church at this day is bered with persecution, & feeleth outwardly battell, and inwardly fearefulness: yet certainly is not God to be tempted in this case. We must not say, if we be his people: if this which we professe be his very Gospell, why doeth he



he not helpe vs at this time? Why suffreth he all things to fall out so luckily with our enemies? But let vs in this case say boldly with Christ: Thou shalt not tempt the Lord thy God. Now insueth the third temptation.

The occasion of the third temptation, is shewed in these wordes. Againe the diuel tooke him vp into an exceeding high mountaine, and shewed vnto him all the kingdomes of the worlde, & the glory of them. **Sa:** in this first temptation he abuseth Christs affection to tempt him with. Now he setteth out to him the kingdomes of the world, that he might be dazeled with the glory of the, and so fall against God. His temptation is this: All these things will I giue thee, if thou wilt fall downe and worship me. The end of this temptatiō, was that Christ should become an Idolater. Howbeit against this temptation the Lord preuaileth: First by driving Satan away, that durst challenge godly honoz to himselfe: and secondly, by striking him through with the sword of God, saying: It is written thou shalt worship the Lord thy God, and him onely shalt thou serue. This Scripture is had in the 6. of Deut. in which scripture are two thinges: a commandement, and a prohibition. For it commandeth vs to worshippinge one God, and to serue him with godly reuerence, according to the first table. And it forbiddeth vs to attribute this honoz to any creatures, whether they be diuels, or men, or Angels. Let this rule be continually in our sight against the wiles of the Papistes.

But wherfore was Christ tempted? First, that when wee are tempted, we may knowe we haue a high Bishop that was tryed in all things. Secondly, that his example may teach vs not to suffer the diuell to withdraue vs by any meanes from y true feare of god. Therefore if he goe about to perswade vs that we are not regarded of God, when we be distressed with the Crosse and with many miseries: let vs haue an eye to the Sonne of G D, and let vs repressse our enimie with the same sword that he vsed. When he prouoketh vs to doe any thing contrary to our vocation, whereby we may be brought in danger of our saluation and life: let vs set the sword of God against him. When he enticeth by great rewardees vnto Idolatrie, let vs beware that hee draue vs not with these bayted hookes into the Pette of damnation. To be short, in all our whole life, let vs indenuour to grow still in the true knowledge



The second Sunday in Lent.

God, and to be armed against Satan with the presence of Gods sonne, to whom our victorious Champion, together with the father and the holy Ghost, be glory for euer.

*The ii. sundaie in Lent.*

*The Gospell. Matth. xv.*



Iesus went thence, and departed into the coastes of Tirc and Sydon: and beholde a woman of Canaan (which came out of the same coastes) cryed vnto him, saying: haue mercy on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples besought him, saying: Send her away, for she crieth after vs. But he answered and saith: I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying: Lord help me. He answered and said: It is not meete to take the childrens bread and cast it to dogs. She answered and said: Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered, and saide vnto her: O woman, great is thy faith: be it vnto thee euen as thou wilt. And her daughter was made whole, euen the same time.

The exposition of the Text.

**T**he gospell perteyneth specially to vs that be Gentiles. For the example of this heathen womā, teacheth that the gentils are receiued. For as he receiued and helped her when she did call vpon him: so wil he also receiue vs. For there is no accepting of persons before god, according as Peter saith: Of a trueth I perceiue that God is no acceptor of persons, but in euery nation who soeuer feareth the Lord, and worketh righteousnes, he is accepted w<sup>th</sup> him. And this is the vnhāgeable decree of God, that as he casteth away and damneth all impenitent persons: so as many as repent and by faith call vpon God, are receiued through the onely Mediator



Mediator Jesus Christ, and saved by the onely goodnes of God. Of which decree we see an example in this woman, who being vnder the crosse, calleth vpon Christ and is heard, and being iustified by faith is saved, according to this saying of Ioel: Every one that calleth vpon the name of the Lord, shalbe saved. The places are three.

- 1 What is true and holesome repentance.
- 2 Why Christ put back this woman.
- 3 A lively image of the church.

*Of the first.*

**I**t is in any wise necessary, that me be taught rightly concerning true repentance. For vnlesse true repentance be in place, no man can be saved. Therefore will I tell cleerely and distinctly what healthfull repentance is: how it is made: and of what partes it is made perfect.

Christian and healthfull repentance is out of all doubt the turning of man vnto God, that he may become a new creature, to liue according to his will, as much as may be in this infirmitie. Or (to speake more plainly) healthful repentance is a true sorinesse for displeasing God, with a desire and hope of forgiveness, for the sacrifice of Gods sonne, and with singular will and indeuour to eschewe sinne from thencefoorth, and to make his whole life afterwarde, allowable before God.

Th if this is the true definition of healthfull repentance, it may be shewed by the onely testimony of Ezechiel. For this Prophet in his xviij Chapter saith thus: Turne and repent yee of all your iniquities, and your iniquities shal not be to your decay. Cast from you all your vngodlines, and make vnto your selues a new heart & a new spirit. In this testimonie are conteyned three things. The first is, a calling to repentance: No man shall come vnto me (saith the Lord) but he whome my father draweth. The second thing is, the promise: Your iniquitie shal not be your decay. The third is, the description of repentance: Doe ye penance, or repent ye (saith hee.) His meaning is therfore, & we should be sorry for Gods displeasure. Cast from you all your vngodlines: by this he requireth a shunning & hatred of sinne. When he saith: Turne ye vnto God, he requireth faith, without & which no man can turne vnto God. For by faith (as saith Paul) we haue access to God. Moreover, whereas is added,

Made.



## The second Sunday in Lent.

make to your selues a new hart, & a new spirit, he requireth that we should become a new creature, liuing according to Gods wil. Hereupon it is gathered, that the true and healthful repentance, is a hartie sorowes for Gods displeasure with a desire & hope of forgiveness, and an earnest endeour to eschewe all sinne, and to make y<sup>e</sup> whole life from thenceforth allowable before God. This thing we may see plainlier in this notable example. David after his horrible fall into adultery & murther, repented him according to the fashion expressed in the Psal. First he saith: Haue mercy vpon me O God, according to thy great mercy. Here he both soroweth for his owne misery, that he had so lewdly offended god, & also acknowledgeth god to be merciful. Wherby there was in him desire & hope, and liuely trust of the Messias. Now how great his sorow was, and how great his faith was, wherby he ouercame the sorow, the same psalme declareth in many words. And wheras he addeth in the same Psalme: Create a new spirit in my bowels: hee desireth to become a new creature. Such examples as this, there be many: as of Adā, Manasses, Peter, the thiefe, & Mary Magdalen, & others: which things it becometh vs to thinke vpon, that by their example we may both be taught what true repentance is, and also repent vs earnestly as they did.

Although that by the things which we haue said, it may be meetly wel vnderstood, how true repentance is done: yet will I shewe it more distinctly. For nothing is more necessary to mā, then by true repentance to be reconcyled to God, and to be saued. To the intente therefore that we may know how true repentance is done, seuen poyntes are to be obserued.

I First the knowledge of God, who requireth obedience. This is fetched out of the table of y<sup>e</sup> ten commandemēts: I am the Lord thy God that brought thee out of the lād of Egypt, &c. Here God requireth an acknowledging of himself. Secōdly soloweth, what manner of obediēce he requireth: Thou shalt haue no strāge Gods before me. Thirdly, y<sup>e</sup> threatnings y<sup>e</sup> are added, do testifie that he condemneth disobedience. Visiting (saith he) the iniquities of the fathers vpon the childre, vnto the third & fourth generation. Lastly also it is to be known concerning God, that he is mercifull, according to the voice of the gospel. Therefore before the entry be set open to true repentance, there is required the knowledge of God, who loo- keth for obedience, iudging & condemning disobedience in good earnest,



ness, and agayne, pitying and receiuing sinners into his fauour, for the mediators sake.

2 After this knowledge, must folloꝝ an examination of our doings by the law of God: and euery precept is to be considered seuerally, by himselſe. First therefore in this examination, see whether thou make such accompt of God, that thou trust to him only: see whether thou feare him, loue him, worship him, with all thy powers: see whether thou halowest his name: whether thou extol him, praise him, & call vpon him, according as y<sup>e</sup> precepts of the first table command thee. After the same maner must thou make thine examination in y<sup>e</sup> second table concerning thy neighbor, &c. By this examination thou shalt come to y<sup>e</sup> knowledge of thine owne filthines, and iust dānation, for offēding God. And such an examination demādeth God at our hands, as oft as y<sup>e</sup> scripture exhorteth vs to repentance.

3 This examination being made by the knowledge of sinne, and the iudgement of God, there ariseth a great fearefulnesse in the conscience, which fearefulnes is augmented by the circumstances of Gods iudgement, which are these present calamities, the tyrannie of the Diuell, the paynes of Hell, eternall death & damnation.

4 In this great terrour infinite persons should perish, if faith rescued the not. For in this terrour, by the beholding of Gods mercie promised for Christs sake, is conceiued trust of remissiō of sins. And so man wresteth himself as it were out of hel, and taketh hold on the hand of Gods Sonne, who haleth him out of hell. Where the minde thinketh vpon Gods promises, looketh vpon y<sup>e</sup> Sonne of God, hanging on the crosse for thy sinnes and mine, heareth the voyce of Ioell most full of comfort, saying: turne to the Lord your God, because he is gracious and merciful, slow to wrath, and swift to pitie, and one that beareth with your naughtines. Let the examples of these promises be considered, that we may be strengthened by them.

5 The sinner knowing this mercie of God, conceiueth hope of forgiveness, and beginneth openly to bewaile his sinne: he confesseth his lewdenesse vnto God, and with earnest prayer and a feruent hart, floeth vnto Gods mercy.

6 He that in this wise ascēdeth by these degrees, first acknowledging Gods iudgement & mercie, according as is already set forth, he by this confidence is assoiled of his sinne, & iustified before God, not through his owne righteousness, but through Christes, which  
is in



## The second Sunday in Lent.

is imputed to euerie one that beleueth. For our true iustification is the absolution from sinne, of the person that beleueth in Christ, the imputation of Christes righteousness vnto him, and the accepting of him freely vnto life euerlasting, for Christes sake.

7 He that is iustified by faith, and adopted the Sonne of God, and regenerate, yeldeth thanks to God, extollet God, and amendeth his whole life from that time forward. Howbeit, to the intent these things may be the clearer vnderstood of vs, I will propose an example of healthfull repentance, whereof you haue heard: and that shall be Manasses king of Iuda: In whose healthfull repentance, all these things are to be seene, according as it appeareth in his prayer.

For first when he sayth: O Lorde almightie, the God of our Fathers, Abraham, Isaac, and Iacob, whome all men feare, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnmeasurable and vnsearchable is the mercy of thy promise: for thou art the most high Lord, gracious, mercifull, and full of compassion, and sorie for the naughtinesse of men.

1 In these words of Manasses, is first an acknowledging of God:

2 A testification of due obedience.

3 A confession of Gods iudgement against sinners.

4 An acknowledging and setting forth of his mercy.

Then followeth the second thing, that is to wit, the examination of Manasses his doings, by the rule of the lawe: For thus he sayth: I haue sinned aboue the number of the sand of the sea, my sinnes are multiplied O Lord.

Thirdly, how great terrour was in his hart, he sheweth when he saith: And I am not worthy to behold and looke vpon the high Heauen, for the multitude of mine iniquities.

Fourthly, in these terrours he rayseth himself with thinking vpon Gods mercie, and sayth: And now I bowe the knees of my hart, praying vnto thee O Lord, who hast promised repentance and forgiveness of sinnes, to them that haue sinned against thee.

Fifthly, followeth entreatance of forgiveness: Wherefore I pray and beseech thee, forgive me Lord, forgive me, and destroy me not together with my sinnes, neyther be thou angry with mee for euer, for my euill doings: For thou art God, I say, the God of the repentant: shew all thy goodnesse vpon me,

Sixthly,



Sixthly, hauing prayed in this wise, he firmly beleueth hymselfe to be heard and iustified. Wherefore he addeth : For thou shalt saue me vnworthy person, according to thy great mercie. Here Manasses beyng iustified by fayth, becommeth a new creature.

Seuenthly, after this free iustification, ensueth amendment in his whole life. Whereupon it followeth in his prayer : And I will euermore prayse thee all the dayes of my life, bycause all the powers of heauen praise thee, and vnto thee be glory, for euer and euer. Amen.

This maner of repenting haue all the saints euer folowed. Dauid acknowledgeth God : he acknowledgeth Gods iudgement : he acknowledgeth his mercy : he examineth his owne doing : he is afraid for sinne : he lifteth vp himselfe with confidence of mercie : he prayeth forgiuenesse : he is iustified by faith : and being iustified, he prayseth God. These things are to be sene in the 51. Psalme.

We haue heard what repentance is, and how it is done. Now is to be learned, which are the chiefe partes of it. They are counted thre : which are, forgiuenes, faith, and newnesse of life.

Vnto foriuenesse are required the first thre things : which are, the knowledging of God, the examining of the deede, and the terroure of conscience for sinne.

Vnto faith are required the thre next, that is, thinking vpon mercie, desiring of forgiuenesse, and iustification.

Vnto newnes of life is required the last thing, which consisteth in framing the heart, the tong, and the life, according to the law of God.

*Of the second.*

It is written in this Gospell, that Christ put backe it is woman. Why did he so? Why sayd he that he was not sent but to the lost sheepe of the house of Israell? Is not he the same Lord that sayth : Come vnto me all ye that labour, & are heavy laden, &c. Answer : The Lord did not this without great causes : First he did it, that the womans faith might by this delay be exercised and increased. Secondly, that she might be an example of godlines, against the stiffe-necked Iewes which despised Christ. Thirdly, that the Lord might shew how he would be ouercome of vs, by y<sup>e</sup> importunities of our prayers. Fourthly, that by this example, he might teach the present beholders,



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beholders, a true experiment of godlinesse. But y<sup>e</sup> Lord assigneth another cause why he put back this woman. For he saith: I am not sent but to the lost sheepe of the house of Israell. I answered: Christe sayth not this as though he denied the Gentiles access vnto his grace: For that same woman was an Ethnick: But there are other causes. First, he meaneth here, to note the obstinate malice and unthankfulness of the Jewes, who acknowledged not Christ that was sent peculiarly to them. The second is, for that the selfesame Christ should preach Gods word to the Jewes before his death, who after his death, should giue commandement to preach it to the Gentiles. For the Lord had forbidden his Gospell to be preached to the Gentiles before his death. But afterwarde when he was risen from death, he gaue thys commandement to the Apostles: Goe yee into the whole world, and preach the Gospel to al creatures. This commaundement doth manifestly declare, that Christes benefites belong both to the Jewes and Gentiles: that is to say, that all as well of the Jewes as of the Gentiles that receiue Christ, and truly repent, are partakers of Christes benefites, so that by his bloud all their sinnes are washed away, and finally at the last day shall rise againe to blessed immortallitie, and euerlasting life. But they that refuse to receiue Christ, living without repentance, they without mercie shall be punished in euerlasting paines with the Deuill. For as the Lord hath bene, is, and will be mercifull to all that repent, without any respect of persons: So hath he bene, is, and will be an vntreatable Judge to them that repent not, not passing whether we be Kings, noble men, Citizens, or countrey folke.

### *Of the third.*

**A** Most goodly image of Christes Church, and of euery member of the same, is described in this woman of Cananie. For first as this woman of Cananie is ouerwhelmed with miserie: so also is the Church and euery member thereof. Hereupon Paule sayth: All that wil liue godly in Christ, must suffer this persecution. This doth Christ teach, when he biddeth vs take his yoke vpon vs. For God will haue vs now become like vnto hys Sonne in afflictions and miseries, as well as we shall become like vnto him in time to come, in glory Rom. 8. Secondly, the Church in these calamities prayeth for help. For the Church hath none other refuge than prayer: vnto



unto God, whereby helpe is obtained. Thirdly, Christ seemeth to turne away his care, when we do not out of hand obtaine that wee would haue. Fourthly, the Church (after the example of this woman) ceaseth not to pray, but continueth in prayer until it haue obtained that which it desireth.

Moreover euery seueral member of the Church hath here to learne by. First, let euery one of vs acknowledge him selfe to be a Cananite, that is to say, vngodly, and vniworthie of Gods grace. Secondly let him crye out with this woman: Haue mercy vpon mee, haue mercy vpon me. Thirdly if thou bee tryed, yet continue thou after the example of this woman. If he heare thee not to daye or to morrow yet shall not thy prayers be in vaine, but they shall be hearde in deede for Christes sake, if thou pray with faith as this woman did. Fourthly acknowledge thy selfe with this woman, to be a Dog: but yet such a Dog, as is fedde with the crummes that fell from his masters table, and therefore continue in prayer. Fifthly, it will befall to thee, as it did to this woman, which erewhile was called a dog, and anon was acknowledged for a daughter. So great is the mercy of God, to whome be honour and glozy worlde without ende. Amen.

## The third Sunday in Lent

¶ The Gospell. Luke. xi.



AND he was casting out a Dyuil, and the same was dumme: And when he had cast out the diuell, the dumme spake, and the people wondred. But some of them sayde: hee casteth out diuils through Belzebub the chiefe of the diuels. And other tempted him, and required of him a signe from heauē. But he knowing their thoughts, sayde vnto them: Euery kingdome diuided against it selfe, is desolate: and one house doth fall vpon another. If Satan also be diuided against him self, how shall his kingdome endure? Because yee saye I cast out diuels through



### The iii. Sunday in Lent.

through Belzebub. If I by the help of Belzebub cast out diuels, by whose help do your children cast them out? Therefore shall they be your iudges. But if I with the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace. But when a stronger then hee cometh vpon him, and ouercommeth him, he taketh from him all his harnes (wherein he trusted) and diuideth his goods. Hee that is not with me, is against me, and hee that gathereth not with me, scattereth abroad. When the vncleane spirite is gone out of a man, he walketh through dry places seeking rest. And when he findeth none, he saith: I will returne againe into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him selfe seuen other spirites worse then him selfe, and they enter in and dwell there. And the end of that man is worse then the beginning. And it fortuneth that as he spake these thinges, a certaine woman of the company lift vp her voice, and saide vnto him: happy is the wombe that bare thee, and the pappes which gaue thee suck. But he saide: yea, happy are they that heare the word of God, and keepe it.

#### The exposition of the text.

**T**his gospel (deere beloued) sheweth plainly the cause why Christ came into the worlde and tooke mans nature vpon him: that is to wit, both to begin a new kingdome, and also to abolish the kingdome of the diuell. And this is it that God speaketh of in the third of Genesis: The seede of the woman shall treade downe the Serpents head. Which wordes Iohn interpreteth, when he saith: Christ appeared to destroy the works of the diuell: y is to say, the diuels kingdome, which becometh w sinne, is buylded vpon sinne, & finished w endlesse damnation. Of this kingdome of Satan Christ in his gospel sheweth him selfe to be the destroyer, by deliuering a man that was possessed of a diuel: For in as much as he driueth out the diuel; first he getteth vs to vnderstand, that he is stronger then the diuell: and secondly, that hee is his enemy. Also by this miracle, he sheweth him selfe to be the saviour of mankind. Moreover, here is shewed the vnthankfulness of the worlde toward



toward their sauiour, when the wicked Iewes ascribe Gods works vnto Satan. Lastly, in the ende of this Gospell, the woman by her outcrie ministreth occasion vnto Christ, to shew h true blessednesse. For whereas the woman crieth out: Blessed is the womb that bare thee: he answereth: Nay rather, Blessed are they that heare the word of God, and keepe it. The points hereof are foure.

- 1 The difference betwene the kingdome of Satan, and the kingdome of Christ.
- 2 The strife betwene the Iewes and Christ, wherein the Iewes find fault with Christs doings, and he defendeth the same.
- 3 What shall become of those, which hauing receiued Christ, shake him off againe, and receyue Satan.
- 4 What is true blessednesse and felicitie.

*Of the first.*

Christ was casting out a Diuell. These words do openly testifie, that the kingdome of Christ, and the kingdome of Satan, are two sundry kingdomes, and that there is betwene these two sundrie kingdomes, the greatest difference that may be: in so much as it is not possible for them to agree together. Then seeing that Christ and the Diuell are two most puissant kings, of two most diuers kingdomes, we will speake of both, that men may vnderstand how much euill is in the kingdome of Satan, and how much goodnesse and felicitie is in the healthfull kingdome of Christ.

As concerning the Diuell, these foure poynts are to be considered: First, who he is: secondly, what he doth: thirdly, why he doth: fourthly, why God suffereth him to do it.

Who is he then? As in respect of his nature, he is the creature of God, as are the Angels of God. As in respect of his inclination, and of his frowardnesse (which he hath of himselfe) he is a liar, a murderer, and a thiefe, delighting euermore in manslaughter, and lying: and coueting nothing so much as the euerlasting destruction of mankind. That the Diuell is such a one, we are taught by his craftinesse, with which he deceyued Adam and Eue.

What doth the Diuell? We see in this Gospell, that he maketh this wretched man blind and dumbe. Consider heere (I pray you) the cruell tyrannie of the Diuell against this miserable soule. First, he stoppeth vp his eares. Why: least he should heare the worde



### The third Sunday in Lent.

of God. And why desireth he that: bycause he knoweth that the first step to Heauen, is to heare Gods word. For neuer man yet (being of peeres of discretion) attained to saluation, without hearing the word of God. For the Gospell (saith Paul) is the power of God to saluation, to euery one that beleueth. Secondly, he besiegeth his heart, that the word may haue no place in it. And why doeth he so? Bycause he knoweth, that without faith (which cometh by hearing the word) no man is iustified. For as Christ saith: He that beleueth not, the wrath of God abideth vpon him. Thirdly, he maketh him dumbe: wherefore: that he should not confesse Christ his Saviour. For he knoweth that no man is saued without confession of the mouth. For thus saith Paul in the tenth vnto the Romaines, With the heart we beleue vnto righteousness, and with the mouth we make confession to saluation. Fourthly, he maketh this miserable creature blinde, that he should not see. And why so? Bycause he should not see Gods works, which shew forth Gods glory, as Dauid witnesseth, when he saith: The heauens declare the glory of God, and the firmament sheweth his handy workes. Behold, Satan closeth vp all the wayes of saluation from this wretched man. Wherefore doth this spitefull creature so? First, bycause he himselfe is damned, and hath no hope of saluation. Secondly, he beareth such a hatred to Christ, that he can not away with his kingdom. Thirdly, he is inflamed with vnappeasable hatred towards mankind, in so much as he coniecteth to haue them all damned euerslingly, as well as himselfe. And therefore is it that Peter sayth, 1. Pet. 5. The Deuill goeth about like a roving Lion, seeking whome he may deuoure.

But why doth God giue Satan this leaue, to trouble men in such wise? First, we haue merited this punishment for our owne sinne. For what euill soeuer happeneth vnto vs, we must ascribe it vnto our selues, and seeke the cause of it in our selues. Secondly, God suffereth it, to y intent we may learne how great Christs benefites are towards his Church. For no man better vnderstandeth the commodities of libertie and health, than he that hath sometimes felt the hardnes of imprisonment, and the paines of sickness. Thirdly, that against the Diuell, we should call vpon Christ, who only is able to overcome him. Fourthly, that we should fence our selues against him with faith, according to this saying: Whome with-  
stand



Stand you strong in faith. For faith is the overcommer of the world, as Iohn saith: This is your victory that overcometh the worlde, even your faith. Fifthly, that being deliuered from the tyranny of Sathan by Christes presence, we may both acknowledge y<sup>e</sup> Christ dwelleth in vs, according to that which is wrytten in the 2. Reg. 17. that all the earth may knowe that there is a God in Israel, that is to say, in the Church: and also that we may magnifie God which deliuereth vs.

Of the diuell we haue heard, who he is, what he doth, why he laboureth the destruction of the Church, & wherfore God permitteth him so to doe. Now let vs heare of our king Christ, of whome I wil speake, who he is, and what he doth, and why he doth.

Who is Christ? God and man, bozne of the Father before all worldes, everlasting God, with the everlasting Father and the holly Ghost, according as wee confesse in our Creede, who came down from heauen for our saluation, and tooke mans nature vpon him, to the intent he might by his death, deliuer vs from endlesse death and punishment.

What doth he? That doth this present gospell teache vs. First, he openeth this deafe mans eares. Secondly, he casteth the diuel out of him. Besides that, he loseth his tongue that he may speake. And alio he openeth his eares. The selfe same thing doth he dayly in his church. First, he openeth our eares that we may heare Gods word. Wherfore whosoever heareth Gods word willingly, let him knowe that his eares are opened: and contrarise, he that heareth not y<sup>e</sup> word willingly, let him knowe that his eares are stopped still by Sathan. Wherfore who so hath not eares to heare, let him fle to Christ, who onely can open them. Secondly, he deliuereth the hart from the diuell, that we may beleue. For in the 6. of Iohn, Christ teacheth that faith is the work of God: for thus he saith: This is the work of God, that we beleue in him whom he hath sent. Then if thou beleue not, the diuel stil possesseth thy hart. Wherfore thou must go to Christ, who onely can overcome him. Thirdly, he loseth thy tongue that now from henceforth thou maist with thy mouth confesse him, magnifie him, and call vpon him.

And wherfore doth Christ so? First, because he is a loue of men, whose nature he tooke vpon him, at such time as hee was conueyued man, and bozne of the Virgin Mary. Secondly, because he is



The third Sunday in Lent.

the enemy of the diuell. Thirdly, because it is his office or charge to invade the kingdome of his enemy the diuel, to put his saide enemy to the spoile, and reward all that beleue in him, with euermolting life.

Now by these thinges it appeareth, how great difference there is betwene the kingdome of the diuel, and the kingdome of Christ. In the diuels kingdome is sinne and death: In Christes kingdome is righteousness and life. In Satans kingdome is damnation: In Christes kingdome is saluation, and acquittal from damnation. In Satans kingdome is darkenes: In Christes kingdome is perpetuall light. In Satans kingdome is torment: In Christes kingdome is ioy. In Satans kingdome is to be seene the diuel, with all damned soules: In Christes kingdome the saints inioy the sight of God, & the glory of immortalitie, through Iesus Christ. Whereby therefore we may be admonished, both with how great heede the kingdome of Satan is to be shunned, and with how great diligence we must indeuour to be made citizens of the blessed kingdome of Christ.

Of the second.

The Iewes seeing this dede of Christ, (as the ministers of Satan) do set themselves with might and maine against Christ, & say: He casteth out diuels by Belzebub prince of the diuels. See howe great the malice of the world is. To the intent it may be in his owne finnes, it ascribeth the word of God to the diuel. What living creature would rise vp with so great madnes against Christ, if hee were not stirred thereto by the spirit of Satan? Now be it Christ in no wise beareth that reproche of God at their hande, but with most strong arguments confuteth this diuelish blasphemie.

The first argument is: No man can by one diuell drive out another: Ergo, you do lewdly, to affirme that I cast out diuels in the name of Belzebub. For if one diuell should worke against another, and cast out one another, the diuels kingdome should not be steadfast. But now we see the kingdome of Satan to be most stable and strong. For every kingdome divided within it selfe, shall be made desolate. For wheresoeuer is discord, there is assured destruction to be looked for.

The second argument is. If I cast out diuels in the name of Belzebub, your sonnes do also cast out diuels in the same name. But this



this, by your owne iudgement is false. For you affirme them to cast out Devils by the power of God: wherefore you do wickedly, to say that I cast out Devils in the name of Belzebub.

The third argument is: I cast out Devils by the finger of God, that is to say, by the power of God: Ergo, you do falsely ascribe my worke to the Deuill.

The fourth argument is: A strong person is not ouercome but of his stronger. The Deuill is ouercome by me: for I cast hym out, and spoyle him: Ergo, I am stronger than he. When a strong person armed, keepeth his house, the things that he possesseth are in peace. Who is that same strong armed person? The olde Serpent. He keepeth his house, as long as he dwelleth in the vnbeleuers, and while he blindeth mens senses, that they acknowledge not Christ. And then are all things in peace which he possesseth, when the word of God is put to silence, and mens traditions sound abroad. But as soone as the sword is drawne, which is the word of God, by and by the Diuell is compelled to giue place: For Christ (who is in the word) is stronger than Satan.

The fifth argument is: He that is not with me, is against me, and he that gathereth not with me, scattereth. That is to say, The Diuell scattereth the Church, and I gather the Church together: Ergo, there is no agreement betwene me and the Diuell. And that the Diuell scattereth the Church, he proueth by a most goodly similitude.

Of the thyrd.

**W**hen an vncleane spirit is gone out of a man: that is, when the diuel (who of himselfe is vncleane, and went by manie meanes to defile y<sup>e</sup> minds of men) is gone out of a man, like as he is now by my power cast out of this wretched man y<sup>e</sup> was possessed: What doth he then? He walketh by dry places, seeking rest, and finding none, he saith, I will returne into my house from whence I came. He walketh by dry places, that is to say, by harts that are not watered with the riuer of the holy Ghost. What is meant by his seeking rest, and finding none? By this phrase of speaking, is signified his indeuour: for it is not ynough for him to haue done harme, vnlesse he may doe more harme. So great a desire hath he to destroy me. He is not contented to possesse many harts, but he must

L.ij.



He br. 6.

nam fueri

perit ut q

semel fueri

illu. scilicet

ut dicitur in

2 peti. 2. 20

et dicitur in

1 peti. 2. 20

et dicitur in

1 peti. 2. 20

et dicitur in

1 peti. 2. 20


et dicitur in

1 peti. 2. 20

et dicitur in



## The thyrd Sunday in Lent.



also returne agayne to those, from whiche he was expelled before. **W**herupon he saith: I will returne into my house from whence I came. By these words is giue vs to vnderstand, that he ceaseth not to tempt those that are purged by faith, but laboꝛeth to enter into y<sup>e</sup> harts of them againe, to the intent to cary them away from y<sup>e</sup> kingdome of Christ: and if he bring that to passe, the end of that man becommeth worse than the beginning, bycause he becommeth ane to the enemie of Christ, and expulseth the holy Ghost: And he shal suffer soꝛe punishment, if he cast not out the Diuel againe by true repentance. Let vs marke then how perillous a thing it is for them that haue once professed themselves Christians, to put their neckes againe vnder the Diuels yoke. For as such men do most greuouslie sinne against the holy Ghost, so must they also stande in feare of most greuous punishment. Therefore they that are touched with any care of their saluation, let them speedily amend, and fight stoutlie against Satan, that he cast them not againe headlong into the gulfe of sinne.

### *Of the fourth.*

**I**T came to passe, that as he spake these things, a certaine woman in the company lifting vp her voice, sayd vnto him: Blessed is the wombe that &c. But he sayd: Yea rather blessed are they that heare the word of God, & keepe it. **H**ere first we may marke the diuersitie of mens iudgements concerning Gods word. Some wonder at the word, and loue it, as this woman did. Some speake euil of it, as they did, against whom Christ dealeth here. For there haue been alwaies such hearers of the word fro the beginning of the world. Cain despised the word, and Abel loued it. Noe loued it, and all the whole world beside despised it. In the time of Ieremie, few or none receiued the word of y<sup>e</sup> Prophets with fruite: but the most part chose rather to returne to their old Idolatry. Hereupon they say to Ieremie: **W**hen we made Sacrifice to the Quene of Heauen, (that is to say, to the Sunne) all things went well with vs. **W**e had abundance of Corne. &c. After the same maner say the men of our time: **W**hen we heard Masse, and gaue to Monkes, all things were better cheape, the feare of God was greater, and there was more loue betwene man and man. This is the thanke that the world yeldeth to God for his well doing. He giueth vs the word of saluation, and we had leuer haue mens dreames. He offreth it to vs freely:



freely: and we wil earne it with the gewgawes of the monkes. But let vs leaue these things, and hearken vnto Christ. Blessed are they (saith he) that heare the word of God, and keepe it. These words are fewe, and haue a great promise annexed vnto them.

What manner of word is that word of God? It can be none other, then that which the Prophets haue deliuered vs: Christ hath confirmed with his owne blood: and the Apostles haue taught. What manner of word is that? The summe thereof is contained in the instruction of our children, called the catechisme: and these are they: The ten commandments, the articles of our belæse, the doctrine of the Sacramentes, and the doctrine which ye heare euery Sunday out of the Gospell: that is to wit (in one word) the same doctrine that the Prophets, Christ, and the Apostles taught. This word wil he haue heard: Ergo, he wil also that there be Ministers and Pastors that are able to teach this word. For seeing that he giueth his word, and offreth soule health, which is receiued by faith through hearing: it is needfull that there be persons that can teach this word. Howbeit, for as much as it is not inough that the worde be taught and heard, vnles it be also kept: the Lord addeth: And keepeth it. What is to keepe the word? It is to learne the worde that is heard, to hold it, to belæue it, and to performe true obedience vnto God through faith. So did our Father Abraham: he heard the word, he held it, he belæued it, yea, and yeelded such obedience to it by faith, that he would at Gods appointment rather sea his onely begotten sonne, then breake Gods commandments. But who is he amongst vs, that yeeldeth this obedience vnto God? We will be called Abrahams children, but we will not treade in our Fathers footsteps. What promiseth he to them that heare it, and obey it? Blessed are they (saith he) &c. They are blessed, that is to say, set free from all wretchednes, from sinne, and from damnation. Blessed, that is to say, infeofed in everlasting life and glory, through Jesus Christ our Lord, who with the father and the holy Ghost, liueth one God, world without end. Amen.



The fourth Sunday in lent commonly  
called Midlent Sunday.

*The Gospell. Iohn.vi.*



After these things Iesus went his way ouer the Sea of Galilee, which is the sea of Tyberias, and much people followed him, because they sawe his myracles which hee did on thē that were disealed. And Iesus went vp into a mountaine, & there hee sate with his disciples: And Easter, a Feaste of the Iewes was nigh. When Iesus then lifte vp his eyes, and saw a great cōpany come vnto him, he said vnto Philip: whence shall we buy bread, that these may eate? This he saide to prooue him: for he himselfe knew what he would doe. Philip answered him: Two hundred penyworth of bread are not sufficient for them, that euery man may take a litle. One of his Disciples (Andrew, Simon Peters brother) saith vnto him: There is a Lad which hath fīue Barley loaues, and two fishes: but what are they among so many? And Iesus saide: Make the people sit downe. There was much grasse in the place: So the men sate downe, in number about fīue thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the Fishes, as much as they would. When they had eaten inough, hee saide vnto his disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fīue Barley loaves: Which broken meate remayned vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) saide: This is of a trueth the same prophet that shoulde come into the world. Therefore when Iesus perceived that they would come and take him, to make him king, he departed into a mountaine himselfe alone.

The



## The exposition of the Text.

**T**he summe of this gospel is, that Christ doth here by his deed and example confirme the doctrine which he taught, in the 6. of Matth. First seeke ye the kingdome of God, & the righteousness of him (that is to say of God) and all thinges els shall be cast vnto you: to the intent that we being instructed by Christes word and miracle, should cast off the care of the belly, and followe Christ into the desert, leauing all care for our selues vnto him, according to his commandement: Cast thy care vpon the Lord, and he shall nourish thee. The meaning therfore of all this whole gospel, is to teach, that they which heare, loue, and keepe the worde, shal not perishe for want of fode, because Christ taketh vpon him to care for them. The places are these.

- 1 That God hath care for them that follow him.
- 2 The circumstances of this present miracle, and the vse thereof to vs wards.
- 3 The deepe of this people, that would haue made Christ king. and of Christes fleeing.

*Of the first.*

**I**n this first doctrine many things offer themselves to be weyed: of which, euery one doth minister some doctrine and admonition. As are Christes iorneying and working: the earnestnesse of the people to heare him: what moued the people so to doe: what profite redoundeth therby to the people, and what we ought to learne by the example of the people, and the deepe of Christ.

Christes iorneying is shewed in these wordes: Iesus wente his way ouer the sea of Galilee, which is the sea of Tyberias. This Tyberias was a citie builded by Herod, nere vnto Iordane, in the hono<sup>r</sup> of the Emperour Tyberias. In this iorney of Christes, there is to be marked the end and example thereof: The end of it was, to spread abroad his gospel by teaching and miracles. The example is, that we should follow Christ, euery man in his vocation, not sparing our selues, but night and day, by land and by sea, indeuour to answere our calling. And this example is not to be followed by the ministers of the word onely, but of all men, according to the manner of each mans vocation.

What



## The fourth Sunday in Lent.

What doth Christ in this iorney? Marke in his sixth Chapter saith, that Christ had pittie vpon them, because they were as sheepe that had no shepheard, and that he began to teach the many things. Matthew addeth, that he was occupied all day in healing of the diseased. Here doe foure things offer themselves to be weyed. First, Christes loue. Secondly, the cause of this loue. Thirdly, what wee be without the ministration of the word. Fourthly, what is the end of the ministry.

When Christ taketh pitie of the people, we are admonished to thinke how like a father he is minded towards vs, as who is sorry for our miseries. This is it that the Apostle saith to the Hebrewes: we haue a high priest that can suffer with vs in our infirmities. The cause why he pitied the people: is shewed by Marke. Because (saith he) they were as sheepe that haue no shepheard. But what are sheep without a shepheard? Mretched, & ready to take harme by theeues and wolues. Now when the Lord said these things, the people were by false teachers led away from the true seruice of god vnto sundry superstitions, the fruite whereof is the losse of their soules, like as we erewhile tasted vnder the Popedome, where in steade of y true seruice of God, there were brought into the church most horrible superstitions: Praying vnto Saints, heathnish abusing of the Sacraments, Purgatory, and other bables, which would God did not stick still in many mens mindes at this day. Hereby therefore wee may learne, what men be, without the ministerie of y word: namely, that they be as sheepe straying in a Wildernesse, where they are querry moment in very great danger of theeues and wolues: or rather (to tell all at one word) whereas is not the word of God, there is no saluation. Also we may learne here, the ende of the ministerie of the word. Men without the word are as sheepe that goe astray without a shepheard. Ergo, the word is to them as a shepheardes staffe, wherewith men are gathered together out of the wildernesse to their owne shepheard. Also it is fodder wherewith they are refreshed and nourished. And it is the salue wherewith our soules are healed. To be short, it is the immortall seede by which we growe vp newe againe to eternall life, whē we belecue the word that is preached. It is easie then to vnderstand hereby, how needful a thing the word of God is. The earnestnes of y people to heare Christ, is also declared. A great company (saith the Euangelist) followed him, yea,



pea and that farre, into a desert place from the Cities, where was neither meate nor drinke. Behold the exceeding great earnestnesse wherethrough the people were so foyfull to heare Christ, that they seemed to haue no care at all of their body. The day was farre spent saith Marke.

Why the people followed Christ in this wise, John declareth in this dayes Gospell, when he saith: because they saw the miracles that he wrought. And his miracles were partly a witnesse of the power of the Godhead in Christ, and partly as it were certayne seales of his doctrine, and tokens of his exceeding great good will towards men. For the people came to the thinking upon these three things, by the signes and miracles which the Lord wrought.

The people then by this their following after Christ, reaped this profite, that they came to the knowledge of their saluation. For when he had by wonderfull miracles confirmed the doctrine that he had taught them by mouth, they gaue credite to his word: by which faith all those were saued that continued in it vnto their ende. Besides this, many receiued corporal benefits at his hand. For he healed such as were diseased, according as the other Euangelists make report.

Nowe now, is this example of the people to be followed of vs. First we follow the example of this people, if we heare Gods word diligently, and beleue the same, as ouercome by Christs miracles wherewith he hath confirmed the truth of his doctrine. Secondly, we shall followe the example of the people in this, that they obey the rule which Christ giueth in the first of Mathew thus sayth Christ. First seeke the kingdome of God, and his righteousness, and all the rest shall be cast vnto you. This order is to be obserued diligently of all the godly. The firste care must be for the kingdome of God, and the righteousness of God. And then also they must labour according to the state of their calling. For thus sayth the Scripture: In the sweate of thy browes shalt thou eat thy bread. And in the Psaline it is sayd: Thou shalt eat of the labours of thy hands. Also Paule sayeth: He that laboureth let him eat. So is labour appoynted to all men, howbeit, according to euery mans estate. For the labour of a shepheard is one: of a plowman, another: of a king, another: and of a Chauncelour and Senator, another. But al we must beware y they work not arisuerlie,  
which



## The fourth Sunday in Lent.

which thing they do, that care first for the belly, and last of all for the soule. Therefore let him that beareth an office, thinke thus: My Lord Christ saith: First seeke the kingdome of God and the righteousness of God, and afterward seeke the rest of the things necessary to liue by. I will obey this commaundement of my Lord, assuring my selfe that he will verily performe that which he hath promised, how much soeuer reason and the whole world grudge against it, & endeouour to ouerturne this order appointed by Christ. God feedeth the byrdes: and why should he not feede me that am obedient to hym: He giueth me a bodie: and why should he not giue me rayment: He giueth me life: and why not foode: He giueth euerlasting things: & why not temporall things: Whosoever therefore is godly, must follow this rule of Christ: First seeke Gods kingdome and his righteousness, and all things else shall be cast vnto you. But (alas for sorrowe) many offende against this rule. For firste they offende, which not onely heare not the word of God themselves, but also are a let vnto others, that they should not heare it, like as vngodly husbandes do, which withhold their wiues from hearing Gods word, for conetousnesse of their owne gaine. Thus by their rashe boldnesse they rush into Gods office, and maliciously despise Christes commaundement: whereby it cometh to passe, that whatsoeuer they go about, hath ill successe. First they meane to prouide for the body, and afterward (if they can find any leysure) they haue a little regard to the soule. I gather (wil some say) for my wife and my children: Thou doest well, and I allow thy meaning: for nature teacheth, and reason perswadeth, that the husbande should care for his wife and children. And Paule sayeth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Christes rule, and the example of this people. First seeke the kingdome of God: and next, be diligent in thy vocation. If thou do otherwise, thy children shall haue small ioy of thy laboures. For thy labour is curst, and curst is the fruite of thy labours, and it shall not profite thy children. For this is a most true saying: The third descent enioyeth not the goodes that euill meanes haue got. Experience teacheth, that the goodes which are euill gotten by the parents, are for the most part wastfully and shamefully spent by their children, among harlots in brothelhouses, in leuening, in quarelling & brawling. Wherefore if we haue any ly-

king



king of godlikes, let vs followe Chyistes rule, and the example of this multitude. Which thing if we do, we shal seele Gods hand to be bountifull towards vs.

*Of the second.*

**N**ow let vs looke vpon the circumstances of this present miracle, which are many. First the Lord saith to Philip: From whence might we buy bread that these may eate? Why is this put to by the Euangelist? And he said this to trie him: that is to say, to proue what faith he had, who erewhile had seene the water turned into wine, at Cana in Galilee.

But what answer maketh Philip? Two hundred penyworth of bread would not suffice them, that euery one might take a litle. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, as if he should say: It is a great company, and it requireth a great summe of money to suffice them, and we haue in manner nothing. For it is to no purpose to make questions of buying of bread, it is to no purpose to stande debating this or that, where impossibility letteth.

But there cometh another Disciple named Andrew, and saith: Here is a boy that hath five barley loues, and two fishes: But these are nothing for so great a company. This Disciple is past hope as well as his fellowe.

But what saith Chyist to this geare? He saith to them, make the folke sit downe, as if he had saide, for as much as it seemeth a thing impossible to your iudgement, that so great a company should here be saued from perishing for hunger: I who haue saide vnto them and you, seeke first the kingdome of GOD and his righteousness, and all things els shall be cast vnto you, will shew by dedde, that my promise is not vaine: doe you no more, but bid the people sit downe to eate.

Here the Disciples obey their master, and to the number as it were of five thousand men do settle themselves to their repast, looking to be fed by miracle.

When they were set downe, Iesus tooke the five Barley loaves and two fishes, and first blessing them, and giuing thanks, distributed as much as he listed to his guesstes. And after that they were satisfied, he saide to his Disciples: Gather vp the broken meat that remaineth,



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remaineth, that nothing be lost. And they obeying him, gathered by twelue baskets full of broken meate. We see the miracle wherby Christ confirmeth his diuine power, his promise, and his office. What must we learne hereby? Many wholsome doctrines may be gathered hercof.

First, here is confirmed that which we haue heard in the first place: namely, that they which follow Christ, shall not perish for want of foode, according as you haue hard already. Secondly, by this miracle is confirmed Christes loue towards them that folowe him. Of which thing also we haue heard in the first doctrine. Furthermore, by this miracle we are assured, that Christ (contrary to the iudgement of reason) can helpe when he will. For like as the kingdome of Christ and the kingdome of the world are diuers: so may other thinge be done in Christes kingdome, than can bee done in the kingdome of the world. For he that is chiefe in Christes kingdome, is almightie, whose wil is a deede. For (as Dauid saith) he hath done all things what soeuer he would, both in heaue and in earth. Therefore when the gospell setteth before vs the wonderfull workes of God concerning the resurrection of the dead, the life euerlasting, the eternall punishment of the wicked, and such other things: we must not call our owne reason to counsell, to demaund of it what can bee done: but we must aske the question at Gods worde onely. For if God say ought to vs, by and by we must call to minde his mightines and his trueth. In as much as he is mighty, nothing is to him impossible. And because he is true, whatsoeuer he saith, is assured and steady. For he saith: Heauen and earth shal passe, but my word shall not passe.

We are taught also by this miracle and deede of Christes, that God wil with his blessing increase the smal things of the godly. For suffisance consisteth not in the great abundaunce of things, but in the Lords blessing, which onely maketh men rich. Whereupon Christ in the 12. of Luke saith: Mans life consisteth not in the aboundance of things that he posselleth. And Dauid in the hundredeth and one and twentith psalme saith: And there is abundaunce to them y loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with bread and portage, then a wicked riche man with his dainty dishes and swete wines. The poore Lazarus was better fed with the crummes which he could scarce come by, then the rich



rich Blatten with his delicate fare. Let euery one of vs thinke vpon these things aduisedly, and wayte patiently for the Lordes promise, that he may blese our labours, and encrease our breade. For he commaunded vs to pray, and say: Give vs this day our dayly bread.

Querinore, Chyistes deede teacheth vs to giue God thanks for his gifts, when we go about to vse his heavenly benefites, and to desire him that he will halowe his gifts with his blessing. For the creature of God is made holy by the worde, and by prayer, according as Paul teacheth in the first to Timothie, and the fourth Chapter. But it commeth to passe, that many, bycause they know ledge not Gods benefites, and much lesse yelde thanks to the giuer, are eyther needie, euen in great plentie of things, or else are pressed with great pouertie. Wherefore I exhort you to followe this example of Chyist, as often as you meane to vse Gods good giftes. And let this suffice for this present miracle. Now ensueth the third place.

*Of the thyrd.*

**W**Hen they had seene (sayeth the Euangelist) the myracle that he had wrought, they sayde: Of a truth, thys is that Prophete that shoulde come into the world. Therefore Iesus knowing that they woulde come and take hym vp to make him King, fled againe into a Mountayne by hymselfe alone.

Here are two examples propounded one of the multitude, and another of Chyist. In the multitude we see two things: The one is, that by the myracle they acknowledge the Messias: Which thing is well done of the people. For the Prophet Esay foretold it should come to passe, that whē the Messias came into the world, he should work great miracles, by the which he should be knowene. Thus far therefore the people iudged aright. The other that we see in the people, is the error of the people in iudgement. Who perceiuing by the myracle y Iesus was the Messias, would haue made him king. But Chyistes kingdom is not worldly, according as he himself said vnto Pilate: My kingdom is not of this world. The people would faine haue bin thankfull to Chyist, but they shewed not their thankfulness according to knowledge. Whereby we may learne of them, to be  
thankfull



## The fifth Sunday in Lent.

thankfull to God: howbeit, in as much as they were overshoot in their doing, let vs embrace Gods worde for a rule of thankfulness.

But when Christ vnderstode the vnskillfull zeale of the people that were minded to make him their king, he fled into a mountaine, and suffered not himselfe to be made king by the people. What may we learne hereby? First, that which I spake of euen now, that Christs kingdome is not worldly. Next, that we must couet no honour contrary to our vocation. Let every man content himselfe with that degree of estimation that he is called vnto, and not take vpon him another mans office, for desire of estimation. But let every one of vs in his owne vocation, looke vnto these three things. First, let vs labour lustily in the feare of God. Secondly, let vs not seeke prayse of the multitude, if we shall haue done any good. Thirdly, let this be our purpose, to serue God and his Church in the feare of God. They that do otherwise, do nothing aright, but offend God, and vtter their owne pride, whome God suffereth oft to slide, that their folly may be knowne, and so may suffer punishment for their presumption. That the which thing happen not vnto vs, let vs pray God to gouerne vs with his spirit, to whome, with the only and everlasting God, be honor, praise and glorie, for ever and ever. So be it.

## *The fifth Sunday in Lent, commonlie called Passion Sunday.*

¶ The Gospell. *Iohn. viii.*



Which of you can rebuke me of sinne? If I say the truth, why do ye not beleue me? He that is of God, heareth Gods words: yee therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him: Say we not well that thou art a Samaritane, and hast the Diuell? Iesus answered, I haue not the Diuell, but I honour my Father, and yee haue dishonoured mee. I seeke not myne owne prayse, there is one that seeketh



seeketh, and iudgeth. Verily, verily I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayd the Iewes vnto him: Now knowe we that thou hast the Diuell. Abraham is dead, and the Prophets, and thou sayest: If a man keepe my saying, he shall neuer taste of death. Art thou greater than our Father Abraham which is dead? And the Prophets are dead: whome makest thou thy selfe? Iesus answered: If I honour my selfe, mine honour is nothing: it is my father that honoureth me, which you say is your God, & yet ye haue not knowne him, but I knowe him. And if I say, I knowe him not, I shall be a lyer, like vnto you. But I knowe him, and keepe his saying. Your Father Abraham was glad to see my day, and he sawe it, and reioyced. Then sayd the Iewes vnto him: Thou art not yet fiftie yeares old, and hast thou seene Abraham? Iesus sayd vnto them: Verily, verily, I say vnto you: Ere Abraham was borne, I am: Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

## The exposition of the text.

**T**his Gospell, containeth a singular doctrine concerning Christ, and a gaine saying of the same doctrine by Christs enemies. For like as Christ defendeth his owne person, office, and doctrine, and pointeth out the true fountaine of salvation: so the Iewes Christs enemies, set themselves against the person, office, and doctrine of Christ, and pleade against him with three arguments which Satan hath vsed from the beginning of the world forth. And those three weapons are these: Hypocrisie, Sophistrie, and Tyrannie. This Gospell therefore contayneth the description of two Kingdomes, that is to say, of Christs, and of Satans. For as Christ heere maintaineth his owne kingdome: So the champions of Satan maintaine their maisters quarell. But bycause it is for our behoofe to harken what Christ sayeth, rather than what Satan thinketh against it: I will propound two lessons out of this Gospell, grounded vpon Christs wordes, and shewe what his enemies answered and did against either of them. The places are two.

- 1 That like as Christ is the true Messias, so euery one that heareth him not, is not of God.

M. i.

- 2 That



The fifth Sunday in Lent.

2 That he which keepeth Christes words, is set free from eternall death. And in these two chiefe lessons of this Gospell, I will set forth the strife betwene Christ and the Jewes, in declaration whereof, many particular lessons do offer themselves.

*Of the first.*

**O**f the first lesson, there be two partes. One, that Christ is the true Messias: the other, that he which heareth not Christ, is not of God. Concerning the first part, the text hath thus: Which of you can rebuke me of sinne? If I speake the truth, why do not you beleue me? The Jewes had found faulte with Christes doctrine, bycause Satan and his seruants hate the truth. Christ confirmed his doctrine, by innocencie of life, the record of the Prophets, and sundry myracles, so as the Jewes might haue knowne hym to be the true Messias, and also haue beleued in him to theyr saluation. Therefore when as they through the instingt of Satan, for hatred to Christward, and of loue to their owne false doctrine, which they had receiued of their forefather, did with all their power set themselves against Christ: Christ on the other side thirsting mans saluation, defended his owne innocencie, doctrine, and office, to the intente hee myghte at least-while, yet winne some of hys foes vnto God, and call them backe from falling headlong into damnation. First therefore, he asketh if any man can finde faulte with hys conuersation. Which of you (sayeth he) can reprocue me of sinne? As if he had sayd: I haue liued openly among you without fault from my cradle, so as none of you is able to reprocue me of any sinne. Now seeing that so to do is the proper tie of the Messias, why do you not acknowledge me to be the Messias that was promised long ago? For none is cleare without sinne, but the Messias onely. In as much then as none of you is able to conuict me of sinne, ye doe foolishly: not onely for that ye acknowledge me not to be the Messias, but also for that you condemne me of sinne. Whereunto he addeth concerning his doctrine. If I speake the truth vnto you, why beleue you mee not? As if he had sayde: In asmuch as I doe by innocencie of lyfe, by recorde of the Prophets, and by many myracles confirm my doctrine to be so true, that whether you wyll or nill



ye confesse it to be true: why beleue you me not? He is worse then  
 mad, that persecuteth that thing as false, which he knowes to be  
 true. But this is the nature of men. He that is nozled in naughti-  
 nes of a childe, is hardly reclaimed from his error: So great a mat-  
 ter is it to be inured to a thing from the shell. But what may wee  
 learne here of Christ and the Jewes? Of Christ, all ministers of the  
 word may learne, so to frame their life and doctrine, that no man  
 may haue ought to reprove, either in their life or in their doctrine.  
 For albeit that onely Christ was pure from all sinne: yet notwith-  
 standing those that will teach his gospell with fruite, must be cleere  
 from open crimes. For the Poet saith aright: *It turneth to the tea-  
 chers shame, When he him selfe is found too blame.* For how (I pray  
 you) can a tipling Priest finde faulte with tiplers? How dare a  
 whozehunter chasten whozehunters and adulterers? How shall a  
 couetous person condempne couetousnesse? Or an blurer, blurpe?  
 Or a quarreller, quarrels? Or a proude man, pride? In fine, he  
 that will rebuke others, must bee faultlesse him selfe. As for  
 those that say, doe as I teach, but not as I doe: they are not the Mi-  
 nisters of Christ, but of Satan. For no man is to be accounted to  
 teach, vntill he expresse the same thing in his life, that he teacheth  
 in his words. For so doth Paul teach Timothy: See thou (saith  
 he) a patterne to the flock: That is to say, expresse the thing in life,  
 that thou teachest in word, that the hearers may beholde in thee a  
 liuely example of thy doctrine. Whereupon Paul saith of him selfe:  
 We ye followers of me, like as I am of Christ. Whereouer, they that  
 heare the gospell, must learne somewhat of these Jewes. Not to set  
 themselves against Christ & their teachers as they did: but to take  
 warning at their damnation, and so to repent, that they may be sa-  
 ued by the benefite of Christ.

On the other part of the first lesson, the text speaketh in this wise:  
 He that is of God, heareth the worde of God, and the cause why  
 you heare not, is for that ye are not of God. He assigneth y cause  
 why the Jewes so maliciously despised Christs doctrine, that is  
 to witte, For that they were not of God but of Satan. Hee  
 speaketh not here of mans nature which in very deede is of God,  
 but of mens maliciousnesse, which is of the Diuel. For this malici-  
 ousnes maketh men unwilling to heare Gods word. Here let euery



man examine himselfe, and bezie of himselfe, whether he be of god, or of the diuel. For hee that with a good wil heareth Gods worde, hath Christs record that he is of God. Contrariwise, he that despiseth the word and persecuteth it, is undoubtedly of the diuel: though the ungodly are unwilling to heare of this. But in like manner as the Jewes doe here persecute and slander Christ that tolde them this: so in likewise are the ministers of the gospell persecuted at this day, by those whom in their sermons they declare to be of the diuel. What then say the Jewes here? They answered and said unto him: Say we not wel that thou art a Samaritan and hast a diuel? This is the craft of Satan: when he cannot deny the trueth, he falleth to flat rayling. So also standeth the case at this day: when men are not able to deny, but that it is Gods word whereby their wickednes is reprovved: by and by they fall to rayling, and seeke for somewhat to carpe at in the ministers of the gospell. But what dooth Christ here? He answered: I have no diuell, but I honour my father, & you dishonor me. And I seeke not mine owne glory, but there is one that seeketh & iudgeth. In this answer, Christ first denyeth himselfe to have a diuell, which thing the Lord confirmeth hereby, that he seeketh Gods glory, which they doe not that have made a covenant with the diuell. Afterward he turneth the slander upon the Jewes, when he saith: And you have dishonoured me, that honour God. For those that raile upon them that honour God, must of necessitie be led by the diuel. Furthermoze when he addeth: I seeke not mine owne glory, but there is one that seeketh and iudgeth: He remoneth from himselfe the desire of vaine gloze, and in his duetifulnes commendeth himselfe to his father. By this answer of Christ, the ministers of the word may learne three things. First, as (much as may be) to defend them selues from the slaunders wherewith they are charged, least their ministerie should be abased, when they themselves are brought into contempt. Secondly, to cast those raylers in the teeth with their owne finnes, because they make warre, not so much against men, as against God himselfe. And thirdly, not to seeke their owne glory, but the glory of God, and to perswade themselves assuredly, that God defendeth their innocencie.

Of



*Of the second.*

**O**f the second lesson the Lords words spake in this wise: Verily I say vnto you, if any man keepe my sayings, he shal not see death for euer. These wordes are to be thoroughly well weyed, as which conteine the highest benefit of Christ towards men, that is to wit, that he which keepeth Christs sayings, shall not see death for euer. Howbeit, to y intent we may y better vnderstand these things, I will shew forth in order what they conteine. For the first thing to be obserued here, is Christs othe. The secōd, what maner a ones we be without Christ. The third, what we obtaine by him. The fourth, how we may be able to become partakers of Christs benefits. His othe is to this end, to assure vs of Gods truth against all the doctrines of men and diuels, against the reason of the flesh, yea, and against the whole kingdome of the Diuell, which consisteth of Sophistrie, Hypocrisie, and Tyrannie. For it is not possible that the Sonne of God should deceiue, who hath warranted his doctrine by so great an othe.

What manner of folke be without Christ. By Christ it commeth to passe that we see not euerlasting death. Wherefore without Christ we are guiltie of euerlasting death. Now as there are foure kindes of life, so are there foure kindes of death also.

The first is the life of nature, whereby we naturally liue in thys world. This life simply in respect of it selfe is good, bycause it is the gift of God, which he promisetht in the fourth Commaundement: but it varieth according to the state of men. Vnto Abraham it was good, bycause he vseth it to Gods glory. But vnto Pero it was euill, because he abused it, both to the reproch of God that gaue it, and also to his owne damnation. Against this naturall life, is set naturall death: which of it selfe is euill, bycause it is the punishment of sinne. Notwithstanding it varieth according to the states of men. For like as vnto Abraham his death was a passage vnto a better life, and therefore was good vnto him: so vnto Pero it was the gate of hell, and therefore to him it was euill.

The second life is of sinne, namely, wherby sinne liueth in man, and raigneth through his lustes, as it doth in all the vngodly. This is alwayes euill, bycause it tendeth to damnatiō. Against this is set the death of sinne, wherby sinne is mortified in vs: which thing cometh then to passe, when we liue in true repentance and y feare of



The fifth Sunday in Lent.

God. This death of sinne is euermore good, bycause it is the passage to eternall life.

The third life is of grace, whereby Christ liueth in vs thorough grace. This is euermore good, bicause it is Gods gift, and the way to glozy. Against this is set the death of grace, that is to say, the priuation of grace: which thing commeth to passe when we slide backe againe into sinne, and cast away faith. This is alwayes euill, bycause it is the way into hell.

The fourth life is the euerlasting life, by which the godly shall liue with God and his Angels in endlesse blisse. Thys lyfe is most excellent good. Agaynst this is set euerlasting death, whyche is endlesse damnation. Unto thys endlesse death are all men subiect without Christ. For vnlesse we be deliuered from thys death by the benefite of Christ, it shall be our perpetuall rewarde for sinne, as Paule sayth to the Romaines the first Chapter: Such are we without Christ, that is, wretched, damned, and guilty of eternall death.

But what do we become through Christ: That doth Christ assure vs of by his othe: namely, that being deliuered from euerlasting death, we are rewarded with eternall life, in which shall be ioy without end.

How are we made partakers of Christes benefites: This Gospell aunswareth: Verily, verily, I saye vnto you, if any man keepe my saying, he shall not see death for euer. Then is thys greate treasure in Christes wordes: whiche who so keepeth, hath Christ, who only is the way of life. What is to keepe the worde of Christ: it is to heare it, to learne it, and to beleue it, according to this saying: He that beleueth in the Sonne hath life euerlasting. Why so: bycause he that beleueth, is iustified by his owne fayth, that is to say, is set free from sinne, endued with the righteousness of Christ, and accepted to eternall life for Christes sake. He therefore that coueteth eternall life, let him marke well the things aforesaid, let him liue in continuall repentance, let him heare Christes word, let him beleue it, and let him continue in the faith, euen vnto death. So shall it fall out, that this naturall death shall be vnto him a passage vnto eternall life.

But what say the Iewes to this healthfull doctrine of Christes: Christ sayeth: He that keepeth my worde, shall not see death.

The



The Iewes answered, Now we know wel thou hast a diuell, Abraham and the Prophets are dead, and thou sayest if a man keepe my worde, he shall not tast of death for euer. Art thou greater then our Father Abraham, who is dead? &c. Whome makest thou thy selfe? As if they had said: If thy word be of such power, that they which heare thee shal not tast of euerm-lasting death, surely thou art greater then the Prophetes and our Patriarke Abraham, which are dead: but this is false: for thou art not greater then Abraham. Ergo, it is false that thou sayest, He that keepeth my saying, shall not taste of death for euer. Therefore thou art a blasphem-mer of God, and hast a diuell. Christ answereth, and saith: If I glorie in my selfe, my glorie is nothing, that is to wit, by your iudgement. It is the Father that glorifieth me. The meaning of these wordes is this: The onely begotten sonne of God is greater then the seruants of God, or then the adopted sonne of God. I am the onely begotten sonne of God, according as the father himselfe witnesseth by his owne voice and works. But the Prophetes and Abraham are Gods seruants, and Gods children by adoption: wherefore I am greater then Abraham and the Prophetes. Ergo, it is no maruell though my worde be of greater power then theirs. Then vsed they a point of Sophistrie. For that which Christ spake of the euerm-lasting death, they construed of the naturall death, how-beit, maliciously. Wherefore Christ proceedeth to reprove them, saying: If I say I knowe him not, I shalbe a lyer as you are. For you say you know him whome you know not. But what is it to knowe God? First it is to know who he is, that is to wit, the father, the Sonne, and the holy Ghost. Secondly, to beleue in him, And thirdly, to order a mans life according to his will.

Howbeit, because the Iewes glozied of their father Abraham, Christ proceedeth to shew how vaine this boasting is, & saith: Your father Abraham was glad to see my day, and reioyced. In these wordes Christ teacheth three things. The one, that he was before he took mans nature vpon him, that is to say, from euerm-lasting, God euerm-lasting. The other, that Abraham beleued in him. For to beleue in Christ, is spiritually to see him. And Christ is seene three wayes, in body onely, as the Iewes sawe him that talked heere with him: in spirit onely, as Abraham and we that beleue in him, do see him at this day: both bodily and ghostly at once, as the saintes that were



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conuersant with Christ vpon the earth, and as we that beleue in him, shal behold him with our bodily eyes, after the resurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthfull. Thirdly, Christ in these wordes teacheth, that the Jewes doe not treade in the steps of their Father Abraham, of whome they make so great brags. For Abraham acknowledged Christ, and beleued in him, and was glad of him. But the Jewes doe neither beleue in Christ, nor are glad of him, but rather condemne Christ. And therefore they make a false brag of Abraham. But what answere make the Jewes to this? Thou art not yet fifty yeere olde, and hast thou seene Abraham? As much to say, as Abraham dyed two thousande yere ago and more, therefore thou couldest not see him, because thou wert not as then. Christ answereth: Verely, verely, I say vnto you, before Abraham was, I am. These wordes teach thre things manifestly, concerning Christ. First, that he is God. Secondly, that he is very man. And thirdly, that God and man Christ are not two persons, but one onely diuine person, which tooke mans nature vpon it, to the intent he might become a sacrifice for the sinnes of the world. But what did y Jewes in this case? They tooke vp stones to throwe at him. Here is described the last refuge of Satan, which is, Violence and Tyranny. Hetherto they dealt against Christ with rayling, hypocrisie and sophistry: and now in the end, they take them to their weapons. But Christ hideth himselfe, and getteth him out of the Temple. In which dede he teacheth two things. One is, that the church is preserved by the power of God, against the tyranny of the worlde and the diuell. Another is, that he wil not haue his word nor himselfe in his word, to be among those that persecute him openly: but onely among them that receiue and loue him. To this Mediator, with the Father and the holy Ghost, be honor, praise, and glory, world without end. Amen.

*Upon*



*The Gospell. Matth. xxi.*

And when they drewe nigh to Ierusalem, and were come to Bethphage vnto mount Oliuete, Then sent Iesus two of his disciples, saying vnto them: Goe into the towne that lyeth ouer against you, and anon you shal find an Asse bound, and a Colte with her: loose them, and bring them vnto me. And if any man say ought vnto you, say ye, The Lord hath neede of them: and straight way he wil let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold, thy king commeth vnto thee meeke, sitting vpon an Asse and a Colte, the Foale of an Asse vled to the yoke. The disciples went, and did as Iesus commanded them, and brought the Asse and the Colte, and put on their clothes, and set him thereon. And many of the people spread their garments in the way. Other cut downe braunches from the trees, and strewed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying: Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the name of the Lord: Hosanna in the highest. And when he was come to Ierusalem, all the Citie was moued, saying, Who is this? And the people saide, This is Iesus the Prophet of Nazareth, a Citie of Galilee. And Iesus went into the temple of God, and cast out all them that solde and bought in the temple, and ouerthrew the tables of the money chaungers, and the seates of them that solde dones, and saide vnto them: It is written, My house shalbe called the house of praier, but ye haue made it a den of theeues.

## The exposition of the text.

**T**his Gospell is read twice a yere, that is to say, the first Sunday in Aduent, & vpon Palme Sunday, but not for one selfe same cause. For vpon the first Sunday in Aduent it is read, because the prophesie of Zacharie preacheth in it of the Lords comming into the world, who should be the king and sauour of the  
that.



## Vpon Palme Sunday.

that trusted in him. And this day, it is read for the story, which was done this day, namely, the sixth day before he suffered.

The summe of this gospell is, that Christ sitting vpon the Asse and her colt which the disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying. Hosanna to the Sonne of Dauid, strewing boughes, and spreding the garments in the way. And also that when he was come into the Temple, hee draue out the buyers and sellers. &c. The places are three.

- 1 The description of Christ the king, and of his kingdome.
- 2 Of the Citizens of this kingdome, and of their duety.
- 3 Of the things that were done in the Temple, after that Christ was entred into it.

### *Of the first.*

**O**f this reade in the first Sunday in Aduent, which is there the second place.

### *Of the second.*

**T**his was the third place in the first Sunday in Aduent: from whence you shall fetch the exposition vnto the title concerning the vse of the Lords comming.

### *Of the third.*

**T**he third place is the story of those thinges that hapned in the temple, after that Christ was entred into it. This story may be diuided into foure parts, which are these.

- 1 The driving of the buyers and sellers out of the Temple, and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defence of the children that cryed, Hosanna, to the Sonne of Dauid.
- 4 The fretting of the Princes, the Priestes, and Scribes against Christ.

### *Of the first part.*

**T**he Euangelist declareth, that the Lord entred into the temple, and draue out the buyers and sellers: & moreover, that he addeth the cause of his so dosinges, when he saith: My house shall be called an house of prayer, but you haue made it a den of theeues.



In this deede are three things to be weyed: First, the occasion of the deede: Secondly, the deede it selfe: and thirdly, the signification of the deede. The occasion of the deede was the insatiable couetousnesse of the priests, who ordeyned these things for this cause, that they which would offer, should for money haue at hand whatsoeuer they would wish for. For as much as the couetousnesse of these men is to be condemned, the ministers of the Gospell must take heede to themselves, that they seeke no fetches to pill the people, as it fell out in the poperie, where they had Masses, pardons, & other trumperie to sell, to the damnation of themselves, and of others. Secondly, Christes deede is to be weyed. For in this deede he testifieth himselfe to be a King and high Priest, and a looker to the religion of God. Otherwise he had not of his owne priuate authoritie put to his hand, but had vttered the grieve of his mind by words only. This deede of Christes must as wel the godly magistrate, as the ouer seers of Gods religion follow, that there be no defiling of Gods religion in the Churches of christians. Other that haue not this authority, must be sorry, and testifie it in words, that they disallow the corruption of Gods seruice. Thirdly, the signification of this deede is to be weyed. For as y temple was defiled, so he ment y there should be a spiritual purging of the temple, by his owne death and glorious resurrection.

Moreouer, in the cause of this deede (which is expressed by these words, My house shall be called a house of prayer &c.) we may learne two things. First, that the temple is the visible seate of Gods seruice. For albeit that euery place be a Temple to the Godly, in as much as it is lawfull for them to call vpon God euery where: yet notwithstanding, the Temple or Church, is the common place wherein we must assemble to pray, and to do other things that pertaine to the outward discipline of Godlynesse. Another is, that we should reuerence the Churches that are appointed to Gods seruice, and keepe them cleane from Idols and Idol seruice. But (alas for sorrow) the Popish superstition thicketh so fast to the ribs of a number, that they can not abide that an Idol should be pulled out of their Church. But hereof shall more be spoken at another time.

*Of the second.*

**T**he second part of the things done by Christ in the temple, is, that he healed the lame & blind that came vnto him. By which



## Vpon Palme Sunday.

And he testifieth, first, that he is the true Messias. For the Prophet Esay foretold, that when Messias was come, he should worke such miracles. Secondly, this deede sheweth, that the office of y Messias is to destroy the works of Satan. For when Christ taketh away the disease, he remoueth the cause also: and the cause of all diseases is sinne. Thirdly, he sheweth by an outward token, how we should vse the Church: for the healing of bodily diseases, is a representation of the cleansing of mens soules from spirituall filthinesse. Therefore the Church must be appointed to this purpose, that we may be purged there from our spirituall diseases: which thing is then done, when we beleue the word that is there preached, and by beleuing, are washed from our finnes with the blood of Christ, according as Iohn saith, The blood of Iesus Christ cleanseth vs frō all iniquitie.

### *Of the thyrde part.*

**W**hen y children cried in the temple, Hosanna to the sonne of David, & that the Pharises chid them: Christ tooke vpon him to stand in defence of the children, & iustifieth their doing by record of the Scripture. Haue ye not read (saith he:) Out of y mouth of babes and suckelings hast thou made perfect thy prayse?

Here we haue to learne of both: that is to wit, of the children, & of Christ. Of the children, first, let our children learne to know Christ, & to set forth his praise. For seeing that Christ saith, that the kingdom of heauen belongeth to children: vndoubtedly his will is, to be praised & magnified by y faith & by the voice of children. But alas, there be many children which not only are ignorant of Christ, but also are so leudly brought vp, y they learne nothing but to sweare, to lie, to talke ribaudry, and to prayse other naughtinesse: who shall not only be punished themselves one day for their lewdnes, but also their parents shal be punished of God, for that they haue so wickedly neglected the children that God hath giuen them to bring vp in nurture and godlinesse. Againe, we may learne of the children, to confesse Christ in the middes of his enemies: Here were present the Pharises & Scribes, the chiefe gouernours of this common weale, who persecuted Christ, & were angry with al those that yelded any honour vnto Christ. Yet could not this cruelnes so abash y children, but that the more they were forbidden, the more they cried out. For such is the strength of faith, that wheresoeuer it be, it cannot be hidden,



den, but alwaies bursteth out into the praise of God. This ducti-  
fulnesse is required at all mens hands, according to that saying of  
Paul in the tenth to the Romanes: With the heart wee beleue  
vnto righteousnesse, and with the mouth is confession made vnto  
saluation.

By the doing of Christ we may learne, first, that hee wil defende  
those that beleue in him. And secondly, that after the example of  
Christ, according to the state of our vocation, we are bound to de-  
fend the innocencie of others, and specially to succour & mainteine  
the godly, that they be not oppressed and troden downe by y wicked.

*Of the fourth part.*

**T**he fretting of the Princes, the Priestes, and the Scribes a-  
gainst Christ, was foretolde long ago by the voice of God and  
the Prophets. For whereas God in the third of Genesis tolde before-  
hand, that it should come to passe, that the seed of the womā, should  
tread downe the Serpents head: he meaneth, that Sathan and his  
members heathnish and ungodly men, should persecute Christ and  
his church. And David in the second Psalme, not onely foresaw in  
the spirite this fretting of the Iewes against Christ when he saith,  
Why did the heathen fret, and why did the people imagine vaine  
things? But also by the said place of Genesis, he promisetht it  
should come to passe, that the womans seed, (that is to say Christ  
and all that beleue in him) should ouercome Sathan and his mem-  
bers. Now in what thing this victorie consisteth, David in the same  
Psalme declareth, saying: Blessed are all they that put their trust  
in him. Wherefore let vs renounce Sathan and his members, and  
with strong faith leane vpon Christ the vanquisher of Sathan, and  
geuer of eternall life, to whome be honoz and glozy for euermore.

*Of*



Maundie Thursday.

*Of the Lords Supper, the first Epistle to  
the Corinthians, and the xi. Chapter.*



**T**hat which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus the same night in which hee was betrayed, tooke bread, and when he had giuen thanks, he brake it, and saide: Take ye, and eate ye, this is my body which is broken for you. This doe ye in remembrance of me. After the same manner also he tooke the cup when Supper was done, saying: This Cup is the newe Testament in my blood. This doe as ofte as ye drinke of it, in remembrance of me. For as ofte as ye shall eate this bread and drinke of this Cuppe, ye shal shewe the Lordes death till he come. Wherefore whosoever shall eate of this bread and drinke of this Cup vnworthely, shall be guiltie of the body and blood of the Lord. Let a man therefore examine himselfe, and so let him eate of that bread and drinke of that Cuppe. For he that eateth or drinketh vnworthilie, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body.

The exposition of the Text.

**T**he cause why this feast is instituted, is, that the story of the celebration of the Lords Supper, should (as this day) be handled in the Church, to the intent the true vse of this holy Supper may be vnderstande. For when Christ the day before he should suffer, instituted this supper, he gaue comandement to his disciples, that they should keepe this Supper in remembrance of him. Wherefore it must needes be, that there are great & weighty causes why it should be needefull to make great account of the institution of this supper. For vnlesse we thoroughly and with good heede wey the causes of the institution of this supper, we cannot sufficiently extoll & goodnes of our saviour, who although he were in most grieuous sorrow for his death which was at hand, would not withstanding institute this supper, & leaue it to his church, for a most assured pledge of our



of our saluation purchased by him, whereto the memorial of y<sup>e</sup> cove-  
nant established betwene God & man by y<sup>e</sup> bloud of Christ, might be  
preserved for ever. Wherfore, to y<sup>e</sup> intent we may be y<sup>e</sup> more distinctly  
instructed concerning this supper, I wil propound 3. places, which  
by Gods grace I will expound at this time. The three places.

1 The circumstances of the institution of this supper, and the  
signification thereof, whereupon shall be gathered the full descrip-  
tion of the same.

2 The true and lawfull triall of such persons as meane to vse  
this supper to their profit.

3 The right vse and lawfull meditation of this Supper.

*Of the first.*

**T**here be many circumstances in the story of the institution of  
this supper, which I will set forth in order according to y<sup>e</sup> text.

The first is of the time. For thus ly y<sup>e</sup> words of y<sup>e</sup> text. Our Lord  
Iesus Christ in the same night that he was betrayed, for he insti-  
tuted this Supper, vpon the Thursday late, before the next Friday  
folowing y<sup>e</sup> he should be crucified. Whereupon we may gather two  
things. First, how great it must needs be that Christs loue was to-  
wards vs, who although he knew he should die the next day, would  
notwithstanding institute this perpetual remembrance of his benefits.  
Another is; that the celebration of this Supper must be kept by vs  
in true repentance, according as shall be sayd agayne afterwarde.

The second circumstance is of the guests that were at this Sup-  
per. The mayster of the feast was Christ: they that were at it, were  
his disciples, good and bad. The good surely were very wake: and  
the bad was but only Judas the traytor. Hereby we are taught that  
Christ will alwayes be present at this Supper, and that this Sup-  
per pertaineth to Christs disciples. And although the wicked do  
also mingle themselves in among the rest: yet notwithstanding  
this Supper turneth to their iudgement and damnation, as shall be  
sayd agayne hereafter.

The third circumstance is of blessing. For he tooke bread, and  
gaue thanks. If the Sonne of God gaue thanks before he v<sup>s</sup>ed  
things, what becommeth it vs to do?

The fourth circumstance is of the elements. For he v<sup>s</sup>ed bread &  
wine in y<sup>e</sup> institution of this supper. For as the outward mā is nour-  
ished with bread and wine: so the inward man is spiritually fed  
wit.



## Maundie Thursday.

with the body and blood of Christ.

The first circumstance is of the things that are present inuisible at this Supper, as are the very body and the very blood of our Lord Jesus Christ.

The first circumstance is the commaundement, for he commaundeth his Church to keepe continually the same maner of celebrating his Supper. Do this, sayth he.

The seventh circumstance is of the newe couenant. This Cup (saith he) is the new testament in my blood. Why this Supper is called the new Testament, it shall be told you afterward.

The eight circumstance is the ende for which the Supper was instituted, which end is expressed in these words, Do yee this (saith he) in remembrance of mee. That is to say, As often as ye vse this Supper, renewe yee the remembrance of my benefites, that is to wit, of my death and resurrection: and shew ye forth my death till I come.

The ninth circumstance followeth vpon the eight, namely, that the celebration of this Supper belongeth only to them that be of yeres of discretion, that may be instructed of the Lords death, and that are able to giue thanks openly to the Lord for his benefites.

These are the circumstances of this Supper, that are to be weied diligently. Now will I shew what things are meant by this Supper. For as the Paschall Lambe had many significations in the old Testament, so also hath this holy Supper of Christes, which is succeeded in the place of the Paschall Lambe. Therefore as the Paschall Lambe, first, did put the people in mind of the benefite done in old time, that is to wit, of their deliuerance from the bondage of Egypt: And secondly, confirmed the faith of them that vsed it: and thirdly, shadowed the sacrificing of Christ that was to come: and fourthly, was a figure of the everlastig couenaunt betweene God and man: So also hath this Supper sundry significations: and that partly in respect of the time past, partly of the time present, and partly of the time to come, and partly of the everlastignes. Which significations I will declare as plainely as I can. God further both me in teaching, and you in hearing, that it may turne to Gods glory, and to the healthfull instruction of our selues.

What is the signification of the Supper in respect of the tyme past: If we looke backe to the time past, this holy Supper is a ceremonye



taine calling to mind of the Storie of our Lords passion, according to Christes commaundement: Do yee this in remembrance of mee. As often then as we come to the Supper, or otherwise be present at the celebration of the Supper, we must be mindfull of the death, byrriall, and resurrection of our Lord.

What is the meaning of the supper in respect of the time present? First, it signifieth that we are vnited and incorporated into Christ, and that spiritually. For so teacheth Paule when he sayeth, The Cup of Blessing which we blesse, is it not the communion of Christes blood? The bread that we breake, is it not the communion of Christes body? That is to say, the partaking of the body & blood of Christ, maketh vs to haue a certaine communion with Christ. Againe, it signifieth, that we also are vnited among our selues by the spirit of Christ, as many of vs as are partakers together of this supper. Of which communion, the one lofe is taken, as Paule testifieth when he sayth: Bycause as there is one lofe, so we being many, are one body. For as the lofe is made of many coynes: so as many as communicate together, do growe together into one body spiritually, the head whereof is Christ: and this is the cause that Paule calleth the supper a Communion.

Whereupon one of the holy Fathers saith: The supper is called a Communion: first, for that by it we communicate with Christ: secondly, for that we be made partakers of his flesh and of his Godhead: and thirdly, for that by it we communicate, and are vnited together one with another.

Moreouer by this Supper is meant, that we are spiritually nourished, and sustained or fed with the body and blood of Christ. For like as bread and wine do nourish, encrease, preserve, and comfort mens bodies: so doth Christes body and blood nourish, encrease, preserve, and comfort our soules vnto euerlasting life, if so be that true faith be found in vs.

What is the signification of this Supper in respect of the time to come? This holy supper signifieth, that by the power of Christes body raysed from the dead, our bodies also shall one day rise againe, y they may be made like vnto y glorious body of Christ. Whereupon Paule sayeth: If Christ be risen againe, we also shall rise agayne, that we may enioy the continuall presence of Christes body for euermore. Whereupon certaine of y holy fathers haue termed this sup-



### Maundie Thursday.

per conduct money, because he putteth them that receiue it before their death, in minde, that Christ is vnto them the passage from these troubles, to eternall blisse.

What is the signification of the Lords Supper in respect of the euerlastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subiect vnto chaunge, and therefore the Lorde himselfe calleth this hys Supper the newe Testament, as which shall neuer become olde at any time. Howbeit, to the intent this thing may be vnderstande more clarely, I will (as briefly as may be) declare what things are most meete in euery Testament, and how all those things which ought to meete in euery last will or Testament, do meete here: and moreover what the newe Testament is.

In euery Testament or last will there be fiue things. First, the Testator, that maketh the will. Secondly, the goods which the Testator bequeatheth. Thirdly, the heires that are made. Fourthly, the death of the Testator. And fifthly, the conditions that are to be kept of them that are made heires by the will. In this new Testament the Testator is Christ. The heritage is the possession of eternall life. The heires are the children of God, that is to say, all that beleue in Christ. The death of Christ the Testator followed presently after. For he died, was buried, and rose againe the third day. The conditions to be obserued of the heires that are named, are, that they should beleue in Christ, and obey him, and continue in innocencie of life vnto the end: And if they fall into sinne, that they earnestly repent them before their death. Whereupon we may now in this wise conclude, what the new Testament is. The new Testament is an euerlasting couenant, stablished by the death of the Testator Jesus Christ, concerning the grace of God, the forgiveness of sinnes, and the free gift of eternall life promised to all nations and people that beleue in Christ crucified.

#### *Of the second.*

**W**hen Paul saith: Let a man examine himself, and so eat of that bread and drinke of that cup: for he that eateth vnworthily, & drinketh vnworthily, eateth & drinketh his own damnation. These words of Paule confirme foure things. First, that the vse of y<sup>e</sup> Supper ought to be in y<sup>e</sup> Church. Secondly, that it



is necessarie for men to trie themselves befoze they vse this supper. Thirdly, that he which receyuethe this supper vnworthely, doth sinne most graeuously. And fourthly, that this supper is to be ministered onely vnto those that are able to examine themselves. I will speake of the second onely, that is to say: how every man ought to examine himselfe, that mindeth to vse this supper to his behoefe.

How then must he pzooue himselfe, that will vse this supper? That doth Paul teach, in the second to the Corinthians, and the 13. Chapter in these words: Examine your selues whether you be in faith: examine your selues.

Know ye not your selues that Christ is in you? By which words is vnderstoode, that rightfull triall consisteth in this, that true faith and the presence of Christ be felt in vs, that is to say, (to vse playner wordes:) He is tryed and commeth worthely to Christs holy supper, that commeth to it reuerently in the feare of God, in true repentance, in true faith, and with a godly purpose. And on the contrary part, he that pzeaseth to it vnreuerently without the feare of God, without true repentance, without true faith, and with purpose to sinne: commeth vnworthely, not making difference of the body and bloud of the Lorde, and he eateth his owne damnation. Therefore whosoever approacheth to this supper, and hath a purpose to continue in his sinnes, he is a blasphemmer, and receiueth the sacrament with Judas.

But to the intent the rude people should not rashlye presume to come to this supper, the discipline of confession and absolution is instituted in our Churches, to very good purpose. For this discipline auaieth greatly to this, that a man may orderly examine himselfe.

Howbeit, to the intent we may iudge aright, concerning confession and absolution: first it is to be knowen, that as there be two sortes of confession, so there be two sortes of absolution also. One kinde of confession, is to god onely: that is to wit, when a man confesseth his sinne befoze God, acknowledgeth himselfe to bee a sinner, and desireth forgiveness for Christs sake, and without such confession, none (of full yeeres) is saued. In this wise did David confesse himselfe when he said: Haue mercy on me O God, for I have sinned against thee. Enter not into iudgement with thy servant, for no man liuing shalbe iustified in thy sight. So confesseth Daniell

P.y.

him.



## Maundy Thursday.

him selfe, when he saith: We haue sinned and done amisse with our fathers. So did the Publicane, when he durst not lifte vp his face vnto heauen: but stricke his brest, saying: O God be mercifull to me a sinner. Vnto this confession answereth the absolution giuen by onely God. And this is done, when a man beleueth his free promise. For whosoever beleueth, is iustified from sinne, that is to say, set free from sinne. For sith that sinne is a falling away from the lawe and will of God, with a binding vnto everlasting death and damnation: vndoubtedly absolution must be the releasing of y beleuing man, from that bond whereby he is bound to everlasting death and damnation. So was Manasses assoyled, so was Dauid, so was the theefe vpon the crosse, so was Mary Magdalen. So are we assoyled dayly, when we say with a true heart, I beleue the remission of sinnes: and when we pray with faith, forgiue vs our trespasses. Let this suffice concerning the first kind of confession, and the absolution of the same.

Another confession is of Discipline, when a man for counsell, instruction, and confirmation of his faith, commeth to the minister of the church, acknowledgeth himselfe a sinner, craueth comfort, and desireth to be instructed with Gods word, to the intent his conscience may be made quyet. In this case the minister of the word must instruct him, that so confesseth himselfe. And if he know him, he must lay before him the sinnes that he hath perceyued by him. Hee must shewe him the greatnes of Gods wrath toward vnrepentant persons. And on the other side, if in confessing himselfe, hee be sorie for his sinne, and promise amendment: he must comfort him with the promises of the Gospell. And if he say he beleueth the promises, the Minister must in Christes name assure him that God is at one with him, and pronounce vnto him the forgiveness of his sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost: warning him earnestly to shun sinne hereafter, that the end of him become not worse then the beginning. And thus much concerning the second kind of confession, and the absolution that answereth the same. As concerning the publike confession and absolution, I must intreate thereof at another time: and also of the confession that is made to the brethren whom we haue offended.



## Of the thyrd.

**N**ow remayneth that we tell which is the right vse and law<sup>r</sup> full meditation of this holy Supper. Then sith this holy Supper of Chyist, is the sacrament of our redemption by the Sacrifice of Chyist: these things are orderly to be considered, and earnestly weyed, in the receiuing of this holy Supper.

First, the communicants must call to mind the cause of Chyistes death, namely, the sinne of mākind. Rom. 4. He died for our sinnes. Esay. 43. He smote him for our iniquities.

The second thing that is to be thought vpon, is the end of Chyistes sacrifice: which is the redeeming of vs from the bondage of sinne and death 2. Corinth. 5. For he hath made him to be sinne, which knew no sinne, that we by his meanes should be that rightcousnes which is allowed before God. 1. Iohn. 1. The bloud of Iesus Chyist cleanseth vs from all iniquitie. Iohn the first: Chyist is the Lamb of God that taketh away the sinnes of the world.

Thirde, by the excellencie of this sacrifice, we must consider how great the wrath of God must needes haue been against sinne, which could not be appeased by any other sacrifices, than the one sacrifice of the only begotten Sonne of God.

Fourthly, the exceeding great mercy of God is to be thought vpon, who would receiue vs wretched sinners into fauour, for the satisfaction of his Sonne.

Fifthly, the great loue of the Sonne of God is to be thought vpon, who taking mans nature vpon him, was content to become a sacrifice for vs, and to remoue Gods wrath vnto himselfe, and satisfie Gods iustice with the punishment of the crosse. All these things will the Sonne of God haue vs to thinke vpon, when he biddeth this Supper to be made in remembrance of him.

When we thus muse vpon these things, beholding Gods wrath, there riseth vp a sorrowfulnesse: and by thinking vpon Gods mercy and the propiciatorie sacrifices, there springeth vp faith: out of both which issueth thankfulness, confession, patience, and other vertues, of which this supper putteth vs in mind.

To be short, as the sonne of God maketh a couenāt with vs to receiue vs mercifully: so let vs on the other side make a couenāt with him to beleue him, & to receiue his benefits thākfully. Which thing



Good Fryday.

that we may vnfainedly do, Iesus Christ the maker of this Supper  
graunt vnto vs. And vnto him, with the Father, and y<sup>e</sup> holy Ghost,  
be honour and gloze for euer, Amen.

*The Passion of our Lord Iesus Christ,*

according to the order of the storie, compiled

by laying the foure Euangelists

together.



ND when they had soong an Himne, Ie-  
sus gong out, went as he was wont, ouer  
the brooke Cedron into Mount Oliuet,  
and his Disciples followed him. Then  
saide he vnto them : All you shall suffer  
offence by mee this night. For it is writ-  
ten, I will strike the shepheard, and the  
sheepe of the flocke shall be scatterd. But  
when I am risen againe, I will go before  
you into Galilee. And Peter aunswearing, sayde vnto hym :  
Though all be offended by thee, yet will I neuer be offended.  
Iesus said vnto him: Verily I say vnto thee, that this night before  
the Cocke crowe twice, thou shalt denie me thrice. But he sayd  
more earnestly : No though I shoulde die with thee, yet will I  
not denie thee. In likewise also sayde all hys other Disciples.  
Then came Iesus with them into a Towne that is called Geth-  
semanie, where was a Garden, into which he entred, and his  
Disciples with him. And Iudas the traytor knewe the place,  
bycause Iesus had oftentimes resorted thither with his Disci-  
ples. Then Iesus said vnto them : Sit yee heere, while I go and  
pray yonder. And taking with him Peter, Iames, and Iohn  
the two sonnes of Zebedee, he began to be abashed, and to  
be heauie, and to be greuouslie vexed. And he said to them :  
My soule is heauie euen vnto death. Tarrie yee heere and  
watche with mee, and praie that yee fall not into temptati-  
on. And he went from them as it were a stones cast, and knee-  
ling downe, fell flat to the grounde vpon his face, and prayed  
that



that if it were possible, that houre might passe from him : saying: Abba Father, All thinges are possible to thee. Let this Cuppe passe from me : Neuerthelesse not as I will, but as thou wilt. And he came to his disciples, and finding them a sleepe, saide vnto Peter: Simon art thou asleepe? Couldst thou not doe so much as watch one houre with me? Awake ye, and pray that yee enter not into temptation : Verily the spirite is ready, but the flesh is weake. Againe he went away the second time, and prayed, saying: Father, if this Cuppe cannot passe from me, but that I must needes drinke of it, thy will be done. And returning, he found them againe asleepe. For their eyes were heauy, and they wist not what to answere. Then leauing them, he went his way againe, and prayed the third time the same wordes, saying: If thou wilt, thou canst remoue this cup from me : Neuerthelesse, thy will be done, and not mine.

And there appeared to him an Angell from Heauen that comforted him. And being stricken with sorow, hee prayed very long, and his sweat was as drops of bloud, trickling downe vpon the ground. And when hee was risen vp from his prayers, and was come againe to his Disciples, he found them asleepe for very pensiuenes. And hee saide vnto them: Sleepe yee from hencefoorth, and take your rest. Why sleepe ye? It is inough: Beholde, the houre is at hand, and the Sonne of man is deliuered into the handes of Sinners. Vp, let vs goe: Hee is at hand that betrayeth me. But pray ye least yee enter into temptation.

And by and by, while he was yet speaking, Beholde, Iudas one of the twelue, hauing taken a bande of men, and officers of the high priestes, and the Pharisies, and the Elders, and the Scribes, with a great company following him, came thether with Lanternes and Torches, with Swords and Clubs. Nowe this Traitor had geuen them a common watch-woorde, saying: Whom so euer I kisse, he it is: Lay handes vpon him, and cary him away warily. Iesus therefore knowing all thinges that should happen vnto him selfe, went foorth and said: Whom seeke yee? they answered vnto him, Iesus of Nazareth: Iesus saide vnto them: I am hee. And Iudas that betraied him stode among them. As soone therefore as he had saide to them, I am he, they

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went



## Good Friday.

went back, and fell downe to the ground. Then asked he them againe, whom seeke yee? And they saide, Iesus of Nazareth. Iesus answered, I haue told you that I am he. Therefore if yee seeke me, let these men goe their waies, that the word might be fulfilled which he had spoken. Of them whom thou hast giuen me, I haue lost none. And Judas stept out vnto Iesus to kisse him; and comming forthwith vnto him, said: Haile master, and kissed him. And Iesus said vnto him: Friend, wherefore comest thou? Judas, betrayest thou the sonne of man with a kisse? Then came they to Iesus, and laid handes vpon him, and tooke him. And they that were about him seeing what was toward, saide vnto him: Sir, shall we strike with the sword? Simon Peter therefore hauing a sword, drewe it, and smote the seruant of the high Priest, and cut off his right eare. And the seruantes name was Malchus. And Iesus answering, said: Giue me leaue thus farre foorth. And he said vnto Peter: Put vp thy sword into the scaberd. For all that take the sword in hand, shall perish with the sword: Doeest thou not thinke that I can now pray to my Father, and he wil giue me moe then twelue legions of Angels? Shall I not drinke of the cup, which my father hath giuen me? How then shall the Scripture be fulfilled? for so it must needes come to passe. And as soone as he had touched the seruantes eare, he made him whole. And in the same houre Iesus saide vnto them that were come to take him, namely to the chiefe Priestes and the officers of the temple, and the Elders: Ye come out to me with swordes and clubbes, as it were to take some theefe. I sate dayly among you, teaching in the temple, and ye stretched out no hand against me. But this is your very houre, and the power of darcknesse, that the Scriptures may be fulfilled. And all this was done that the writings of the Prophets might be fulfilled. Then all the Disciples forsaking him, fled. And a certaine young man followed him beeing naked, hauing a sheete cast about him, & the young men caught holde of him. But he leauing his sheete behinde him, fled away naked from them.

The band of men therefore, and the pety-captaine, and the officers of the Iewes tooke Iesus, and bound him, and led him away to Annas first, Annas was father in lawe to Cayphas, who



who was high Priest for that yeere. And Caiphas was hee that gaue the counsell to the Iewes, that it was expedient that one man should die for the people. And they led him to Caiphas the high Priest, where all the high Priestes, the Scribes, and the Elders were assembled. And Simon Peter and that other Disciple followed Iesus aloofe vnto the Bishops place. And that other Disciple was knowen to the high Priest, and entred with Iesus into the Bishops Pallace. But Peter stood without at the gate. That other disciple therefore which was knowen to the high Priest, went out and spake to the wench that kept the dore, and brought in Peter. And the seruantes and officers stood warming themselves at a fire of coales beneath in the midst of the hall, for it was colde. And Peter also was standing with them, and warming him selfe, to see the ende. The wench therefore of the high Priest, which was the doore-keeper, beholding Peter warming him selfe by the fire, looked earnestly vpon him, and saide: Thou also wert with Iesus, for thou art also one of this mans disciples. But he vtterly denied it before them all, saying: Woman, I am not, I knowe him not, nor I wote not what thou sayest.

Then the high Priest examined Iesus of his disciples and of his doctrine. Iesus answered him, I haue spoken openly vnto the world. I haue alwaies taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secrete haue I spoken nothing. Why askest thou me? Aske them that heard me, what I haue spoken to them. Beholde they knowe what I haue saide vnto them. When he had saide these wordes, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou he high Priest so? Iesus answered: If I haue spoken euill, beare witnes of the euill, but if I haue spoken well, why doest thou smite me? Annas was he that had sent him bound to Cayphas the high Priest.

And Simon Peter stood warming him in the porche. And anone after his first denyall, as hee went out into the porche, the Cocke crewe. And another wench sawe him, and began againe to say to them that stood by, this man also was with Iesus of Nazareth, and hereupon they saide vnto him. Art not thou also one of his disciples? And another sayd: Thou also art  
one



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one of them. And he denyed it againe with an othe, saying: Man, I am not, neither doe I know the man. And a while after, about the space almost of an houre, a certaine other man auouched it with them that stood by, saying: Verely thou also art one of them. For thou art both a Galilean, and thy speech bewrayeth thee. One of the high Priestes seruants (the kinsman of him whose eare Peter smote off) saide vnto him: Did not I see thee in the garden with him? Then began hee to curse and forswear, I knowe not this man of whome you talke. And immediately as hee was yet speaking, the Cocke crewe againe. And the Lord turning himselfe about, looked vpon Peter. And Peter remembred the words of the Lorde Iesus, who had said vnto him, before the Cocke crewe twise, thou shalt deny me thrise. And he went out of the gate and wept bitterly.

And the chiefe Priestes and Elders and all the whole Counsel sought false witness against Iesus, that they might put him to death, and they could not bring it to passe, no not when many false witnesses came in, for their allegations were not sufficient. At the last there came two false witnesses, and bare false witness against him, saying: We haue heard him say, I can and will destroye this Temple of God that is made with handes, and in three daies will builde vp another made without handes. And yet were not their witnesses sufficient so. And the chiefe priest rising vp in the midst, examined Iesus saying, answerest thou nothing? Why doe these men beare witness against thee? But Iesus helde his peace, and answered nothing at all. Againe the high Priest asked him and saide: Art thou that Christ the Sonne of the blessed? I adiure thee by the liuing God, to tell vs whether thou art Christ the Sonne of the liuing G O D: Iesus saide vnto him, thou hast saide: I am. Neuerthelesse I say vnto you, hereafter shall ye see the sonne of man sitting on the right hand of power, and comming in the cloudes of the aire. Then the chiefe Priest rent his garments, saying: He hath blasphemed, what neede we witnesses any more? Beholde now, ye haue heard his blasphemie: what thinke you by it. And they all condemned him, saying. Hee is worthie of death. Then the men that held Iesus, mocking him



him, did spit in his face, and buffeted him with their fistes. And other some couering his face, (speciallie the seruants) clapped him on the face with their hands, saying: Reede vnto vs Christ, who is it that strake thee? And many other things sayde they in scorne against him.

And as soone as morning came, all the high Priestes and Scribes, and Elders of the people and the whole Counsell, assembled, and layde their heads together against Iesus, that they might put him to death. And they led him into the consistorie, saying: Art thou the same Christ? Tell vs. And he sayde to them: If I shall tell you, yee beleue me not. And agayne, If I shall aske you any question, you will not answere me, nor let me go. From this time shall the Sonne of man be sitting at the right hand of the power of God. And they all sayd vnto hym: Art thou then the Sonne of God? Who sayde: you say that I am. And they said: Why seeke we for any farther witnesse? For we haue heard it of his owne mouth. And the whole company of them rising vp, led Iesus bound from Cayphas into the common hall, and deliuered him vnto Pontius Pylate the President. And it was early dayes.

Then Iudas that had betraied him, seeing that he was condemned, repented him, and brought backe the thirtie pieces of siluer to the chiefe Priestes and Elders, saying: I haue sinned in betraying the guiltlesse bloud. And they answered, what is that to vs? Looke thou to that. And casting downe the siluer pieces in the Temple, he went his way, and hung himselfe with a halter: and as he hung, he burst asunder in the midst, and all his bowels fell out. And the chiefe of the Priestes taking vp their money, sayd: It is not lawfull to put them into the common Treasure, bycause it is the price of bloud. Wherefore taking counsell vpon the matter, they bought with those pieces of siluer, (which were the rewarde of iniquitie) a Potters felde, to burie straungers in. And it was knowne to all that dwelt in Hierusalem, in so much as that felde was called in their mother tongue *Akeldama*, that is to say, the felde of bloud, enen vnto this day. Then was fulfilled that which was spoken by Ieremy the Prophet, saying: And they tooke thir-



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the pieces of siluer, the price of him that was solde, whome they bought of the sonnes of Israell, and gaue the money for a potters felde, as the Lorde hathe appointed mee. Howbeit, the Iewes entred not into the common Hall, least they might be defiled, but that they might eate the Passeouer. Pylate therefore went out vnto them, and said: what accusation bring you against this man? They answered and saide vnto him: If this man were not an offender, we woulde not haue deliuered him vnto thee. Then saide Pilate vnto them: Take him you your selues, and iudge him according vnto your owne Lawe. Then saide the Iewes vnto him: it is not lawfull for vs to put anie man to death. To the intent the word of Iesus might be fulfilled, which he had spoken, signifying what death he shoulde die.

And the chiefe Priestes and Elders began to accuse him greuouslie, and to laie manie things vnto his charge, saying: We haue taken this man peruerting our nation, and forbidding to pay Tribute vnto Cæsar, and affirming himselfe to be an annointed King. Then Pilate went againe into the common Hall, and calling Iesus, examined him, saying: Art thou that King of the Iewes? Iesus standing before him, answered: Speakest thou this of thy selfe, or haue others tolde it thee of me? Pilate answered: Am I a Iewe? Thine owne nation and thy chiefe Priestes haue deliuered thee to me: what hast thou done?

Iesus answered: My kingdome is not of this worlde: if my kingdome were of this world, verilie my seruants would fight for mee, that I should not be deliuered to the Iewes. But now is not my kingdome from hence. Pilate therefore saide vnto him. Art thou then a King? Iesus answered: Thou saiest, I am a King. To this intent was I borne, and for this purpose came I into the worlde, that I may beare witnesse vnto the trueth. Pilate saide vnto him, what is trueth? And when hee had saide this, he came forth againe to the Iewes, and saide vnto them: I finde no faulte at all in thys man. And when the chiefe Priestes and Elders accused him, hee answered nothing. And Pilate examining him againe, saide: Aunswarest thou nothing? Beholde, how manye matters they laye vnto thy



thy charge, hearest thou not? And he answered him not to any worde, in so much as the President woondered very fore. But they became more fierce against him, saying: Hee hath stirred the people, teaching through all Iewrie, beginning at Galilee euen vnto this place. When Pilate heard speaking of Galilee, hee demaunded of him whether hee were a man of Galilee. And as soone as he knewe that he perteyned to Herodes iurisdiction, hee sent him vnto Herode, who also was at that time at Hierusalem,

When Herode sawe Iesus, he was exceeding glad: for he had been desirous of a long time to see him, because he had hearde much of him, and he hoped he should haue seene some miracle wrought by him. And he asked him many questions; But hee made him none answere. Also the chiefe Priestes and Scribes stoode laying sharply to his charge. And Herode with his men of war despised him. And when he had mocked him, hee put a white garment vpon him, and sent him backe againe to Pilate. And Pilate and Herode were made frendes among themselues the same day: for before that time there was grudge betwixt them.

Then pilate calling together the chiefe Priestes, & the Magistrates and the people, said vnto them. Yee haue brought this man vnto me as a peruerter of the people, & behold, in examining him before you, I find no fault in this mā cōcerning those things that you accuse him off, no nor Herode. For I sent you ouer to him, and behold nothing worthie of death is done vnto him. I wil chastise him therefore, and let him goe.

Now at that feast it was of custome, that the President must let loose to the people, some one prisoner, whomsoever they would demaund. Nowe hee had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was caste into prison, for committing murther in a tumult which he had raysed in a certaine Citie. And the people crying out with one voice wholly together, began to aske importunately, that he should doe as hee had alwaies done vnto them. Therefore as they were clustered together, Pilate aunswered vnto them: Yee haue a custome that I should let one loose vnto you at Easter: therefore



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fore whether will you that I let goe vnto you **Barrabas**, or **Iesus** that king of the **Iewes** which is called **Christ**? For hee knewe that the chiefe priestes had deliuered him for enuie. Nowe as hee was sitting in the place of iudgement, his wife sent vnto him, saying: Haue thou nothing to doe with that righteous man, for I haue suffered many things for him this night in my sleepe. But the chiefe of the Priestes and the Elders stirred the people, perswading them to desire to haue **Barrabas** let loose to them, and to haue **Iesus** put to death. The President answering, saide vnto them: Which of the two will yee that I let loose vnto you? And all the whole multitude cryed out together saying: Away with this man and let loose to vs **Barrabas**. And **Pilate** spake to them againe, and being desirous to haue let goe **Iesus**, said: What will yee then that I doe vnto **Iesus** whome you call king of the **Iewes**? And all they cryed againe: crucifie him, crucifie him. Then saide hee to them the thirde time: What euill hath he done? I finde no faulte in him woorthy death. I will therefore chastise him and let him goe. But they cryed out the more, saying: Let him be crucified. Ant they cryed importunately vpon him, requiring that hee might be crucified. And the noise of them & of the high Priestes preuailed.

Then **Pilate** tooke **Iesus** and whipped him. And the Presidentes men of warre caried him away into the Palace, which is the Councell house, and called vnto him all their bande, and unclothing him, put vpon him a purple garment: and platting a crowne of thorne, set it vpon his head, and gaue him a reede in his right hand, and bowing their knees before him, began to salute him in mockage, saying: Haile king of the **Iewes**. And they buffered him. And when they had bespitted him, they tooke the Reede and smote him on the head, and kneeling downe worshipped him.

**Pilate** therefore wente foorth againe, and saide vnto them: Beholde I bring him out vnto you, that you may knowe I finde no cause in him. **Iesus** therefore wente foorth wearing a Crowne of Thorne and a robe of Purple. And **Pilate** saide to them: Behold the man. When the high Priestes and Offycers sawe him, they cryed out, sayin: Crucifie him, Crucifie him.

**Pilate**



Pylate sayde vnto them. Take you him, and crucifie hym. For I finde no cause in hym. The Iewes aunswered hym: we haue a Lawe, and according to our Lawe he ought to die, bycause he hath made himselfe the Sonne of God. When Pylate had heard this saying, he was more afraide. And hee entred againe into the common Hall, and sayde vnto Iesus: From whence arte thou? But Iesus made hym none aunswere. Then saide Pylate to him: Speakest thou not to mee? Knowest thou not that I haue power to crucifie thee, and that I haue power to let thee go? Iesus aunswared: Thou shouldest not haue any power againste mee, vnlesse it were gyuen thee from aboue. Therefore hee that deliuered mee vnto thee, hath the greater sinne. From that time foorth, sought Pylate to acquit him. But the Iewes cried out, saying: If thou quit him, thou art not Cæsars friende. For whosoever maketh himielfe a King, is against Cæsar.

When Pylate hearde that worde, hee brought Iesus forth, and sate downe to gyue Iudgement in a place which is called *Lithostrotos*, and in the Hebrewes, *Gabbata*. And it was about the sixte houre of the day of the preparation of the Pasleouer. And he sayde to the Iewes: Beholde your King. And they cried, awaie with him, awaie with him, crucifie him. Pilate saide vnto them: Shall I crucifie youre King? The hygh Priestes aunswared, we haue no King but Cæsar. Then Pylate seeing he auailed nothing, but that the noyse encreased more, willing to satisfie the people, adiudged hym to be dealt with according to their demaunde. And taking water, he washed hys handes before the people, saying: I am gilty of the bloud of this righteous person. Looke you to it. And all the people aunswearing, sayde: his bloud bee vppon vs, and vppon our children.

And he let loose Barrabas vnto them, who for insurrection and murther had beene cast in prison, according to theyr demaunde. And hauing whipped and mocked Iesus, he delyuered him into their hands to be crucified.

The Souldiers taking Iesus, put off his purple garment, and put vpon hym his owne garmentes, and led him away, bearing his owne Crosse to be crucified. And as they were going out, they



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they founde one passing by, a man of Cyren, named Simon, comming from his ground, the Father of Rufus and Alexander. Him they laide hold vpon, and compelled him to take vp his crosse. And they laide the crosse vpon him, that he mighte carie it after Iesus. And there followed him a great multitude of people, and women, that wept and bewayled hym. Iesus turning him to the women, sayde vnto them: Ye daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children. For behold, the dayes shall come, in which they shall say: Blessed be the barreyne, and the wombes that haue borne no children, and the breasts that haue not gyuen sucke. Then shall they begin to say to the Mountaynes, fall vpon vs: and to the hilles, couer vs. For if they do these things in a greene tree, what shall be done in the withered? And there were two other also led with him, that were offenders, to be put to death.

And they led him to a place which in Hebrew is called Golgotha, whyche is by Interpretation, a place of deade mens skulles. And there they gaue him eyzle or mirrhe, wine mixte with gall, to drinke. And when he had tasted of it, hee would not drinke.

And they crucified him in Golgotha, and with him twoo theeues: one on his right hand, and another on his left, and Iesus in the midst. And the Scripture was fulfilled which sayeth, And he was accounted among the wicked. And it was the third houre when they crucified him. And Iesus sayd; Father, forgiue them, for they knowe not what they do.

Moreouer, Pylate wrote a title conteining the cause of hys death, and they set it vpon the Crosse ouer the heade of Iesus: the wryting was this: Iesus of Nazareth King of the Iewes. This title did many of the Iewes reade, bycause the place where Iesus was crucified, was neere vnto the citie. And it was written in Hebrew, Greeke, and Latine letters. Then sayde the hygh Pricstes of the Iewes vnto Pylate: write not King of the Iewes, but that he said: I am King of the Iewes. Pylate answered, that which I haue written, I haue written.

Then when the Souldiers had crucified Iesus, they tooke hys garments, and made foure pieces, vnto euery Souldier a piece,  
and



and his coate also. But this coate of his was without seame, wouen from the top throughout. Therefore they saide among themselues: Let vs not cut it, but let vs cast lots for it whose it shall be, that the Scripture might be fulfilled which was written by the Prophete, saying: They parted my raiment among them, and vpon my coate did they cast lots. And they sate downe and watched him there. And the Souldiers verily did these things, and the people stood looking on.

Also neare vnto the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalen. Therefore when Iesus sawe his mother and the disciple whome he loued standing by, he said to his mother: Woman, behold thy Sonne. And afterward he said to his Disciple, behold thy mother. And from that houre the Disciple tooke her for his owne.

And those that passed by, railed vpon him, wagging theyr heads, and saying: Wo be to thee that destroyest the Temple, and buildest it vp againe in three dayes. Saue thy selfe, if thou be the Sonne of God, come downe from the Crosse. Likewise the high Priests iesting among themselues, with the Scribes and the Elders, and the people, said: He hath saued others, but himselfe he can not saue. If this be Christ king of Israell, the beloved of God, let him saue himself, and let him come downe from the Crosse out of hande, that we may see it, and beleene him. He trusted in God, let him deliuer him now, if he will haue him: for he saide, I am the Sonne of God. The same thyng also did the theeues that were crucified with him, cast him in the teeth, with rayling vpon him. The Souldyours also comming vnto hym, mocked hym: and offering him Vineger, sayde vnto hym: If thou be that King of the Iewes, saue thy selfe. And one of the offenders that hung by him, rayled vpon him, saying: If thou be Christe, saue thy selfe, and vs. The other answering, rebuked him, saying: Dost not thou feare God neither, seeing that thou art condemned as well as wee? And wee surely are condemned iustly, for wee receyue according to our deedes, but thys man hath doone none euill. And he sayde to Iesus: Lord, remember me when thou comest into thy kingdome. And Iesus sayd to



Good Fryday.

him : Verily I say vnto thee, this day shalt thou bee with mee in Paradise.

From the sixth houre there fell darkenesse vpon the whole earth, vnto the ninth houre, and the Sunne was darkened. And about the ninth houre Iesus cried with a loude voyce, saying : *Eli, Eli, Lama zababani* : which if a man interpret it, is : O God, my God, why hast thou forsaken me ? Some of the standers by, when they heard him say so, sayd : Behold he calleth for Elias. And Iesus knowing that as then all things were finished, to the intente the Scripture might be fulfilled, sayde : I thirst. There was set by a vessell full of vineger, and by and by one of them running to it, tooke a spunge, and filling it with vineger and Hysope, put it vpon a Reede, and put it to his mouth that he should drinke, and with the rest said : Let him alone, let vs see if Helias will come and take him downe.

Therefore when Iesus had taken the vineger, he sayde : It is finished. And hee cried againe with a loude voyce, saying : Father, into thy handes I commit my spirite. And as soone as he had spoken these wordes, he bowed downe his head, and gaue vp the ghost.

And beholde, the veile of the Temple rent asunder in the midst from the top to the grounde, and the earth shooke, and the stones claue asunder, and the graues opened, and many bodies of the Saints that had slept, arose, and going out of their graues, after his resurrection, came into the holy Citie, and appeared vnto many.

And the Captaine that stood ouer against him, & those that were with him watching Iesus, seeing that he had giuen vp the ghost with such a crie, & seeing the earthquake, and the things that had bin done, were sore afraide, and glorified God, saying, Of a truth this was a righteous man, and the Sonne of G O D. And all the companie of them that were come together to beholde these things, and had seene what happened, returned, knocking themselves on the breasts.

There stood all his acquaintance a farre off, and many women that had followed him from Galilee, beholding these things. Among whome, was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome the mother



ther of Zebedies sonnes, which women had followed him all the while he was in Galilee, and had ministred vnto him: and many other moe, that had come vp with him from Galilee to Hierusalem.

The Iewes therefore because it was the preparation of the Pascheouer, to the intent the bodies should not remaine vpon the Crosse on the Sabbath daye (for that Sabbath was a high daye) desired Pylate that their legges might be broken, and they taken downe. The Souldiers therefore came, and brake the legges of the first, and of the other that was crucified with him. But when they came to Iesus, and sawe him already dead, they brake not his legges, but one of the Souldiers thruste him into the side with a speare, and by and by issued out bloud and water. And he that sawe it bare witnesse of it, and his witnesse is true. And hee knoweth that he saith trueth, to the intent that you also may belecue. For these thinges were done that the Scripture might be fulfilled, ye shall not breake a bone of him. And againe another Scripture saith: They shall see him whom they haue pearced.

After this, when euening came, because it was the Easter euen which goeth before the Sabbath, there came one Ioseph of Arimathæa, borne in Arimathæa a Citie of the Iewes, a riche man, and a Counsellour, and a good and iust man, who had not consented to the deuise and deede of them. For he also was one of them that looked for the kingdome of God. For he was also a Disciple of Iesus, (but priuily) for feare of the Iewes. He taking courage to him, went in vnto Pylate, and besought him that hee might take downe the body of Iesus. And Pylate wondered that hee was already dead, and sending for the Captaine, inquired of him whether hee were already dead or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to be delyuered vnto him. And Ioseph bought a sheete. Thether came also Nicodemus, that had come before vnto IESVS by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they tooke downe the body of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the manner of the Iewes is to



burye. There was in the same place where he was crucified, a Garden, and in the Garden, a new tombe of Iosephs; which he had hewen out of stone, wherein as yet had neuer man beene layd. Therefore, because it was the Easter euen of the Iewes, and that the sabboth day drew neare, they laid Iesus in it, because the Tombe was neare at hand: and rolling a great stone to the mouth of the graue, they went their wayes. And there were present Mary Magdalen, & Mary Ioses, sitting against the Tombe, and other women, which also were come with Iesus from Galilee, beholdinge where and howe his body was bestowed. And when they came home, they prepared spices and oyntmentes, & rested the Sabbath day, according to the commaundement. But the next day that followeth the preparation of the Pasco-uer, the high priestes and Pharisees came together vnto Pilate, saying: Sir we remember that this deceyuer, while he was alieue, sayde. After three dayes I will rise agayne: Therefore commaunde the Tombe to be garded vntill the third day, least peraduenture his Disciples doe come and steale him away, and say vnto the people: He is risen from the deade: and the last error shall be worse then the first. Pilate sayd vnto them: Yee haue a watch goe and make it as sure as yee can. Then they went their wayes & garded the Tombe, sealing the stone, & setting watchmen about it, to keepe it.

The Exposition of the Text.

**F**Or as much as no worke is more wonderfull then the worke of our Redemption, which is the Death and passion of our Lord Iesus Christ, according to that saying of Peter in the first Chapter of his first Epistle: Wee are not redeemed with transitorye thinges: as Gold and Siluer: but with the pretious blood of the vnspotted and undefiled lamb, namely, of Iesus Christ: It becommeth vs, right deare beloued brethren and sisters, to endeavour by all meanes possible, to knowe the storie of this wonderfull worke, specially seeing it is betaken vnto vs in the articles of our fayth where we professe our selues to beleue in the sonne of God our Lord Iesus Christ, that suffered vnder Pontie Pilat, was crucified, dead, and buryed. &c. And that to the ende, that by the know- ledge



ledge of the story, sayth might be stirred vp in vs by the holy Ghost, whereby it may come to passe, that the fruite of this wonderfull worke may extend vnto vs.

Howbeit, to the intent I may the more distinctly and playnely speake of this wonderfull worke, I will diuide the whole doctrine of the Lords Passion into three places or articles, which are these:

- 1 How many sundry wayes our Lord suffered.
- 2 The estimation and fruite of our Lords Passion.
- 3 The godly and healthfull meditation of our Lords Passion.

*Of the first.*

**B**ecause we haue sinned both in body and soule, and that satisfaction must needs haue bene made for both: our Lorde Jesus Christ suffered both in soule and body. Wherefore I will speake of his suffering in both, namely, of the soule and body of our Lord.

That he suffered in soule, he himselfe witnesseth both in speache, and in outward appearance. In speach, when he saith: My soule is heauie euen vnto death: and vpon the Crosse, My God, my God, why hast thou forsaken me: Hereunto also doth pertain the prophesie of Dauid, concerning Christ: The sorowes of hell haue compassed me about: that is to say, I was stricken with exceeding great sorowes. He testifieth his sorowes in outward appearance at the graue of Lazarus. John the xi. and in the garden. At the graue, whē he thought vpon the Devils tyrannie ouer mankind, and the miserie of mankind. For all the sorowes of mind that Christ endured by the space of three and thirtie yeres, vnto his death, are part of his passion which the Sonne of God suffered. In the Garden he sheweth, that the heauines of hys mind was exceeding great, when for the bitternesse of sorowe he sweet drops of blood. It is a naturall thing for a man to weepe, and sometime to sweate in excelle of sorrow, at the hearing of some sodaine euill: but neuer was any man found yet, that sweate blood for sorow: for no man is able to susteyne so great sorow.

If ye demand the causes of his exceeding great sorow: ye shall vnderstand, that it is not one cause, but many: whereof the chiefe are these:

First, the thinking vpon the tyrannie ouer mankind, and the exceeding great miserie wherewithall men are oppressed for falling



## Good Fryday.

from God.

Secondly, the thinking vpon Gods wrath, which it behoued him to sustaine for our sinnes, which he tooke vpon himselfe. For albeit that he were cleare from all sinne, yet tooke he vpon him the gilt of the sinnes of all the whole world. Whereupon Iohn sayth: The Lambe of God taketh away (that is to say, beareth in his body) the sinnes of the world. The Sonne of God therefore did in very deede feele the wrath of his father. Which feeling stirred by so great sorrow in his most holy soule, that he sweate bloud.

Thirdly, thinking vpon the punishment which he foresawe he should shortly the next day following suffer in his most holy body, and the reprochfulnes that he should be put vnto.

Fourthly, the thinking vpon the vnthankfulness of the most part of the world. For he foresawe it should come to passe, that many wise men, many men of power, and diuers others, should take scoorne of this his punishment which he should sustaine to redeeme them, yea, and that they should persecute him and his. He foresawe also, that the greatest part of them that beare the name of Christians, should through their owne wickednesse, vngraciously depriue themselves of this his benefite. Which foure causes procured most bitter sorrow in the hart of Christ. Vpon this our Lords sorrow must we also thinke, that we may be stirred vp to faith and godlinesse, least we perish with the thankelesse world.

Let this suffice briesly to be spoken concerning the vocation of Christes soule. Now wil I speake of his punishment of his body. For although that the vocation of his body began in the Dre Ital, where there was no roome for our Lords mother in the Anne: & after ward whē at his eighth day of his birth, he was let bloud in Circumcising: & so forth vnto the time that he was made a sacrifice for vs vpon his altar of his Crosse: yet notwithstanding I will at this time entreat but of that punishment which he endured last of all. And although that by the story which I haue already recited, a man may easily vnderstand how sundry waies our Lord was afflicted in his most holy body: neuerthelesse I will gather into a short summe, & which is dispersed at large in his story, & deuide it according to his state of the places in which he was punished. The places are these: The garden, & house of Caiphas, the consistory of his Priests, the house of Herod, his common hall, & Golgotha, that is to say, the place without the Citie, where



where offenders were wont to be put to execution.

What suffered he in the garden? He was betrayed with a kisse: the souldiers laide handes vpon him: he was apprehended and p<sup>r</sup>isoned: he was led away like a theefe and a murtherer: and there also all his Disciples forsooke him.

What suffered he in the house of Caiphas? Hee was mocked with false witnesses: he was rayled vpon beyond measure: and he caught a blow of the Priestes seruant.

What suffered he in the Consistory of the Priestes? he was charged with false witnesses, he was scoffed at, hee was spit in the face, he was buffeted, he was stricken blindfold, and bidden gesse who strake him.

What suffered he in Herodes house? he was scorned by the tirant and all his whole court: and in token of vtter contempt, Herod clothed Iesus in a faire garment, & sent him back againe vnto Pilate.

What suffered he in the common hall? There is he accused: false witnesses are brought in against him: he is demaunded to be crucified: for more despite, Pilats men of war put a purple garment vpon him: a crowne of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching and kneeling vnto him, he is scoffed at with this taunt, Haile king of the Iewes: they spit in his face: they buffeted him: his most holy head was stricken w<sup>th</sup> cudgels: and in the end (at the request of the Priestes & the whole people) hee was condemned to the Crosse, a most vile kind of death.

What suffered he after his condemnation? There is laid vpon his shoulders, the timber of the crosse wherupon he should be nayled: he is crucified betwene two thæues, to the intent he should be deemed the wickedest of them all: as he hangeth on the crosse, there is giuen him vineger and gal to drinke: and at length in these most greuous torments, he dyeth. Verby it appeareth how bitter punishment the sonne of God our Lord Iesus Christ indured.

But of what thinges shall the greuousnesse of his punishment put vs in minde? Sure of many thinges, and especially of foure.

For first is seene the greatnes of Gods wrath against sinne. For our sinne had so prouoked the wrath of God, that it would not be pacified but by the Sonne of God, who taking mans nature vpon him, supplyeth our rōme, and satisfieth Gods iustice.

D.iii.

Secondly,



## On good Friday.

Secondly, here is scene the filthinesse of sinne. For according to the qualitie of the misdoede, doe the punishments also vary. A traitor is punished vpon the Wheele: a theefe on the Galowes: a murderer with the sword: and a child offending with a Rod. But the Sonne of God suffered a most shamefull death, and a death that was accursed in Gods lawe. By which thing is signified, how abominable sinne is in the sight of God.

Thirdly is scene the humbling of Gods Sonne, who was abased beneath all creatures: by which humbling of himselfe, he testifieth his loue towards mankind, for the redeeming of whom he abode so great things.

Fourthly is scene the horrible and vnappeaseable hatred of the Jewes, against the Saviour that was sent vnto them. And although nothing is here done more then God hath determined should be done: (For Christes passion was long time before prefigured and foretold by the holy Prophets of God, as Peter saith in the 1. chapter of the 1. Epistle) yet notwithstanding the Jewes did not this thing to the intent to obey or accomplish the purpose of God, but to satisfy their owne hatred. For the nature of the world is such, that if any man rebuke the wickednes therof any thing sharply, it seekes to rid them out of the way, to the intent it may sinne the more licentiouslie. Let this brieue saying suffice for the first part.

### *Of the second.*

**W**e haue scene of what sort Christes passion was: now concerning that which I haue promised in the second place, I will shew what estimation Christes passion is of, before God, and what fruite groweth therof.

What estimation then is it of before God? The Passion of our Lord Jesus Christ, is the sacrifice propitiatorie, wherein the everlasting Sonne of God, becomming man, and being appointed by God to be the everlasting Priest, offered himselfe by the everlasting Spirit, to the everlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleue, or shall beleue in him, might by him be sanctified vnto eternall life, according to that saying of John in his 17. chapter: For these doe I sanctifie my selfe. Whereby is manifested how great is the estimation of our Lordes Passion.



Passion, and what fruite redoundeth thereof to vs men, vpon condition that we rest vpon Christ by liuely faith. Christ being ordeyned mediatur betwene vs and God, doth by his Sacrifice (that is to say, by his death and passion) pacifie Gods wrath, and hee himselfe being the Priest, offreth himselfe vp to God: and that is, to the intent to deliuer vs from deserued damnation. Wee see therefore that there be fīue things in this sacrifice. First, the Priest is Christ himselfe. Secondly, the sacrifice or thing that is offred vp, is the priest himselfe. Thirdly, God is he to whom this Sacrifice is offred vp. Fourthly, the world is it, for which this oblation is made. Fifthly, the bargaine and couenant is, that this oblation turneth to the welfare of the faithfull onely.

But how can it come to passe, that the death of Christ alone should make sufficient and full amendes for the sinnes of the whole world: Behold the lambe of God (saith Iohn) which taketh away the sinnes of the world. For of the vndiuideable and vnspeakeable vniō of the Godhead and manhōde in one person, groweth the worthines, estimation, and endlesse mercie of all the workes & passions of Christ. Therefore when it is saide: The sonne of man hath redeemed vs by the desert of his passion: a worde of inestimable price and incomparable value is named, because the same sonne of man that hath suffered, is also God.

Also the death of the sonne of man is a satisfaction, because it is the death of such a man as is God. The obedience of the sonne of man, is our righteousness, because it is the obedience of a man that is God. So the sonne of man forgiveth sinnes, because he is God. The flesh of Christ, is the foode of life, because it is the flesh of a mā that is God. And although the godhead in Christ suffered not, but his manhōde onely, as saith Peter: Christ suffered in the flesh: yet his passion extendeth to his whole person. In so much, that whatsoever reproach is done to Christes manhōde, the same redoundeth to the reproach of his whole person, according to this sentence: They haue crucified the Lord of glory. In consideration whereof, the Church confesseth the sonne of god to haue suffered, because he suffered in the manhōde which he had taken vpon him.

Of what estimation our Lordes passion is before God, it is already said, and also what is the fruite therof in general: Now be it, now to the intent the fruite of our Lordes passion may be seene the better.



## Good Friday.

better, I will deuise it into partes. These therfore are the fruites.

The first is, the obedience is performed. Phil. 2. He humbled himselfe, and became obedient euen vnto the death of the crosse.

The second is, that the diuel is overcome. For this purpose (saith Iohn) appeared Christ, that he might destroy the workes of the diuel, according to the first promise: The womans seed shall treade downe the serpents head.

The third is, that man is saued from sinne, and iustified. Behold (saith Iohn) the Lambe of God, that taketh away the sinnes of the world. Also, Rom. 4. He died for our sinnes. 2. Corinth. 5. Him that knew no sinne he made sinne, that we might be made the righteousness of God in him: that is to say, hee made Christ a sacrifice for sinne, that through his righteousness we might be made righteous before God.

The fourth is, that the Jewes and gentils are made equal, according to that saying. Ephes. 2. For he is our peace which made both one, and hath broken downe the wall that was a stop betwene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the law of commandments contained in the Law written) to make of twaine, one new man in himselfe, so making peace, that he might reconcile both vnto God in one body, through his crosse.

The fifth is, that death is abolished. Osee. 13. O death, I will bee thy death. To be breefe, Christs sacrifice is our redemption. For it is the price payde for vs, wherewith God is pacified: man redeemed, the diuell overcome, yea and all things in heauen and earth put vnder one head, which is Christ. Ephes. 1.

### *Of the third.*

**T**he godly and helthfull minding of our Lordes passion may be brought into five partes, which Christen folke ought to think vpon, not onely at this time, but all the time of their whole life. For the godly minding and weighing of these partes, doth not onely confute those which in the Papacie thinke themselves to haue discharged duety, if they say ouer so many 'Pater nosters, and Ave Marias, kneeling before Idols, set by for a superstitious seruice of God: but also wonderfully strengthneth and comforteth the godly. I will therefore set out the five partes of this minding.

The



The first is, that thereby will come to our minde how great the wrath of God must needes haue been for the sinnes of men, whiche could not be appeased by the worke of any creature, but that of necessity the only begotten Sonne of God must die to pacifie Gods wrath, by making this rightfull satisfaction for sinne.

The second is, that thereby will come to our remembrance, how vnmearurable and vnsearchable hath bin the mercy of God the Father, who rather would that his only begotten Sonne should suffer most bitter death, than that mankind whom he had created should perish. Peraduenture thou maist surmise that God could haue deliuered mankind by some other meanes. What art thou that wilt teach God what he might haue done? Thinke thou vpon Gods iustice and mercy together. For as his mercy moued him to saue: so his iustice moued him to looke for rightfull amends of the wrong. Man sinned: and for so doing, he must either perish, or make amends. Now, man being no more than man, could not satisfie Gods iustice: and other than man, none ought to do it. Gods wisdom therefore found through mercie a remedie in this case, which was, that the eternall Sonne of God should become man, by meanes whereof, he both was able to satisfie Gods iustice, bicause he was God: and ought to do it, bicause he had taken mans nature vpon him. Thus in Christes Passion appeareth mercy to be mixt with iustice, and wisdom hath tempered them both.

The third is, that thereby will come to mind the most excellent and vnspokeable loue of the Sonne of God towards mankind, who vouchsaued to turne the wrath of his father to himselfe, and to abide so sclauderous a death: and that for his enemies, as Paule beareth witnesse. Rom. 5.

The fourth is, that thereby will come to mind the true meane: whereby the fruite of our Lords Passion may be applied to thee, so as it may be for thy soule health. This applying of it is brought to passe three wayes: by the worde, by faith, and by the Sacramente. By the worde, as it were by the hande of God, is the benefite of the Lords Passion offered vnto thee, where and as often as the Gospell of Iesus Christ is preached: and the Ministers of the word do in Gods steade shewe the fruite of our Lords Passion to all that heare the Gospell. Againe, when the benefite of the Lords Passion is thus offered as it were by the hand of God: it  
must



## Good Fryday.

must be receiued by faith, as it were a certaine hande of man, the which faith the holy Ghost worketh in men that heare the Gospell, and ovey it. Furthermoze, it is sealed vp with either Sacrament, of Baptisme, and of the Lords Supper, and the strength and vse thereof is painted out as it were in Tables, like as we heard yester day. Therefore when thou reheardest the Article of thy beliefe concerning the Passion of the Lord, perswade thy selfe firmly, and beleeue most assuredly, that the Sonne of God suffered death for thee. Which thing if thou do, thou art partaker of the Lords death, in so much that all the whole obedience of Christ, is thy acquittall from sinne, and thy righteousness. But there is a double obedience to be marked in Christ: his obedience of the Crosse, and his obedience of the Lawe, which was his perfect fulfilling of the same. Like as his obedience to the Crosse, is our cleansing from sinne, so his obedience of the Lawe, is imputed to vs for our righteousness. Rom. 5.

The fifth is, that when we be thus made partakers of the Lords passion through faith, it will come to our remembrance what is the lot of the godly in this life. For like as Christ hath suffered, so will he haue the rest of the godly to suffer, that they may be conformed to the Image of the Sonne of God. Whereupon Paule in the first to the Romaines saith: For therefore do we suffer with him, that we may be glorified together with him.

The first is, that we shall call to mind what thing Christ (who hath redeemed vs with his owne blood) requireth at our hands. For now sith we are redeemed by him, we must obey him. What willet he? First, that we should renounce his enemye the Diuell: Secondly, that we should flee sinne, that we offend not God againe wiltingly and willingly with our sinnes: Thirdly, that we giue our selues to holynes, and that we serue him in true feare all the dayes of our life. Which thing if we do, we shall obteyne the ende of our faith, that is, the everlasting saluation of our soules. Which God the Father graunt vnto vs, through Iesus Christ our Lorde. Amen.

The



# *The Story of the Resurrection of our*

Lorde Iesus Christ, compyled by laying together  
the foure Euangelistes.



Soone as the Sabbath day was past, Mary Magdalen, and the other Mary, which is called Iacobie, & Salome, and Ioanne, and the other women that were with them, which came with Iesus our of Galilee, brought and made ready sweete odours, that they might annoint Iesus. For they had rested the Sabbath day, according to the commandement. At euen

tide of the Sabbath, which draweth towarde one of the Sabbathes: very early in the morning before the breake of the day: while it was yet darcke, the first day of the weeke, they went forth, and came to the Tombe by the Sunne rysing, bringing with them the odours which they had prepared. And behold there was a great earthquake: For an Angell of the Lord came downe from heauen, and comming to the Tombe, rolled the stone from the mouth of it, and late downe vpon it. And his countenance was like lightning, and his rayment as white as snowe. And the watchmen for feare of him were astonied, and became as dead men.

And the women saide among themselves: Who shall roll vs the stone from the mouth of the Graue? For it was an exceeding great one. And when they had looked back, they sawe the stone was rolled from the Graue. And entring into the Graue, they found not the bodye of the Lord Iesus. Marie Magdalen therefore ranne to cary tidings of these things. And it came to passe, that while the women were amased in their minde at the matter, because they had not found the body of Iesus: Behold two men stoode by them in bright rayment, and when the women were afraide, and cast downe their countenance to the ground, they saide vnto them: Why seeke ye the liuing among the dead? Hee is not heere: but is risen.

Remema



### Easter day.

Remember what he told you while he was yet in Galilee, saying: That it behoued the Sonne of man to be betrayed into the handes of sinners, and to be crucified, and to rise againe the third day. And they remembred his wordes, and departing backe from the Tombe, they afterwarde reported all these thinges to the eleuen, and to all the rest. And when they tolde these things to the Apostles, their words seemed to them to be doting fooles, and they beleeued them not.

When Mary Magdalene ran away (as it is saide) she came to Simon Peter, and to that other Disciple whome Iesus loued, and said vnto them: They haue taken away our Lord out of his graue, and we knowe not where they haue bestowed him. Peter therefore rose vp, and that other Disciple, and went to the graue. And they ran both together, and that other Disciple out ran Peter, and came first to the graue, & when he had bowed himselfe downe, he sawe the linnen clothes lapped vp, yet went he not in. Then came Simon Peter following him, and entered into the graue, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other Disciple which came first to the Sepulchre, & he sawe and beleued. For as yet they knewe not the Scripture that he should rise againe from the dead. The Disciples therefore went againe to their owne home. And Peter marueiled at that which had hapned.

Mary stode without the Sepulchre weeping. And as shee wepte, she bowed her selfe into the Sepulchre, and sawe two Angels in white, sitting the one at the head, and the other at the feete, where they had laide the body of IESVS. And they saide vnto her: Woman, why weepest thou? Shee saide vnto them: For they haue taken away my Lord, and I wote not where they haue laide him. When shee had thus said, she turned her selfe back, and sawe Iesus standing, and knewe not that it was Iesus. Iesus saide vnto her: Woman, why weepest thou? Whom seekest thou? She supposing he had been the Gardiner, saide vnto him: Sir, if thou haue borne him hence, tell me where thou hast laide him, that I may fet him. Iesus saide vnto



vnto hir : Mary : Shee turned hir selfe, and sayde vnto hym : *Rabboni*, which is to say, Mayster. Iesus sayde vnto hir : Touch me not, for I am not yet ascended to my Father. But go to my brethren, and say vnto them : I ascend to my Father, and your Father, to my God and to your God. This is that Mary Magdalene out of whome Iesus had cast seuen Diuels, to whom when he was risen, he shewed himselfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had beene with him mourning and weeping, that she had seene the Lord, and that he had spoken such things vnto hir. And when they heard that he was aliue, and was leene of hir, they beleued it not. And the women entring into the Sepulchre, sawe a yong man at theyr right hand clothed in a long white garment, and they were afraide. For it was an Angel of the Lorde. And he sayde vnto them : Be not afrayde, for I knowe that yee seeke Iesus that was crucified ; he is not heere : he is risen as he said : come and see the place where the Lorde was put, and go quickly and tell his Disciples that he is risen from death. And beholde he will go before you into Galilee, there yee shall see him. Loe, I haue tolde you. And they departing quickly from the Tombe, went their wayes with feare and great ioy, and ran to bring his Disciples worde. And they trembled and were amazed, and tolde no body any whit of it, for they were afrayde. And as they wente to beare word of it to his Disciples, beholde, Iesus met them, saying : All hayle. And they came and helde him by the feete and worshipped him. Then sayde Iesus vnto them, be not afrayde. Go and tell my brethren, that they go into Galilee, and there they shall see mee. When they were gone, beholde, some of the keepers came into the Citie, and shewed vnto the hygh Preestes all the things that were happened. And they gathered them together with the Elders, and tooke counsell, and gaue large money to the souldiers, saying : say yee that his disciples came by night, and stole him away while ye slept. And if this come vnto the Presidents cares, we will appease him, and saue you harmelesse. And they tooke the money, and did as they were taught. And this saying is noised among the Iewes vnto this day.

The



## Easter day.

### The exposition of the Text.

**T**his feast is the highest of all feasts, wherein is set forth vnto vs the Article of our Lordes resurrection from the dead, and that the third day (according to the Scriptures) who by his glorious resurrection, as he was conquerour of death, sinne, and the Diuell: so became he the Redeemer of all them that shall not refuse to beleue in him. It is a custome in this feast, to entreate (out of the story of the resurrection) concerning the benefit or fruite of the same, and of the vse thereof: all which things this present Gospell containeth. It is told by the Angell, that Christ is risen. This is the summe of the story: The women are willed not to be afraide. This is the fruite of this benefit: and the women seeke Christ raised from death. By the example of whome is commended vnto vs, the healthfull vse of our Lordes resurrection. Wherefore not without cause, Paule writing to Timothie, saith: Remember that Iesus Christ is risen from death. For as the same Apostle saith in the 10. to the Romaines: If thou beleue in thy hart that God hath raised him from death, thou shalt be saued. Now be it, to the intent this Article of our faith may be the better confirmed vnto vs, I will handle three places in this Sermon, which are:

- 1 How many wayes there are to proue the Lordes resurrection.
- 2 Why he arose the third day.
- 3 What is the fruite of Christes resurrection.

#### Of the first.

**B**y three kindes of testimonies is the Lordes resurrection confirmed. For there are testimonies that go before, & that go with it, and that come after it: Of which I will speake in order. Christ admonisheth vs in the 24. of Luke, that we should aduisedly wey the testimonies that went before the Lordes Resurrection, where he saith: So it is written, and so ought Christ to haue suffered and risen againe the third day, and repentance and remission of sinnes to be preached in his name vnto all nations. But where is this written? He himselfe answereth and saith: In Moyses and the Prophets, and the Psalmes it is written of me. Therefore in Moyses, in the Prophets, and in the Psalmes, must we seeke for the testimonies that go before our Lordes resurrection.



In Moyses there is a double kind of testimonie concerning the Lords Resurrection. For it is both foretold in expresse words, and shadowed with many figures. The expresse words are these: The womans seede shall breake the Serpents head: that is to say, Christ shall overcome the Diuell, which thing could not be done, but by Christs rising againe from death. For if Christ had taried still in his graue, the Diuell had had the vpper hand of Christ. For as long as Christ lay in his graue, Christ had no victorie, that is, he had no triumph. But as soone as our Lord opened his graue, and came out of it aline: he shewed himselfe conqueror and triumpher ouer Satan. Wherevnto also pertaineth this saying: In thy seede shall all the nations of the earth be blessed. Now as in death is the curse, so is blessing to be seene in the life of Christ. Also it is shadowed with figures in Moyses. Adam dying, and afterwarde being raised againe, was a figure of Christ dying and rising againe. For thus saith Augustine, Christs resurrection was prefigurate in our first father Adam, because like as Adam rising after sleepe, knew Cue shaped out of his side: So Christ rising againe from the dead, builded the Church out of the wound of his side. Isaac also being layde vpon the altar to be sacrificed, and yet being deliuered by the Angell, was a figure of Christ offered vpon the crosse, and afterward raised from death by the power of God. Ioseph being cast into prison, & afterward brought forth vnto high honoꝝ, did betoken the death and resurrection of the Lord.

In the Prophets also are both sayings and figures of this resurrection. Esay. 53. chapter, If he giue his soule for sinne, he shall see long lasting seede, and the will of the Lord shall prosper in his hand. Daniell telleth openly, that Christ shall be put to death, and that he shall reigne for euer. Oseas also saith, The third day he shall quicken vs. Among many other figures are these: Sampson is shut within the Citie, and the gates fast locked: And our Lord is closed in the graue fast sealed. Sampson breaking y<sup>e</sup> locks, & bearing away the gates, escapeth without harme. And Christ breaking y<sup>e</sup> powers of hell, goeth out free. Like as the Ship should haue perished, if Jonas had not bin cast out: so should the world perish, if Christ had not suffered. And like as Jonas was in the belly of the Fiſhe three dayes, and afterwarde was cast out on land: So Christ was three daies in the earth, and afterward came forth aline out of his graue.



## Easter day.

In the Psalmes are testimonies and figures of Christs Resurrection. The second Psalm entreateth altogether of the kingdom and priesthood of Christ. The fiftene Psalm: Thou shalt not suffer thy holy one to see corruption. The. xxi. Psalm, preacheth the Lords passion and resurrection. The. Cr. Psalm. He shall drinke of the brooke by the waies side: therefore shall he lift up his head. The same David doth shadow the death and resurrection of the Lord. David fleeing so oftentimes, and at the length being advanced to his kingdome, was a figure of Christs abasement by death, & of his glorification by rising againe. Such maner of proofes of the Lords death and resurrection, there are many in Moyses and in the Prophets and in the Psalmes: but I haue recited but few for shortnesse of time. To his furtherance heereof commeth it also, that Christ oftentimes forewarned his Disciples of his death and resurrection.

Of testimonies that go with it, there be two sorts: namely, expresse words, and signes. In this Gospell the Angell saith: He is risen; he is not heere. The signe was seene, the graue was empty, there was an Earthquake: the Lord shewed himselfe first to Mary Magdalen: after ward to the more part of the Apostles: and then to fiftie hundred brethren: he is conuersant with his Disciples fortye dayes: and at the end (in the sight of a great number) he ascended visibly into heauen, from whence (the tenth day after his ascension) he sendeth the holy Ghost according to his promise, which holy Ghost conuinceth Christ to haue ascended into heauen in deede, as triumpher ouer death and hell.

The testimonies that follow, are of two sorts also. The preaching of the Apostles which is confirmed with sundry miracles, & after ward the record of the whole Church, confessing Christ their Lord and mediator. Besides these, there be other signes also. The inward signe, is Christs spirit in the hart of the beleeuers, which testifieth vnto them, that Christ liueth. The outward signes are Baptisme, and the Lords Supper. For by Baptisme is figured Christs death, buriall, and resurrection, as Paule teacheth in the seauenth to the Romaines. The Lords Supper doth also represent vnto vs Christs resurrection. He that beleueth not these testimonies, going before it, with it, and coming after it, shall one day see him coming in the cloudes to be his iudge, whome he acknowledged not to be the Saviour here on earth.



*Of the second.*

**W**hy arose he againe the third day? Why did hee not put it off till the last day, that we might haue risen together w<sup>th</sup> him? He rose againe the third day, first, to fulfill the Prophecies. For it was told before by the Prophet Iseas, and prefigured in Ionas, that he should rise againe the third day. Secondly, to make good his owne promises. For he promised his Disciples, that after he had been deliuered to the Gentils, and mocked of them, he should be put to death, and rise againe the third day. And he prevented not the third day, because all men might certainly know, that hee was dead in deede. Therfore by lying forty houres in his graue, he shewed him selfe to haue beene dead in very deede. And why he delayed not his resurrection till the last day, there are right weighty causes ready to be shewed.

The first is, because it was written: Thou shalt not suffer thy holy one to see corruption. For Christes body might not rotte in the graue. First, for that it was made of the bloud of the most chaste virgin, by the working of the holy Ghost. Secondly, for that as long as he liued in this world, he kept it pure and vndefiled. Therefore had it bene vnnieete that such a body should haue become woymes meate.

The second cause why he delayed not his resurrection, is our hope. For thus sayth Peter: Blessed be God the Father of our Lord Iesus Christ, for begetting vs againe to a liuely hope, through the resurrection of Christ from the dead.

The third cause is, that he should be the first of them that rise againe. For like as Adam was the first that appeared in mortall body by reason of sinne: so ought Christ to be the first that should appear in immortal body, iustifying vs, and healing our bodies from eternall death.

And although we shal all rise againe, & that others besides Christ haue risen againe: Yet is there exceeding great difference betweene the resurrectiō of Christ, & of other men. For first, Christ rose againe by his own power, which thing no man could euer do, saue only he. Secondly, the other that were raised (as the widowes sonne, the ruler of the Sinagoges daughter, and Lazarus, and others) rose to die againe. But Christ rose to liue for euermore.

Besides this, Christes resurrection differeth from the resurrection



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of other men, in fruit and efficacie. For Christ by his owne power rayseth by others, which thing was shewed in the Garden where he was buried, and rose againe at the rising of the Sunne. Lastly, Christes rising againe differeth from ours in time also. For as it is already shewed, and as we knowlege in our Creede, Christ rose againe the third day: but our Resurrection shall be delayed till the last day. For then shall appere the everlasting life and endlesse righteousness, which he shall giue to all his, that is to say, to all them that beleue in him. Thus much concerning the second place, why Christ rose againe the third day, and how his resurrection differeth from ours, that by the resurrection of Christ, we may conceiue liuely hope of the everlasting and incorruptible heritage in heauen.

### ¶ Of the third.

**N**ow remayneth the third place concerning the fruit of Christes Resurrection, which is moze plentiful and abundant, then that it may be expressed by mannes tongue: Paule saith, that by Christ all thinges are restozed in heauen and in earth. For first, Christ by comming out of his graue, sheweth himselfe conquerour and triumpher ouer Death, Hell, and Sathan, and so maketh good the promise vttered concerning him in times past: The seede of the woman shall tread downe the serpens head: which prophetic John expounding, saith: Christ appeared to destroy the works of the Deuill. Howbeit, as to vsward that are men, for whose saluation hee came downe from heauen, was made manne, dyed, and rose againe, there are foure sundry kindes of fruites of Christes Resurrection to be considered. For Christes Resurrection is fyrste our Justification. Secondly, the power whereby sinne is subdued in vs: Thyrde, an example of newnesse of life, and the cause thereof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of fruites I will speake in order.

Wherefore the first fruit of our Lords resurrection, is the iustification of vs, of which fruit Paul speaketh in the 4. to the Romans. Wee dyed for our sinnes, and rose againe for our iustification. And Daniell in his. ix. Chap. Iniquitie shall be taken away, and everlasting righteousness shall be brought in. To the intent this fruit may



may be the sweeter, we must consider of how great value it is. We are borne in sinne, and subiect to Gods wrath. Ephes. 1. We are all by nature the children of wrath: The reward of sin is death. Ro. 6. from this death are we deliuered by the resurrection of Christ. For by Christ we are quit from the guilt of sinne, and so consequently from eternall death. Hereupon commeth that saying of the Apocalips: Blessed and holy is he that hath his part in the first resurrection: for vpon them hath the second death no power, but they shall be Priests of God and of Christ, and they shall reigne with him. For as the first death is by Adam: so the first resurrection is by Christ. Hereunto also pertaineth this saying: Blessed are they that wash their garments in the Lambes blood, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second fruit of our Lords Resurrection, is, that it is the power which is shed into the beleeuers, which maketh them able to rise from vices vnto vertue. This power is bestowed vpon vs in Baptisme, and confirmed in the Lords Supper, so that we be not behind hand with our parts. And yet this power is felt in those only that are borne againe of immortall seede. 1. Peter. 1.

The third fruite is the example. For as Paule saith, Christ rose againe to the intent we might walke in newnesse of life. Those therefore that followe their owne vices, liuing wickedly & vncleanly, do testifie by their owne doing, that they despise Christ, whose resurrection is set before vs, as a glasse, to see how we ought to leade our life. For they thinke that Christ was scourged, crowned with thornes, & shed his blood vpon the altar of the crosse, to the intent & they may giue ouer themselves to all outrageousnesse, tyrannie, pride, & lusts: and after this manner (as much as in them lieth) they crucifie the Sonne of God new againe. We therfore (who couet not only to be called, but also to be the same that we are called, that is to say, Christians,) must thinke vpon y<sup>e</sup> matter as it is in deepe, namely, that Christ died for the cleansing of such mens sinnes, as receyue faith with hym, and liue in true repentance, by mortifying the old man, and quickening the newe man. There be foure euils wherewith men are burthened: ignorance, guiltinesse of sinne, vices, and feare of endlesse damnation. Against ignorance, Christ is vnto vs wisdom: while he by his Gospell instructed vs of his will towards vs. For if we were not instructed concerning his will, by y<sup>e</sup> word of  
 ¶.iiij. God:



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God: our mind should be wrapped in continuall darknes, whiche darknesse is put away by the light of the Gospell.

Against the guiltines of sinne, Christ is vnto vs righteousness. For his obedience is imputed to vs that beleeue, so as now we may appeare in Gods light, not as sinners, but as righteous persons.

Against the vices and lustes naturally bred in our flesh, Christ is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs through the holy Ghost.

Against the feare of endlesse damnation, Christ is vnto vs redemption. These foure benefites of Christ, doth Paule ioyne together in the first Epistle to the Corinthians and the first Chapter, in these words: God hath made Christ vnto vs, wisdom, righteousness, sanctification, and redemption. He therefore that desireth thys highest and vtmost benefite, must speedely passe forth vnto it by the former, as by steps. For as sone as any man hath learned Christ, he must beleeue in him: when he beleeueth in him, he must be sanctified with his spirite: that is to say, he must (after the example of Christ risen againe,) leade a new life. After this new life, shall at length follow full deliuerance in the last iudgement, when he shall render vnto every man according to his doedes. Let this therefore wherof I haue now spoken, be the third fruite of our Lords resurrection, namely, that we liue a new life after his example. Here vnto tendeth that saying of Paule: If ye be risen againe with Christ, saue the things that are aboue.

The fourth fruite of the Lords Resurrection is, that it is both the cause, and the warrant of our Resurrection, by which the soules of the dead shall be ioyned againe to their bodies at the second coming of Christ, when he shall come to iudge the quicke & the dead. Here vpon Paul. 1. Cor. 15. Chapter, disputeth at large, & handleth this point: Christ is risen from the dead, Ergo, we shall rise againe also. 1. The. 4. For if we beleeue that Christ Iesus died and is risen againe, so shall God also raise vp with him, those that are asleepe through him. And Iohn in the 5. Chapter. The houre shall come in which all that are in their granes shall heare his voice & come forth. They that haue done good, to the resurrection of life, and they that haue done euill, to the resurrection of iudgement. Here is mention made of a double Resurrection, that is to wit, of life and of iudgement. The Resurrection of life, is that which he promised to them  
that



that haue not done wel. The resurrectiō of iudgement is that which he threatneth to those that haue done euil. Verunto also pertaineth that saying of Paul in the 10. to the Romans: This is the worde of faith which we preach. If thou shalt acknowledge the Lord Jesus with thy mouth, and beleue in thy hart, that God hath raysed him from the dead, thou shalt be saued: that is to say, thou shalt rise againe to the resurrection of life and everlasting saluation.

And these thinges are briedly spoken concerning the resurrection of our Lord, wherby first of all is to be confirmed our faith, concerning the article of the resurrection. Secondly, is to be confuted the error of the Jewes which deny Christes resurrection. And so shall we be put in mind of the fruite of his resurrection, that by the same we also may in this life rise from sinne, and at length in the last day rise to the resurrection of life, through Jesus Christ our Lorde, to whome with the father and the holy Ghost, be honour, praise and glory for evermore. Amen.

## *The second holy day in Easter weeke.*

*The Gospell. Luke, xxiii.*



And beholde, two of his Disciples went that same day to a towne called Emaus, which was from Hierusalem, about sixty furlongs: and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drewe neare, and went with them. But their eyes were holden that they shoulde not knowe him. And he saide vnto them: What manner of communications are these that yee haue one to another as yee walke and are sad? And the one of them (whose name was Cleophas) aunswered and saide vnto him: Art thou onely a stranger in Hierusalem, and hast not knowen the things which chaunced there in these daies? he said vnto them: What things?

P. iiii,

And



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And they said vnto him, of Iesus of Nazareth, which was a Prophet, mighty in deede and word before God and al the people: and how the high Priestes and rulers deliuered him to be condemned to death, and haue crucified him. But we trusted that it had bin he, which should haue redemed Israel. And as touching all these thinges, to day is euen the 3. day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his bodie: and came, saying, that they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they sawe not.

And he said vnto them: O fooles and slowe of hart to beleue all that the prophets haue spoken. Ought not Christ to haue suffred these thinges, and to enter into his glory? And he began at Moyse and all the Prophets, and interpreted vnto them in al Scriptures which were written of him. And they drewe nie vnto the towne, which they went vnto. And he made as though hee would haue gone further. And they constrayned him, saying: Abide with vs, for it draweth towardes night, and the day is far passed: And he went in to tary with them. And it came to passe as he sate at meate with them, he tooke bread and blessed it, & brake, and gaue to them. And their eyes were opened, and they knewe him, and he vanished out of their sight. And they said betweene themselves: did not our hearts burne within vs while he talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying: the Lord is risen in deede, and hath appeared to Simon. And they told what things were done in the way, and how they knew him in breaking of bread: and they beleued them not. And it was toward euentide the same day, which was one of the Sabbathes, and the doores were shut where the disciples were gathered together, for feare of the Iewes.

The



## The exposition of the Text.

**T**He summe of the story is, that Christ the same day that hee arose, appeared to two of his Disciples as they were going to *Emas*, (now this *Emas* was a towne almost 2. miles off from *Hierusalem*) & communing with them concerning *Messias*. Whom when he had instructed, and made himselfe knownen to them in breaking of bread, he vanished out of their sight. And they being certified of his resurrection, returned by and by to *Hierusalem*, and told al that had hapned vnto the eleuen disciples. Now to the intent we may the easlyer vnderstand this story, I will distribute it into foure partes, which are:

1. What these two disciples did befoze Christ came vnto them in their iourney.
2. The talke betweene Christ and his Disciples in the way.
3. What hapned in the house.
4. What those Disciples did after the Lord had instructed them.

These partes haue euey of them their peculiar doctrines and admonishments, which we will declare in the exposition of each of them by themselves.

*Of the first part.*

**T**Wo of them the selfe same day that the Lord rose, went to a towne which was about thre score furlongs off, which make seuen thousand and foure hundred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of their talke. And as they were going, they talked of Christ. Hereby we may learne two things. First, that occasion of exercising godlines is not to be neglected. Secondly, when we haue gotten this occasion, that we must not breake it off, for matter impertinent and trifles. In these Disciples we see three things. First, a token of godlines. Secondly, weaknes of faith. And thirdly, a wonderment at those things that had hapned.

That they talked reuerently concerning Christ & his doings, it is hereby to be presumed, that by this their communication, they allure Christ vnto them. The weaknes of their faith appeared, in that albeit they had heard befoze of the propheties concerning Christ: yet  
were



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were they somewhat slowe to beleue perfectly. So the christia faith hath his conception and his tendernes, which is to be cherished in communication of Christ, until it may growe to some strength. Also they marueyled at those things that had hapned. For nothing is more wonderfull, then for a dead man to come out of his graue alieue. This wonderment was mixt with hope & feare, or with beleefe and doubting. For like as the fleshly vnderstanding and iudgement of reason prouoked them to doubt: so the sparke of faith that was in them, resisted their doubting, although very faintly. So commeth it often to passe in Christen folkes. On the one side the flesh assaileth and strueth to draw a man into wan hope. On the other side y spirit setteth himselfe against the flesh, sometime more faintly, & sometime more stoutly. Howbeit to the intent the spirite yeld not to the flesh, it is to be quickned vp with talking of Christ, that is to say, by minding and hearing the gospel and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his forty & two Chapter: who speaketh thus of Christ: A bruised reede shall he not breake, nor quench smoking flare, but he shall utter iudgement in trueth. These two similitudes teach, how Christ dealeth with those that be his, in whom he findeth any sparke of godlines. By the similitude of the bruised reede, he meaneth that he wil not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare with the, that he may preserue and increase whatsoeuer good is in them. These two disciples were halfe broken and not farre from a fall, so sore were they tossed with the winde of the flesh. But to the intent they should not fall, Christ beareth them vp with his grace. Againe the Metaphor of the smoking flare, is taken of matches, which by reason of the smoke that they send forth, doe not lightly goe out, so there be any body by to put to his hand. Euen so wheresoeuer there peereth any sparke of godlines, Christ is streight at hand, and cherisheth & kindleth it, that they may burne more clere, according as we see in these two Disciples. Herefrom may we draw most excellent comfort. Although we weake men doe stagger and halt, although we be already bruised and disioynted: yet doth not he by and by cast vs away as viterly vnprofitable: but beareth with vs a long time, until he haue made vs more strong and stedy, so that we followe the example of these Disciples.



*Of the second part.*

**A**Nd it came to passe that as they were talking and questioning one with another, Iesus falling into their company went with them. This deepe of Christes, first confirmeth Christes promise, which is: *Wheresoeuer two or three be gathered together in my name, there am I in the midst of them.* Although this be not done alwayes bodily: yet is it done in deepe spiritually, which thing the Lord meaneth to shew vnto vs by this bodily presence. Whereby therefore we may learne that which I warned you of in the former part of this storie, that whatsoeuer they be that seeke reuerently after Christ, they set open the gate vnto Christ to helpe them, and by their godly exercises, procure him to be their teacher, like as on the contrary part heathenish men by their vncleane communication, foreclose the gate that he can not come at them. This thing is auouched, not only by this example, but also by the saying of the Prophet Esay. 66. *Vnto whom shal I haue respect, but to the poore & broken in spirit, and him that standeth in awe of my words?*

But what meaneth the Euangelist by that he sayth: *Their eyes were held lest they should know him?* Whereby we are put in mind of our weakenesse. For neither our eyes nor our eares do execute their dutie, vlesse the mercy of God do graunt them the power so to do. And if the case stand so with the eyes of the body, much more true it is in the eyes of the minde. Whereby we may learne three things. One is, that the powers of our senses or of our mind, are not at all, but if they be enabled from heauen. Another is, that we abuse not our minde and our senses to the dishonour of our creator. For if we do, it is to be feared, lest for a punishment he bereaue vs both of mind and sense. The third is, that we desire of him both the lightning and preservation of our wits to his glory.

And he sayd vnto them. What manner of talke is this that you haue one to another as ye walke, and are sad? These wordes do sufficiently shew that which I sayd before, namely, y they wauered between hope & feare, and had not yet ouercome feare. Howbeit, the Lord both here strengthen these wauerers, according to y saying of Psalme: *The Lord shal not suffer you to be tempted aboue your power, but shal with the temptation make a way for you to get out, y you may be able to endure it.* Here had those two Disciples yielded,



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ded, and their faith had bene quenched by temptation, (which thing their heauines witnesseth) if Christ had not out of hand stept in, and underhozed their downefall. Let vs also by these mens example, and by Christs deede, comfort and rayse vp our selues.

And one of them whose name was Cleophas, answering, said: art thou alone a straunger in Hierusalem, and hast not knowne what hath bene done in these daies? Cleophas maruellet, that he alone knew not that which was knowne to the whole citie, and to all the straungers that were resorted thither to the feast of Pas-  
soner.

To whome he said: What things? as concerning Iesus of Nazareth. &c. The aunswere of Cleophas hath foure things in it. First, it is an acknowledging of Christ, and a witnesse bearing of his innocencie: who (sayeth he) was a Prophet, mightie in deede and in word, before God and all the people.

This description conteynes three things touching Christ. First and formost, that Christ is a Prophet, that is to say, a teacher of Gods will, sent from God. Secondly, that he is not a Prophet of the baser sort, but mightie in worke and word, that is to say, excellent in holinesse of life, and ablenesse of teaching. Thirdly, is added (before God and men,) whereby is meant, that Christ in suche wise executed the office of a Prophet, that he behaued himselfe holily in all things, as in the eyesight of God. This acknowledging of Christ was great, although it were not full & perfect. The Phariseis, the high Priests, Pilate, and Herode, did put Christ to death as a blasphemers. These disciples beare witnesse that he was sent of God. Whereupon we may deriue this doctrine, that in religion, not the iudgement of the great men, but the rule of Gods word is to be folowed. They were offended at the outward appearance of Christ: and these folowing the truth of God, did (as much as they could) set themselues against these blasphemers.

The second thing that is in the aunswere of Cleophas, is the publishing of the Lords passion: wherein he declareth, both by whom he was condemned, and what kinde of death he suffered. Our high Priests and Elders (saith he) condemned him, and deliuered him to death. He openly auoucheth that the high Priests and Elders are the enemies of Christ. Whereby we also are admonished to accuse them openly, that persecute the Gospell, as the Pope doth, and  
many



many tyrants in the world. Also he sheweth what kind of death he was put vnto, when he saith: And they crucified him: Then the which kinde of death, although there was none more reprochfull in the world: yet was not Cleophas therfore afraide to count him a holy man.

The third thing that is in the answer of Cleophas, is the confession of his beleefe in Christ: We hoped (saith he) that hee shoulde haue redeemed Israel. Cleophas confesseth openly that he beleueth vpon Christ, whom the high priestes had put to death. And this is the nature of true faith. For he that beleueth vnto righteousness, confesseth with his mouth to saluation.

The fourth thing that is in the answer of Cleophas, is the strengthening of his weake faith by the promise of Christ, and the witness of the women, by the vision of the Angels, and the record bearing of certaine of the Apostles. For when Cleophas nameth the third day, he doth it for that the Lord had promised to rise againe the 3. day. This promise beleueth he to be fulfilled, notwithstanding that he be tossed betweene hope and feare. But against feare he taketh vnto him the nourishment of faith, least it should be utterly quenched. And whereas he telleth, that the body was not found by the women, and that there appeared vnto them a vision of Angels, and that the report which the women had made of the empty tombe, was auouched by the witness of men: these things tende all to this ende, to perswade himself fully, that Christ was risen againe. So the godly man being doubtfull betweene faith and feare, vnderproppeth his faith, and to the vttermost of his power wrestleth against feare.

But what saith the Lord to this geare? O fooles (saith he) and slowe of heart to beleue the things that are spoken by the Prophets. Here first hath our faith somewhat to learne at Christs hand. Christ verily findeth fault with those disciples for their slownesse, as well in learning as in beleuing, yet doth he not cast them off for their weaknesse: But rather (according to his own custome) he chastiseth them after a fatherly sort, and helpeth their weaknesse: least being overcome with feare, they should quench the little fire of their faith. For he came to be a physician of the weake, & not to strengthen the wake with feare. Hereby we may learne, that Christ will not cast off any man that hath a small and weake faith, so he suffer it to be strengthened & increased by the word of God. But what thing findeth



## The second holy day

findeth he fault with in these two disciples: With two things. Ignorance or dulnesse in learning, & slownes in beleeving the Prophets. Dulnes hindred their vnderstanding, and slownesse hindred their faith. For although they had a very little faith, yet ought they to haue made greater furtherace in it, for that they had not only heard from their childhode the foresayings of the Prophetes concerning Christ, but also Christ himselfe foretelling the what kinde of death he should be put to, & that he should (the third day after) come out of his graue againe aliue. Here is our dulnes also reprimed, who haue heard the gospel so many yeres together, and yet many are to be found amongst vs, that haue not yet learned the Apostles Creede: of whom I am sore afraide, vnlesse they amend betimes.

After that Christ hath found fault with the, he beginneth to teach: Which is the point of a good scholemaster. And therefore he saith: Ought not Christ to haue suffered these thinges, and so to enter into his glory? This is the ground that the Lord teacheth vpo: the meaning wherof is this: Christ according to the foresaying of y<sup>e</sup> prophets, ought to suffer death vpon the crosse, and after ward to rise from death, and to enter into his glory. We ought to suffer verily for our sinnes, and to rise againe for our iustificatiō. Rom. 4. When seeing ye confesse me to be Christ, ye must also knowe out of the Prophets that it behoued me to die, and rise againe from the dead. This thing sheweth he also out of Moyses, and the prophets: but y<sup>e</sup> Euangelist telleth not by what places of Scripture he did it. Notwithstanding, it is not to be doubted, but that he first of all expounded y<sup>e</sup> promise concerning Christ set forth vnto Adā: which is this. The seede of the woman shal tread downe the serpens head, and many such other, as you haue heard yesterday. Moyses (by the commandement of God) did set vp a brazen serpent in the wilderness, and as many as looked thereon, were healed of their wounds. Which figure Christ expounding in the 3. of John, saith: Like as Moyses lifted vp the serpent in the wilderness: so it behoueth the sonne of man to be lift vp, to y<sup>e</sup> intēt that al that beleue in him, should not perish, but haue life euerlasting. Howbeit as he was reciting these things out of Moyses and the prophetes, they drew nere the towne that they were going to, & he made as thogh he would haue gone further, but they constrained & intreated him to tary with them. Verby we may learn what account we ought to make of them y<sup>e</sup> rebuke vs, when we do amisse,  
and



and call vs backe into the way of sound doctrine. They do not heere giue Christ taint for taint, and call him foole againe, but they acknowledge their owne folly, and yeld themselues to him easie to be taught, to the intent they may be deliuered from their error and folly. Thus do all the goodly. On the contrary part, the vngodly fret and were mad against those that go about to call them backe into the way by shewing them their error, as we haue heard euen now that the Iewes did.

*Of the third part.*

**N**ow followeth what was done within the house. And it came to passe (saith the Euangelist) that as he late at meate with them, he tooke bread, and blessed, brake it, and reacheth it to them, and their eyes were opened, and they knew him. Here the Euangelist declareth, that the Disciples knew the Lorde by breaking of bread. For as often as the Lorde take meate, he had both a peculiar maner of praying, and a singular gesture in reaching forth the bread. Which things bicause they had often marked in Christ, they knew him thereby, for that being now raised from the dead, he kept the same maner that he had done before. Therefore like as the disciples knew Christ by his gesture: so let vs as often as we eate bread, learne by his example to offer thanks to him the autho: of life, which marke will make vs knowne from heathenish men.

Moreouer, as soone as Christ was knowne, he vanished out of their sight: and they henceforth talked of him with more sweetnesse than before. Did not our harts (sayd they) burne within vs by the way, while he spake vnto vs, and opened the Scriptures vnto vs? Here we may marke the fruites of Gods word in men. And albeit that Christ now adayes appeare not vnto vs bodily, and sprake vnto vs mouth to mouth: yet notwithstanding he speaketh vnto vs by the Ministers of his word, according as he saith: He that heareth you, heareth me. What is that fruite? Whosoever heareth Gods word with his eares, and with his heart, in him there is kindled a certaine fire, and his hart beginneth to glowe. When like as he that feeleth not this glowing in his heart when he heareth Gods worde, hath eares, but not to heare: and a hart, but not to vnderstande: and that through hys owne defaulte, bicause he withstandeth the holy Ghost: So he that feeleth this glowing in his hart, hath a witnesse of Christes spirite speaking in hym, and



The third holy day.

and that he hath a liuely and true faith. Therefore we are warned to heare Gods word in the feare of God, with great reuerence and earnestnesse.

*Of the fourth part.*

**A**Nd they rising vp the same houre, returned to Hierusalem, and found the eleuen gathered together. &c. These things teach, that that heate which is kindled in vs by the preaching of the word, is not ydle, but sheweth it selfe abroad out of hand. For he that knoweth Christ aright, coueteth also that others should know him likewise, to the intent that many may glorifie him together. That such a heate may be kindled in vs, our Saviour Jesus Christ graunt, to whome with the father and the holy Ghost, be honor for euermore. So be it.

*The third holy day in Easter weeke.*

*The Gospell. Luke. xxiii.*



And as they thus spake, Iesus himself came as they were set downe, and stode in the midst of them, and sayd: Peace be vnto you: and he vpb rayded them with their vnbeliefe and hardnesse of hart, because they beleued not those that had tolde them how they had seene him risen from death. And they being amazed, and afrayde, thought they sawe a ghost. And he sayd vnto them: Why are ye afrayde, and why do thoughtes arise in your hearts? See my hands and feete, that it is I. Feele me, and see, for a spirit hath no flesh and bones as yee see mee haue. And when he had sayd thus, he shewed them his handes and his feete and his side. Then were the Disciples glad when they sawe it was the Lord. And while they yet beleued not for ioy, and wondred, he said to them: Haue you any meate heere? And they offered him a peece of broiled filhe, and a peece of a hony combe, and he tooke it, and ate it in the sight of them, and saide vnto them: These are the wordes that I spake vnto you, while I was yet with you, that all things must be fulfilled which are written of me in the Lawe of Moyse, and in the Prophetes, and



and in the Psalms: Then opened he their mind that they might vnderstand the Scriptures, and said vnto them: Thus it is written, & thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance and forgiuenesse of sinnes should be preached to all people in his name, beginning at Hierusalem. And you are witnesses of these things. And hee said vnto them againe: Peace be to you. As my father sent me, so send I you also. When he had said so, he breathed vpon them, and said vnto them: Take yee the holy Ghost. Whose sinnes soeuer yee release, they are released vnto them: and whose sinnes soeuer ye withhold, they are withholden.

The exposition of the text.

**T**his is the fifth appearing of the Lord vppon the very day of Easter, in which he appeared to the Disciples that were talking of him.

For first he appeared to Mary Magdalene, out of whom he cast seuen diuels.

Secondly, he appeared to the women as they were returning from his graue.

Thirdly, he appeared vnto Peter.

Fourthly, vnto Cleophas, and his companion.

And fifthly (as this text sheweth) vnto the xi. Disciples as they were talking together of him. The places are two.

1 Christes greeting, and the testimonies whereby his resurrection is proued.

2 The necessitie of Christes death and resurrection, and the vse of the same, namely, that repentance and forgiuenesse of sinnes must be preached to all nations in his name.

Of the fyrst.

**I**esus stoode in the middest of them, & sayd vnto them: Peace be to you. The Disciples being sorrowfull, talked of Christ, who is present with the, according to his promise: Wheresoeuer two or three are gathered together in my name, I will be in the midst of the. For although this be not done alwaies in his bodily presence, yet is it done in very deed: for he will neuer do against his promise. Now what he bringeth with his presence, his greeting sheweth, where with he here comforteth his sorrowful Disciples. For in as much as



### The third holy day.

Christ is giuen to be a comfort to the sorrowfull, here he offereth peace, saying: Peace be vnto you. This peace which the Lorde willeth to his disciples, is not common, but heauenly: not of y<sup>e</sup> world, but of the kingdome of heauen: not betwene man and man, but betwene God and man. Howbeit, to the intent we may vnderstand how great a good thing this peace is which Christ offereth to those that be his, I will expound more at large the things that come to hand in consideration of this peace, whereby we may gather a full description of this peace.

Because peace is stablished betwene such as were at ods: first we must consider who are y<sup>e</sup> parties that are at ods. These are two: God and man. God is happie & blisshed without man: Man is miserable, & damned without God. Then had God no neede to seeke peace with man: but man without peace with God, is in extreme miserie, and therefore hath neede of nothing so much as of peace with God.

Secondly, when parties are at variance, it must needs be, that there went some offence before. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sin was a certaine falling away from God to the deuill, vnto whome man made himselfe subiect. Now how soe an offence this was, it is easie to deeme by the greatnesse, by the manifoldnesse, by the shamefulnesse, and by the penaltie thereof. The greatnesse of it is, that the creature offended and despised his Creator, who was y<sup>e</sup> soueraigne goodnesse of man. The manifoldnesse thereof is to be seene by the fruites. The shamefulnesse appeareth by the horrible defilement of all mankind, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and miseries, wherewith mankind lieth ouerwhelmed in this life.

The offence being knowne which had made vs Gods enimies, in the third place, is to be considered the mediator, who verily ought to be such a one, as both could appease Gods displeasure, & also make full amends for y<sup>e</sup> wrong that was done. To pacifie the displeasure of God no creature was able: and to make amends for y<sup>e</sup> wrong, God ought not: therefore such a mediator was to be sought, as both could by reason of his power, & ought, by reason of nature. Whē such a one was not to be had: the second person in trinitie, came into y<sup>e</sup> world, & took mans nature vpon him, & became man, Iesus Christ. This Iesus Christ is ioyned to God y<sup>e</sup> father in Godhead, & to man, by his man.



manhode. Wherefore he both could as God, and ought as man, because he took our case vpon him.

The mediator hath made amends for the wrong. For he hath taken vpon him our guiltines, for which he hath suffered punishment vpon the altar of the crosse, and hath satisfied Gods iustice. Notwithstanding, for as much as we abide yet still defiled with sinne: Christ during all his whole life in this world, did continually obey Gods law fully and perfectly: which righteousness of his, he imputeth to all beleeuers, that they may be righteous in Gods sight. And so with his oblation he pacifieth Gods wrath, and clotheth vs with obedience, that we may appeare righteous in Gods sight.

Amends being made, attonement is begun betwene God & man. For the father is appeased through the obedience of his sonne.

Notwithstanding, for as much as in all attonements, there must needs passe some couenant betwene those that are reconciled: the same thing is scene also in this place stablished betwene vs and God, for as on the behalfe of God, there is a franke and fatherly promise of mercy according to this text, I will be thy God, and the God of thy seede after thee. Also, This is my beloued sonne, in whom I am well pleased: and againe. As truly as I liue, I will not the death of a sinner, but that he should turne & liue: so on mans behalfe there is faith, wherby the fatherly promise is taken, & wherby we are adopted to be the childre of God through his only begotten sonne Jesus Christ.

And forasmuch as in couenants, seales are wont to be set too: these also are not omitted in this most high couenant. For there bee three seales. The first is Christes othe: Verily, verily, I say vnto you, he that beleueth in me, hath life euermore. The second sealing is by the Sacraments of Baptisme, and the Lords Supper, which are the most assured seales of the couenant betwene God and man, & shal neuer be cancelled, vnles man through his owne default, doe cast away faith. The third seale is the earnest peny of the holy ghost, who beareth witnesse to our spirit, that we are the sonnes of God. Here vnto also pertaineth that saying, 2. Cor. 1. He hath sealed vs, and hath giuen vs the earnest of the spirit in our hearts. These are the signes & seales wherewith the peace that is agreed vpon betwene God and man is sealed and confirmed, that it may stand steadfast.

Furthermore, least any man may surmise that this peace pertaineth but to a certaine fewe, the publishing thereof is to bee



### The third holy day

marked, which is vniuersall. For Christ at his going vp into heauen, gaue commandement to his Disciples, that they should proclaim this peace ouer all the world: For thus saith he: Go into the whole world, and preach the Gospell to all creatures. This peace therfore belongeth to all that receiue the voice of the Gospell, and beleue in Christ, continuing so to the end. For thus saith the Lord: Blessed is he that continueth to the end. For it is not inough for a man to haue begun wel, vnles he proceede forward from day to day.

If ye inquire after the fruites of this most amiable peace, ye shall finde them to be many, both in this life, & after the resurrection. In this life by the benefit of this peace, thou hast accesse to God as to a most make father through Iesus Christ. For thus saith Paul: We being iustified by faith, haue peace w God through Iesus Christ, by whom also we haue accesse to this grace in which we stand. The 2. fruite of this peace is a good conscience. For before, the conscience of sinne bereth vs: but after we feele this peace, our conscience is made good & cherefull, as was the heaues vpon the crosse, when hee heard: This day shalt thou be with me in Paradise. After the same manner, when we heare in the gospel, that remission of sinnes is denounced to them that beleue: the conscience of the beleuers becometh quiet. With this good conscience is ioyned y ioy of y spirite, wherby it cometh to passe, that we glozy euen in themids of afflictions, as Paul saith. Nowbeit this glozyng and this ioy of spirite is increased by thinking vpon the word, by prayer, by vse of the sacraments, & by other godly exercises. After this fruite foloweth also a fourth, namely brotherly loue. For when we perceiue and feele by faith, that God our common father is reconcyled to vs by our common Mediator: we begin to loue one another, as copartners of this common treasure. With this fourth fruite, there goeth also a fifth, which is a glad departure out of this life, according as Simeon (whē he had sene Christ the author of this peace) said: Now let thy seruant depart in peace: for mine eyes haue sene thy saluation. The fruite of this peace after the resurrection, shalbe euerlasting ioyfulness, euerlasting gladnes, & euerlasting fruition of y sight of God, & of all the saints that haue liued frō the beginning of the world to y day. This fruit is no man able to conceiue sufficiently in this life. Now that I haue somewhat largely spoken of those things y meete together



togeather in this peace, I will draw into a brieue summe or description, what this peace is. The peace betwene God and man therefore, is a mutuall agreement of God and man. Of God, accepting man into fauour for Chyestes sake: and of man, receiuing (by faith) the grace that is offered him, and promising earnestly his obedience vnto God. Let this suffice concerning the peace which Christ offereth heere, not only to the eleuen Disciples, which were then present: but also vnto vs, and vnto all that will receiue this peace, when it is offered them by the preaching of the Gospell. After this peaceable græting, it foloweth in the text, by what meanes Christ proued himselfe to be risen againe from death in dede. And he sheweth, that the same thing was so foretold in Moyse, in the Prophets, and in the Psalmes. But for as much as you haue heard of these things vpon Easter day, and yesterday: I will speake only of the necessitie and vse of Chyestes death and resurrection.

## Of the second.

**S**O is it written, and so ought Christ to suffer and rise agayne from death the third day, and repentance and forgiveness of sinnes to be preached in his name to all nations, beginning at Hierusalem.

First therefore when he saith, So is it written: his will is, that not reason, but Scripture shoulde weigh with vs, as often as the kingdome of God cometh in question: Where this is written, he addeth, saying, It must needs be, that all things be fulfilled in the lawe of Moyse, in the Prophets, and in the Psalmes. Therefore when any question is put forth concerning saluation, Moyse must be called to counsell, the Prophets must be read, and the Psalmes must be perused: and consequently, the writings of the Euangelists and Apostles. Whatsoever is repugnant to these writings, must be reiected, as proceeding from Satan.

What is written: That Christ ought so to suffer and rise from death the third day. When he sayth, So ought, it importeth a necessitie of Chyestes death and resurrection.

Why then ought he? First, that y Scriptures which can not lie, might be fulfilled. For like as God endureth for euer: so his worde endureth for euer. And Christ saith, heauen and earth shal passe, but my wordes shal not passe. Secondly, this thing must needs be



### The third holy day.

done, because God hath so determined. For it can by no means be avoided, but that that thing which God hath certainly determined, must needs take effect. Thirdly, it was of necessitie, that Christ must suffer for the redemption of man from endlesse punishments, which they had deserued by their sinnes. For had not Christ suffered, we had abidden in our sinnes vnder the wrath of God. Fourthly, it was of necessitie that Christ should suffer, for the glory wherewith he was to be crowned afterward. Fifthly, it behoued Christ to suffer for our instruction and comfort. Forasmuch as he is our head, it behoued him to leade vs the way, as well in persecution as in glory. Sixtly, it behoued Christ to suffer, to the intent the truth might answer the figures. For many figures of the old Testament did represent Christs death and resurrection, of which is spoken vpon Easter day. Briefly (to conclude in one word) Christ suffered, died, and rose againe, that Gods displeasure might be pacified, mankind saued, and the diuels kingdome destroyed.

Thus haue we heard, of how great necessitie it was, that Christ should die, & rise againe. Now let vs heare what is the fruit & vse of this wonderfull worke. Which thing, the Lorde declareth in these words: And repentance and forgiuenesse of sinnes to be preached to all nations in his name. By these words is gathered, first what the Gospel is, and what is the effect of it. The Gospel is a preaching of repentance & forgiuenesse of sinnes for Christs sake. The effect of the Gospel is, that deliuerance from sin and saluation happen through Jesus Christ only. Howbeit, to the intent it may appeare the more plainely vnto vs, how great benefits are offered vs by the Gospel (all which lie hid vnder these words of Christ:) I will bring a somewhat more large description out of the scriptures.

The Gospel is a generall preaching, wherein is vttered the deliuerance from the curse of the lawe, and Gods wrath: and wherein forgiuenesse of sinnes, saluation, and eternall life is proclaimed to them that beleue in the Sonne of God, for the sacrifice of him, according to the promises made in old time to the Fathers: that the glory of Gods goodnes might continually be published: and that moreover men being deliuered by Christ, might bring forth fruites meete for the Gospel, and at length enioy everlasting life.

In this description is first set forth, from what euils we be set free by means of the Gospel: that is to wit, from the curse of the law,  
accoz:



according to that sentence, Galat. 3. Christ became accursed for vs, that is to say, he took upon him the curse that we deserued for our sinnes, to the intent we might become heires of righteousnesse and blessing. This thing also auoucheth Paul, 2. Cor. 5. where he saith thus: Him that knew no sinne, he made sinne, that we might bee made the righteousnesse of God in him. This is as much to say, as Christ which was free from all sinne, became guiltie for vs. Therefore is it well said, that deliuerance from the curse of the lawe, is preached vnto vs by the Gospell. Moreover, because Gods wrath was ioyned with the curse of the lawe, we are also deliuered from Gods wrath, when we beleue the gospel. He that beleueth not (saith the truth) the wrath of God abideth vpon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Now whereas grace reigneth, there the devils tyrannie hath no power, there is no sting of everlasting death, there is no feare of hell, from these evils therefore doth the gospel preach deliuerance.

But what are the good things that it bringeth word of? It bringeth tidings of forgiveness of sinnes, of saluation, and of eternal life. We being guiltie of sinne, are by nature cursed & damned to everlasting death. But now doth Christ in his gospel offer vs forgiveness of sinnes, saluation, and everlasting life. Which good things he hath purchased for vs, by his death and glorious resurrection.

We haue heard from what evils we are set free by meanes of the gospel, and what good things are offered vs by the same. Now followeth to whom these good things happen, namely, to them that beleue in the sonne. This is proued by many textes of scriptures. He that beleueth (saith Christ) hath life everlasting. Like as before this saith goeth forgiveness of sinnes: so goeth there with it soule health. And Peter saith, that the end of our faith is the health of our soules. The same thing that is ment here, when it is said: There must repentance be preached, wherethrough we sorrow for our sinnes, and flee vnto Christ, who saith: I came not to call the righteous, but sinners to repentance. After these things it followeth, by whose benefite we attaine so great good things, namely, for the sacrifice of Christ, that is to wit, for Christes death and resurrection. Wherupon Paul in the fourth to the Romanes: He died for our sinnes, & was raised againe for our iustification.

And lest any man should thinke the gospel to be a new learning,



## The first Sunday after Easter.

I added in the definition, according to the promise made by the Father in old time. For both vnto Adam after his fall was y<sup>e</sup> promise made in the 3. of Genesis, and it was oftentimes after repeated and beaten into the fathers heads, by the space of foure thousand yeres, till Christ came in the flesh. In the conclusion are added the endes for which Christ came: first, to deliuer vs from the iudgement of the law; secondly, that they which are deliuered, shoulde bring forth frutes worthy of the Gospell: thirdly, that they should blaze abroad this so great a benefite: and fourthly, that at the last they shoulde obtene full redemption in eternall life, through our Lorde Jesus Christ, to whom with the Father and the holy Ghost, be praise, honour, and glory, for ever and ever. Amen.

## The first Sunday after Easter:

The Gospell. Iohn. xx.



He same day at night, which was the first day of the Sabbothes, when the doores were shutte (where the disciples were gathered together for feare of the Iewes) came Iesus, and stode in the midst, & saide vnto them: Peace be vnto you. And when he had so saide, he shewed vnto the his handes and his side. Then were the Disciples gladde when they sawe the Lorde. Then saide Iesus vnto them againe: Peace bee vnto you: As my Father sent me, euen so sende I you also. And when he had saide these wordes, he breathed on them, and saide vnto them: receiue ye the holy Ghost. Whoso euers sinnes ye remitte, they are remitted vnto them. And whoso euers sinnes ye retein, they are reteined.

### The exposition of the Text.

**T**his gospel conteineth part of the story, that Iohn the Euangelist wrote concerning the resurrection of y<sup>e</sup> Lorde, in which part the Lorde testifieth by his visible & fleshy presence, by  
wordes



word, deed, and miracles, that he is risen from the dead. And betaking vnto his Disciples the ministry of his word, he auoucheth the to be blessed that shal beleue in him. In the end of the text, is added the finall cause of all the holy scripture. For thus saith he: These things are written that ye may beleue, & that by beleuing ye may haue life in his name. Howbeit forasmuch as inough is spoken already the last weeke concerning the Lords resurrection. I will not make any more proceesse about it at this time: but wil intreate of 3. other places which are conteyned in this gospell. The places:

- 1 Of the ministry of the word, and of the power of the church.
- 2 Of the confession of Thomas.
- 3 Of the end of the holy Scripture.

*Of the first.*

**T**He words of the text concerning the ministry of the word, & the power of the Church, are these: Peace be vnto you, as my Father sent me, so send I you. When he had said this, he brethed vpon them, and saide vnto them: Take ye the holy Ghost; whose sinnes soeuer you release, they are released vnto them, & whose soeuer you withhold, they are withholden. Here haue wee fewe words, but they be pithie and containe a plentiful doctrine, which all Christians ought to know. Wherefore I exhort you to geue good eare, that you may vnderstand this doctrine. And to the intent that may be done y more commodiously, I wil diuide these words where the ministry is ordeined, into foure parts. The first part: Peace be vnto you. The second part: As my father sent me, so sende I you also. The third part: He breathed vpon them, and said, take ye the holy Ghost. The fourth part: Whose sinnes soeuer you release, they are released vnto them, and whose soeuer you withhold, they are withholden. Of these foure partes will I speake in order.

The first part, namely the græting, Peace be vnto you, doth not onely comfort the disciples that were then present, but also geueth courage to all that be & shall be ministers of the word in the church. He that taketh vpon him the ministry of the word, hath by and by the deuill his enemy, who continually lieth in waite for his doctrine and life. If he cannot corrupt his doctrine, he indeuoureth to staine his life, that a mā might deny the thing in his works, which he tea-



cheth in his wordes. If the Deuill cannot defile his life, he layeth a  
 snare for the doctrine, that men might be deceiued with erroneous  
 doctrine, & so be damned. In many he defileth both life and doctrine.  
 Besides that, the minister of the worde hath also the world against  
 him, which assaileth him with tyranny, with hyprocrisie, & with  
 sophistrie, that he might not execute his dustie aright.

What should the minister of the word do in so great distresse? He  
 shall comfort himselfe with this saying of Christ: Peace bee vnto  
 you: and therewithall he shall pray vnto God that he will keepe  
 him in this peace, so as he hinder not the course of the Gospel, either  
 by his doctrine or by his conuersation. He shall set more by the peace  
 of Christ, than by all the delights and friendships of the world. Let  
 this then be the comfort of the ministers of the gospell, which must  
 fight against the crafts of the deuill, the tyranny of the world, hypo-  
 crisie, and sophistrie.

The second part is: As my Father sent me, so send I you. How  
 did the father send the sonne? The father sent the sonne to destroy  
 the kingdom of the deuill, according to that saying, The womans seede  
 shall tread down the serpents head: Also, Christ appeared to destroy  
 the deuils works. What? doth it not belong only to Christ to tread  
 downe the serpents head? Doth it not belong only to Christ to destroy  
 the works of the deuill? Yes surely, only vnto Christ. But in this so  
 great a worke, there neede two engines, Sacrifice, and Doctrine.  
 Christ was sent, & he alone by sacrifice should appease his fathers  
 wrath, and vanquish the deuill. Afterward, because this is offered to  
 men by doctrine, he destroyed the worke of the deuill by doctrine also.  
 Therefore was Christ sent for two purposes: to pacifie God by sa-  
 crifice, and to teach. For the first purpose, Christ onely was meete to  
 be sent: for the latter purpose, (that is to wit, to teach) were sent in  
 old time all the Prophets, and after ward the Apostles, and all men  
 that are lawfully called to the office of preaching. Therefore as in  
 respect of teaching, Christ sendeth his disciples as he was sent by  
 the Father. Hereby we may gather two things. First, the difference  
 betwene the kingdomes of the world and the administration of the  
 Church: or betwene the gouerners of the world, and the gouer-  
 ners of Churches. For the ministers of the word are not sent to bee  
 lordes on the earth. For Christ took no lordship vpon him: neither  
 are they sent to the pompes of this worlde which Christ despised,  
 but



but to teach the Gospel: to set vp the kingdome of God: and to preach saluatiō vnto mē. Secōdly, hereby is to be gathered what authoritie y<sup>e</sup> word is of, which they preach that are called to the ministerie. As my father hath sent me (saith he) so send I you, y<sup>e</sup> you may speake, not in your owne name, but in mine. Hereunto pertaineth y<sup>e</sup> saying of y<sup>e</sup> Lord vnto his disciples. Math. x. He that heareth you, heareth me: and he y<sup>e</sup> despiseth you, despiseth me. Here haue they y<sup>e</sup> teach the word, a comfort, & they y<sup>e</sup> heare it, a weighty admonition. For when those y<sup>e</sup> teach y<sup>e</sup> word godly in lawfull vocatiō, do suffer any thing at y<sup>e</sup> thankles world: they haue a comfort in this, that they beare y<sup>e</sup> crosse of Christ, and y<sup>e</sup> Christ suffereth wrong with them, who will in tyme reuenge himselfe. And they y<sup>e</sup> heare y<sup>e</sup> word, are admonished first of y<sup>e</sup> authoritie of the word, for they are bound to heare the word none other wise, thā if they heard Christ himselfe speaking: next, they are warned to make accompt of y<sup>e</sup> godly ministers of gods word, as of Christs Ambassadors. Besides y<sup>e</sup>, they are put in mind of the penaltie which they incur by y<sup>e</sup> iust iudgement of God, as many as despise either the word preached, or the ministers themselves. Also the ministers of y<sup>e</sup> word must consider to what degree of worship they are exalted, that they do not either infect the purities of the doctrine, or estrange their hearers from them by their euill conversation.

The third part: And whē he had said thus, he breathed vpon the, and said vnto them: Take ye the holy Ghost. These words containe a singular doctrine. First Christ by these words sheweth from whence the word which is preached by the voice of the ministers, hath his power & working, which vndoubtedly is not intolled in y<sup>e</sup> voice of y<sup>e</sup> minister, nor hangeth vpon y<sup>e</sup> holines & worthines of mā: but all y<sup>e</sup> power and working of y<sup>e</sup> word proceedeth of the vertue of Christs spirit. For when as Christ here breatheth vpon y<sup>e</sup> disciples, and biudgeth them take y<sup>e</sup> holy ghost, he giueth to vnderstand, y<sup>e</sup> the holy ghost shal alwaies be present at the ministerie of the word: as if he had said: Behold, ye shal be y<sup>e</sup> ministers of y<sup>e</sup> new testamēt, which shal build me a Church in y<sup>e</sup> world by preaching the Gospel, and I know how weake you are to go through with so great a work, specially seeing y<sup>e</sup> diuell, the world, & all mans reason shal set theselues against you. Wherefore I wil y<sup>e</sup> the holy ghost shal be present in this your ministry, by whom your labour shal become effectual. For he by his power shal bring to passe, y<sup>e</sup> my word which you shal preach, shal not returne to you in vaine.

Where



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Where we may gather a profitable doctrine and admonition. The doctrine is, that the holy Ghost is tied to the word, and will be effectually by it. The admonishment or comfort is, that thereby as well the teachers as the hearers may raise up themselves at the presence of the holy Ghost, against the enemies of their salvation.

The fourth part, Whose sinnes soever ye shall release, they are released vnto them: and whosoever ye shall withhold, they are withholden. In these words he ordeineth and establiseth that spirituall power of the Church, which we call the power of the keyes, and the keye is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the intent this most profitable doctrine may be evidently vnderstande of all men, I will diuide it into certayne points, which are these: From whence is the power of the Church: what it is, in whom it resteth, & wherein it consisteth. These points being well vnderstood, there is no man but he shall handsomely perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power? From God, by Iesus Christ. For if ye haue an eye no further than one man, it is but a single ministerie. But if ye haue an eye to Christ, it is an high power, than the which there is none vpon earth, either greater or profitabler, or of more worship. For Christ sitting at the right hand of the father in the throne of his maiestie, ordereth and directeth this power. He therefore that despiseth this power, both is bereft of the fruit thereof, and also dishonoureth the Sonne of God. What is the power of the Church? It is the power of releasing and withholding sinnes, that is to say, of preaching the Gospell, which who so beleueth, to him is the kingdome of heauen opened: and he that beleueth not, to him it is shewed that the kingdome of heauen is shut vp.

In whome resteth this power? In the Church. For when our Lord gaue the keyes to Peter and the other Apostles, he bestowed these keyes vpon the very Church, at the which the Ministers fetch the keyes, as the handmayd hath the keyes of hir mistresse.

In what thing consisteth the power of the keyes? In the effectually working of the holy Ghost, who in the word and by the worde is mightie of operation, and worketh faith in the hearers of the word. So the word is as it were one key which the Minister of the word occupieth, and faith is another key which the holy Ghost putteth to:

and



and when these keies are put too both together: then is the kingdom of heauen opened.

Now that we haue in this wise expounded these thinges, let vs wey the words of this text somewhat deeplier. First therfore whe he saith (whosoever:) stay thy selfe, and consider of this word (who: soever.) First that the promise of graces is vniuersall. Set thou this vniuersall promising against the temptation of particularities, and include thy selfe within the generall promise. Next, set this worde, (whosoever) against the multitude of sinnes. And whe thou art tempted to despaire for the multitude of thy sinnes, let this promise of the Lord come to thy minde: Whosoever. &c. He saith not, if a man committe a few sinnes, or many: neither saith he, if he be a Jewe, a Greeke, a gentleman, a commoner, a rich man, or a poore man: but he saith, whosoever. Recover this place doth vs to vnderstand, that absolutiō may be geuen both publikly & priuately. So Peter assoyled three thousand men openly, & also Cornelius priuately, in which sort the prophet Nathan also assoyled David. The ministers of the word may vse that generall kinde of absolution, as often as they preach the Gospell: And they may vse the speciall kinde, when reason requires it: that is to wit, when any man desireth to haue priuate conference with the minister of the word, for the strengthening of his faith.

2 It is put in the text, Sinnes, without any addition. Wherefore all kindes of sinnes are to be vnderstanded here. Which are foure. First, corruption of nature: Secondly, the boughes that spring out of the euil roote: thirdly, the sinnes committed by error: and fourthly wilfull sinnes. There is no sinne at all but it is forgiven: if forgivenes be desired for Christes sake.

The word Release is to be marked, for which Matthe we hath Loole. Christ commandeth his disciples to release & loose sinnes. To release them, as debt: and to loose them as a pinching burthen. For sinnes are debtes, because that like as debtes doe binde to payment: so sinnes binde men to satisfaction, vlesse the penaltie be released. Sinnes also are burthens, because that as a heavy burthen weiethe him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the Lawe, until Christ come & take vp the burthen vpon himselfe. But what: Can man vnbind and release sinnes? God saith in 43. of Eley: I am he, I am he that wipe th  
out



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but thine iniquities, & wil not beare thy finnes in minde. This text conuinceth that onely God releaseth sinne. Againe, wheras **h**e Lord saith here, whose finnes soeuer ye shal release, they shalbe released in heauen: I answere: Christes saying sheweth manifestly, that there is a double releasing: one vpon earth by the ministers of the word, & another in heauen, which is done by God alone. Of this latter speaketh **E**laias. To be bryefe, God releaseth as Lord & owner, and the ministers of the word release as seruants and messengers & declare the will of their master: which release is made by telling the will of God. This is proued. Num. 6. where the Lord saith in this wise: The Priests shal put the name of the Lord vpon the children of Israel, but I wil blesse them. To vnbinding therfore (which is the duty of the priest,) is to declare that God hath released the fault.

But how doe they withhold finnes: by the word, and according to the word: that is to wit, What finnes soeuer yee shall declare to be withheld by the word of God, they shalbe withholden in heauen also. I haue spoken more heretofore in the feast of the Lordes Supper: and therfore now I passe to the second place, wherof I will intreate very bryefly.

*Of the Second.*

**C**oncerning Thomas, we haue two things in this story, that is to wit, vnbeleefe and confession. His vnbeleefe he sheweth in these words: Vnlesse I see the gash of the nailes in his handes, I will not beleue. He heard the other Disciples telling howe they had seene the Lord, and yet he being vtterly vnmindfull of all the foretellings of the Prophets, and of Christ, beleueth not. So sore doth mans reason set it selfe against God & his word, in matters of saluatiō. Vnthereto concerning his vnbeleefe: Now foloweth concerning his faith and confession. And eight daies after, the Disciples were together againe in one house, & Thomas with them: And Iesus came when the gates were shutte, and stode in the midst of them, and said, peace be vnto you: And hee saide to Thomas, bring thy finger hether, and see my hands. &c. And be not vnbeleeuing, but beleue. When hee had heard the Lordes voice, and was conuicted by the manifest signe, he conceived faith, out of which he vttered this confession, My Lorde and my God. At Thomas therfore we may learne two things: from whence faith is,

and



and what is the true confession. Faith is of the word & of the signe, according wherunto we haue the Gospell, the most true worde of Christ, & two most stately signes, Baptisme, & the Lords Supper. This faith conceined by the word, & confirmed by signe, wil utter a true confession. Such as this is of Thomas, who crieth out here, My Lord and my God. This confession of Thomas, if it be well sifted, containeth four things. For first it acknowledgeth Christ to be the same man that was slaine a thre dayes before by the Jewes. Secondly, wheras he calleth him God, he acknowledgeth his Godhead. Moreover, wheras he saith not two Lords or two Gods, but one Lord and one God: he acknowledgeth y<sup>e</sup> unitie of his person. Lastly, wheras he saith, My Lord and my God, he confesseth his office of redemption, vpon whome he also stayed himselfe by liuely faith.

*Of the third,*

**B**lessed are they that haue not seene & haue beleueed, This vniuersall doctrine concerning beleuers is to be obserued. For here Christ by expresse words pronounceth them blessed, that beleue, although they see not Christ with their bodily eyes. Veruntinto pertaineth all the whole Scripture, as he saith. But these thyngs are written, that you might beleue that Iesus is the Sonne of God, and that beleeuing, ye might haue life in his name. The end therefore of the Scripture is, that we may beleue. The ende of faith, is, that the beleuers should haue euermoring life: to which bring vs Iesus Christ the authoz of life, to whome, with the father and the holy Ghost be honour for euermore. Amen.

*The second sunday after Easter.*

*The Gospell. Iohn. x.*



Christ sayde vnto his Disciples: I am the good shepheard: a good shepheard giueth his life for the sheepe, An hyred seruaunt, and he which is not the shepheard (neither the sheepe are hys owne) seeth the Wolfe commyng, and leaueth the sheepe and fleeth, and the Wolfe catcheth and scattereth the sheepe.

The



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The hired seruant fleeth bycause he is an hyred seruant, and careth not for the sheepe. I am the good shepheard, and knowe my sheepe, and am knowne of mine. As my father knoweth me, euen so know I also my father. And I giue my life for the sheepe: and other sheepe I haue, which are not of this folde: Them also must I bring, and they shall heare my voice, and there shall be one folde, and one shepheard.

## The exposition of the text.

**T**he occasion why this Gospell is set forth in y<sup>e</sup> Church at this season, is this: We heard in the first holyday after Easter, to what ende it behoued Christ to suffer and rise againe from death: that is to wit, that in his name, repentance and forgiveness of sinnes might be preached to all nations: through which preaching y<sup>e</sup> kingdome of Satan might be destroyed, and the kingdome of Christ set vp. Now in as much as this thing cannot otherwise be brought to passe, than by faithful ministers of the word: (whom the scripture termeth shepherds:) It liked the Church, as on this day to set forth the Gospell concerning the chiefe shepheard Jesus Christ, and his care toward his sheepe, and that to this intent, that y<sup>e</sup> faithful Ministers of the word might in their doctrine, life, and charge, follow the example of this shepheard. Whitherto concerning y<sup>e</sup> occasion why this present Gospell is read as this day. The summe of the Gospell is, that like as Christ professeth himselfe to be y<sup>e</sup> true shepheard, and to haue a care of his sheepe: So on the contrary parte, he testifieth that there be wolues that lie in waite for his flock, to whom the hyrelings seeing, do flee away, and leaue the sheepe to be torne in peeces by the wolues: against the fallenes of whom, the Lord promisieth that he himselfe will looke to his sheepe, and he declareth that he hath yet other sheepe which he will bring together, that there may be made one fold and one shepheard. The places are thre.

- 1 Of Christ the shepheard, and other true shepherds.
- 2 Of the wolfe, the hireling, and the fleeing of the hireling.
- 3 Of Christes sheepe, of their marke, and of the vnitie of the sheepesfolde.

## Of the fyrst.

**I**n the first place, concerning the shepheard Christ, we haue two things. The one is, what is his towardnesse: the other, what are his



his benefits towards his church. Now as touching Christ the shepherd, we must alwayes beare in minde the confession of Thomas which we heard an eight dayes ago. For whereas he saith, My Lord and my God, first he confesseth him whome he speaketh to, to be the same man that had been crucified & dead, whom he now acknowledgeth to be risen againe from the dead in deed. Secondly, he confesseth also the same man to be very God: for he saith: And my God. Thirdly, he confesseth this man and God to be one person. For he sayth, not my Lords, but my Lord. Fourthly, he confesseth this God and man, one person which is both God and man, to be his sauioz: for he is my Lord and hath charge of me: and he is my God that hath take me into his tuition & fauour. Therefore he confesseth Christ to be the true Messias and Sauioz of the world, and consequently that true shepherd that was promised of old time, of whome Zach. 10. I will raise vp a shepherd vpon the earth. Him doth Peter call the shepherd and Bishop of our soules. This haue I spoken briefly of Thomas confession concerning Christ the shepherd, to the intent we may vnderstand what is the towardnesse or inclination of this our shepherd: Now let vs heare the Lords wordes, I (saith he) am the good shepherd, but what doth the good shepherd? The good shepherd giueth his life for his sheepe. That is to say, he is a good shepherd, which loueth his sheepe so well, that he will rather suffer death, than leaue his sheepe to be a pray to thæues, and to be tozned of the wolues. This promise he confirmed also by his deede: for he suffered a most shamefull death for his sheepe.

We haue heard how great Christes loue is towarde his sheepe. Now y we may behold his benefits, which he bestoweth of his mere goodnes, we will apply y similitude of a shepherd of sheepe, to Christ our shepherd. What then doth a good shepherd? First, he gathereth his sheepe together: secondly, he goeth befoze them: thirdly, he leadeth them forth into pastures: fourthly, he feedeth them: fifthly, he watcheth thẽ: sixthly, he ruleth thẽ: seuenthly, he defendeth thẽ: eighthly, he healeth thẽ that be hurt: ninthly, he fetcheth in thẽ y stray, with his shepherds hooke: & tenthly, he bringeth thẽ home whẽ he hath fed thẽ. All these benefits doth Christ perfourme spiritually to his Church.

First therfore Christ our shepherd gathereth his sheepe together. But how? By the preaching of the Gospell. This begā he to do by & by after the fal of our first parẽts. For in spirit he was present with



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the Prophets, and gathered many sheepe vnto him. Afterward he came himselfe, to seeke the lost sheepe. And at this day he gyueth preachers, to gather sheepe in his name.

Secondly, he goeth befoze his sheepe. How? In persecution and in glory. In persecution, when he suffered diuers miseries in this life, which the saints also must needes taste of. And in glory, when by rising againe from death, he entred into the glory of heauen, whom in their tyme all shall follow, as many as be his true sheepe.

Thirdly, he leadeth them forth to feede into most pleasant and fine meadows, as Dauid sayth in the 23. Psalme: He made me sit downe in well growne pastures, to the waters of refreshment shall he leade me.

Fourthly, when he hath led them into the meadows, he feedeth them with his word and with his spirit. With his spirit, when he comforteth them and strengtheneth them within: and with his word, when his Gospell is preached, whereby faith is continued to beleeue vpon the shepherd.

Fifthly, he watcheth them, and sitteth as it were in a watch tower, to foresee that no vedy fall vpon his sheepe vnbewares. And this doth he by his Angels, by the faithfull ministers of his word, by the godly Magistrate, and to be short, by good gouernours in families, comunon weales, and households.

Sixthly, he ruleth them, namely, with his spirit, his word, and his discipline. Whereupon Dauid sayeth: The Lorde ruleth me, and nothing shall be wanting to me. In a place of Pasture hath he settled me.

Seuenthly, he defendeth them. Whereupon Paul saith: If God be on our side, who can be against vs? And Dauid: Although I walke in y valley of y shadow of death, I wil not feare any harme, bicause thou art with me. Thy rod and thy staffe, they haue comforted me.

Eighthly, he healeth them that be hurt: for as sheepe are oftentimes atteinted with thornes and venims, which are healed by the skilful shepherd: so Christ our shepherd doth cure and heale his sheepe that are hurt with the thornes of euil conditions, and the venim of poisoned doctrine. Whereupō the 146. Psal. saith: Which healeth y wounded in hart, & bindeth vp their sores. Ezech. 34. I will feed my sheep, & I wil make the sit down: I will seeke that which was lost, & I wil bring againe that which was cast away: I will binde together that which



which was broken, and I will strengthen that which was weak.

Finally, he fetcheth in them that stray, with his shepe hook, while he lodeth them with the crosse, and as it were casteth a snafle vpon their heads. If that good shepherd should not do so, many sheepe would through the delights and prosperities of this world, be led away from Christs flocke, and cast themselves into the mouthes of the wolues. Whereupon Dauid saith of himselfe: It is good for me O Lord that thou hast brought me lowe, that I might learne thy iustifications.

Lastly, when he hath fed them, he leadeth them home. Christ gathereth, feedeth, defendeth, and cureth his sheepe in this world as in a wilbernesse of a fozeine realme. But at the last day he shall conuey his sheepe home, that is to say into their owne countrey, where the godly shall enioy continuall peace and quietnesse with Christ.

I haue spoken of Christ the shepherd, of his towardnes, care, and benefits towards his sheepe, that is to wit, all that beleue in him. Now will I adde somewhat concerning the shepherds that are ordeined vnder him to haue the charge of y<sup>e</sup> Lords flocke. And it were to be wished that all had like doctrine, conuersation, and regard toward their sheepe, as had that true shepherd. But bycause that is not so, there are foure differences & kinds of shepherds to be noted.

One kind is of them, that teach wel, & liue wel, following y<sup>e</sup> example of the chiefe shepherd. Such were Eloy, Jeremy, Ezechiel, & the other Prophets. Such were Paul & Peter: Such at this day are all godly parish priests & bishops which shine before others in doctrine, conuersation, & profession. These are by Dauid & Daniel compared to starres shining in heauen, where they be lightened with y<sup>e</sup> euerlasting brightnes of Christ. These (as Paule saith) are worthy of double honoz. These build the Citie of God with both their hands.

The second sort is of them, that teach euill, and liue euill. These are the worst, for they pull downe the temple of God with both hands. Of which sort Peter and Jude the Apostles haue tolde vs that there should be many in these later times.

The third kind is of them, that teach well, but liue euill. Loke what these men build in y<sup>e</sup> Church with their right hand, they pul it down again with their left, & they are altogether like y<sup>e</sup> shipwrights that builded y<sup>e</sup> Arke of Noe: for they preparing the Arke for others to saue the fro the floud, perished themselves in y<sup>e</sup> midst of the waues:



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Such one was Judas in times past, and many such are found this day. They say, doe as we say, but follow not our workes. Of these spake Christ, saying: When the Scribes & Pharises sit in Moyses chaire, doe as they bid, but not as they doe. The damnation of these men is iust. For they knowe & teach the things that are to be done, & yet they doe them not themselves, whereas it is a shame for the teacher to be taken tardy with the faulte that heer rebuketh in others. Therfore saith Bernard wel: Shepheards must fat their sheep with their owne examples, rather then with the examples of other men.

The fourth kind is of the that teach euil, but liue well, so as they be not subiect to open crimes. These be hypocrites, & do most harme of all. For whereas men gaze at the outward appearance of conversation, they are easily drawne to embrace their doctrine also. Like as many of you in the papacie haue seene monks, y not onely haue seemed holy to themselves, but also haue sold their good workes vnto others: so lie they in waite both for y soules of men & for their goods. Thus I haue spoken concerning the foure kindes of shepheards or teachers in the church, of whom the first onely is praise-worthy, & buildeth Christs church to the soule health of many, & that according to the doctrine and commandement of our chiefe shepheard Iesus Christ.

### *Of the second.*

**N**ow followeth the second place concerning the wolfe and the hireling. of which, the wolfe teareth and destroyeth Christs sheepe, and the other leaueth the sheepe in danger, and geueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepheard, who is not owner of the sheepe, seeth the wolfe coming, and forsaketh the sheepe, & runneth his way, and the wolfe catcheth the sheepe, and scattereth them. Here it becometh vs to knowe who is that wolfe, of whome the Lord speaketh, and after what manner he entred vpon the sheepe, and when the hireling is to be thought to flee. Who is then this wolfe that the Lord speaketh off here? It is the diuell. For as soone as man was created, he set vpon him by and by, assailed him, and threw him to the ground. So goeth he about hungry at this day, seeking whome he may deuoure, neither will he cease as long as this world standeth.

By what meanes (I pray you) setteth he vpon Christs sheepe? He setteth not vpon the one way, but he hath 4. waies to set vpon them.

For



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For he is wont to rush in among Christs sheepe, either by sophistrie, or tyrannie, or wickednes, or hypocrisie.

He setteth vpon them with sophistrie, either when he disguiseth vices with the titles of vertues, or when in stead of Gods truth he foisteth in errors, to the intent he may destroy Christs saely shepe. To call vpon Saints, and to earne euermlasting life by our works, are most greuous sinnes: and yet he defendeth them as good deedes: and so of many other things.

He inuadeth Christs sheepe by tirannie, when he bringeth to passe that they be destitute of food & other helps of this present life, or else when he assaulteth them with open warre, to the intent he may either trouble y purenesse of the Gospel, or else quite abolish it.

He inuadeth Christs flocke with wickednesse and stumbling blockes, when he draweth many vnto naughtinesse, wherethrough the holy Ghost is shaken off, and men againe brought in bondage vnto Satan. How many in these dayes are by this policie overthrowne, there is no man that seeth not. In what village reignes not enuie, backbiting, bibbing, whoze hunting, and such other horrible wickednesse? In as much as we see these things, we haue an assured p<sup>ro</sup>ue that Satan inuadeth Christs sheepfold.

Also he inuadeth Christs sheepfold by hypocrisie, as often as he couereth most heinous offences with his outward pretence of holinesse: like as was wont to be in old time among the Monks, is yet still at this day among them that haue not yet laide away theyr Pharisaicall fashions.

We haue shewed already by what waies y wolf (which is y diuel) inuadeth Christs sheepfold. Now wil we speake of y fleeing c<sup>o</sup> the hireling. For y hireling is he that is no owner of the sheepe, & therefore he runneth away when he seeth the wolfe make toward them.

But did not Christ now & then flee? Did he not command his disciples y whē they were persecuted in one city, they should flee into another? Did not Paul himselfe flee, whē he was let down frō y wal in a basket? Now in as much as it is certaine that neither Christ was a wolfe, nor the rest of y Apostles, it must needs folow y this fleeing whercof y Lord speaketh heerē, is not to be vnderstood of euery kind of fleeing. But it is to be knowne, y ther is a fleeing of y body & a fleeing of the mind. The fleeing of the body is sometimes lawfull, but the other is not. But what is the fleeing of the mind? It



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is when one fleeth from doing his duetie. And this fleeing is of foure sortes, according to the Wolues foure manners of inuading Chzistes sheepesfolde. For what minister of the word soeuer for any cause so; beareth to set himself against sophistrie, tyrannie, wickednes and hipocrisie: the same is a hireling, and not a true shepheard. For y good shepheard first setteth himselfe against sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this inuasion of the wolfe is afraide, and dares not defend the true doctrine, least he should lose some of his earthly commodities. Therefore either he winketh at the false doctrine, or at leastwise he reproveth it not as he ought to do: and in so doing he is said to flee, not in body, but in minde, bycause he forsleth his duetie. Secondly, the good shepheard will set himselfe against tyrannie. Howbeit, bycause there be two kindes of shepherds, the one Ciuill, the other Ecclesiasticall: as the Ciuill shepheard must set himselfe against tyrannie of wolues by the sword: so the Ecclesiasticall shepheard must set himselfe against it by prayer. He that doth not this, is a hireling and not a shepheard.

Thirdly, the good shepheard shal set himselfe against wickednesse, by rebuking and excommunicating them that giue offence to the Church with their misbehauour: like as John rebuked Herod, Chzist, y Pharisees, and all y Prophets did set theselues agaynst y vices of their times. The Deuill hath egged a faithful person to aduoutry, to incest, to couetousnes, to vnlawful lusts, or to bibbing. In this case the good shepheard stands not in feare of men, but of God: & rebuketh mens vices according to his duetie. Contrarywise, y hireling being carefull of his owne ease, dareth not open his mouth. If he rebuke, he doth it in generall termes, but he dareth not charge y offenders to their face, as did the Prophets & other true shepherds. But some such hireling might object: behold I am heere, I fled not. Augustine answereth him: Bicause thou hast held thy peace, thou hast fled: and thou heldest thy peace bicause thou art afraide.

Fourthly, the good shepheard setteth himselfe against hipocrisie, when he plucketh off the visor of outward hypocrites, and bewrayeth how foule the face of sinne is. But the hireling runneth awaye from this wolfe, and dareth not displease any man, least me should hate him.

Now remaineth a question to be discussed, whether bodily fleeing  
be



be lawfull at al times or no? *Wherunto I answered:* Any shepheard that gaddeth from place to place, either to increase his living, or for weerines, or for the vnkinde dealing of men, is surely an hireling, & no shepheard. Notwithstanding, if tirants persecute a man, or lay waite for his life, it is lawfull for a godly shepheard to flée y<sup>e</sup> handes of the tirant, that afterward (if it may be) returning againe, he may doe moze good by his life, then he could haue done by his death. How be it in this case godlines must be their rule.

*Of the third.*

**T**he third place is of Chzistes sheepe, and of their marke, & that there is but one sheepfold and one shepheard. The sheepe of Chzist are all they that heare Chzist, and like sheepe doe folow him in true simplicitie, innocencie, meeknes, and obedience. Neither are there any other markes to know Chzistes sheepe by, then deuotion toward God, charitie toward our neighbor, purenes of conuersation, and a certaine holy carefulnes and forwardnes in our vocation. And wheras he saith he hath other sheepe, that must be brought into the same fold, he meaneth that there is one holy Catholike church of the Jewes and Gentiles together. And therewithall he expreth the manner how the sheepe shal be brought together, when hee saith: And they shall heare my voice. The preaching of the gospel therfore, & the beleeuing of the gospell when it is preached, causeth vs to be gathered into Chzistes sheepfold. They that vpon this place doe gather, that before doomsday there shal be so great agreement in true religion, that there shal be no heresies nor schismes: are farre wide. For all the foresayings of the Prophetes teach the contrary. And Chzist, when he said: *Thinke ye that when the sonne of man cometh, he shall finde faith vpon the earth:* meant it should come to passe through persecution, that the most part should fall from the faith. And the nearer that the day of the Lord approacheth, so much the fiercer is the diuel, to trouble the litle flock of Chzist with his sophistrie, tirannie, wickednes, and hipocrisie. Wherefore let vs pray to Chzist the shepheard of our soules, that he will defend vs in so great perils, to the glory of his name. To whome with the father and the holy Ghost, be honor, praise, and glory for euer. Amen.

*Ally.*

The



The third Sunday after Easter.

The Gospell. John. xvi.



Iesus saide to his Disciples: After a while yee shall not see mee, and agayne after a while, yee shall see mee, for I goe to the father. Then sayde some of his Disciples betweene themselves: what is this that he saith vnto vs? After a while ye shall not see me, & agayne after a while ye shall see mee, and that I goe to the Father? They saide therefore: what is this that he saith: After a while? we cannot tell what he saith, Iesus perceiued that they would aske him, and saide vnto them: yee inquire of this betweene your selues, because I saide: After a while ye shall not see me, and agayne, after a while yee shall see me. Verely, verely, I say vnto you, yee shall weepe and lament, but contrariwise, the world shall reioice. Ye shall sorrowe, but your sorrowe shalbe turned to ioy. A woman when shee traueleth hath sorrowe, because her houre is come. But as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrowe: but I will see you agayne, & your hearts shall reioice, and your ioy shal no man take from you.

The Exposition of the Text.

This Gospell is part of the Sermon that Christ made to his Disciples at his Supper, the day before he suffered, in which Sermon he taught the many things. For he made mention of his owne office, death, torments, resurrection & glorification. Moreover, he reasoned concerning the church, what it is, and what should be the state of it in this world, as that it should haue aduersaries which should assault it, and that it should at length by faith overcome all her trouble: & vnto this part pertaineth also this present gospell. For he comforteth his disciples, whome he perceyueth to be sad for his foretelling them of his crosse. He sheweth them before, that he would visite them agayne, as soone as he were risen from death. And he addeth a very godly similitude of a woman traueiling



ling of child, with whome the church shal tast the like fortune. For like as the sorrowfull great bellied woman taketh exceeding great comfort of the birth of the child: Euen so the church haing wrestled out of the miseries of this present life, shall in the end enjoy full glory with Christ, so shee continue stedfast in his faith vnto the ende. The places are three.

- 1 Christ es foreshewing concerning his owne death and resurrection.
- 2 The weaknesse of the Apostles: and so consequently of all mortall men.
- 3 The crosse of the church in this world, and the glorious and ioyfull deliuerance of the same.

*Of the first.*

**C**oncerning the death and resurrection of Christ, I will speake somewhat breely, because we haue heard al things alate more plenteously. After a while ye shall not see me, and againe, after a while yee shall see me: for I go to the father: Here doth Christ somewhat darkely foreshew them his death and resurrection: But his meaning is this: After a while (saith he) ye shal not see me, that is to say, I shal be dead a thre daies in my graue, so that you shall not see me. And againe, after a while ye shall see me, that is to say, I shall be raised againe from death, and you shall see me forty daies before I ascend visibly into heauen, and be taken away out of your sight by a cloude. And this is it that he saith, because I goe to the Father, that is to say, after my death, I shal passe from persecution to the glory of heauen. What is he not present with his Church after his ascention? Yes, he is present according to his promise, euen vnto the end of the world. Howbeit, not after a bodily manner, but after a diuine and spirituall manner. For Gods word and the holy Ghost are the glasse wherein Christ wil be beholden: and this beholding is sufficient, wherewith we must be contented, vntill hee himselfe come to iudgement: for after ward we shall enjoy the sight of him for euermore.

But why did he put his Disciples in minde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he alledgeth in these words: I haue told you these thinges before hand, that when they be come to passe, you may beleeue



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For mens minds are greatly strengthened, when they see things fall out according to that which was told them before. Neither did any thing more raise the Apostles, then y<sup>e</sup> they sawe all thinges answerable to Christes foresayings; whereby they might both vnderstand his Godhead, and thoroughly perceiue his office. Moreover y<sup>e</sup> Lords wil was, by the often forewarnings to prouide for the infirmitie of his disciples. For this is the point of a faithful master, to haue a consideration of their capacitie whom he hath taken vpo<sup>n</sup> him to teach, and to remedy their rawnes by often beating the selfe same thinges into their heads. Besides this also, he therfore foretold his death and resurrection, to the intent his disciples should know that he knew before of his owne death and resurrection: and that hee willingly obeyed the father, euen vnto death, to the intent he should deliuer vs from death. This sermon of Christes, is to be applied vnto vs also: for not much vnlike hapneth vnto vs. He seemeth to be a while fro<sup>m</sup> vs, when he leaueth vs comfortles wrestling vnder the crosse. And afterward againe he is seene of vs, when he comforteth vs by the gospel, and manifesteth the presence of his spirit in our prayers.

*Of the Second.*

**T**he rawnes of Christes disciples in matters of saluation, is described in these words: What is it (say they) that he saith, After a while ye shall not see me, and againe after a while ye shall see me, and that I goe to the Father, we know not what he speaketh. It is a greater wonder, that they being so often warned of y<sup>e</sup> Lords death & resurrectiō, not only by types, figures & riddles: but also by expresse words, could neuer y<sup>e</sup> more vnderstand him. What is y<sup>e</sup> cause hereof? Surely, there are 2. causes. One is, for that an opinion once conceived in y<sup>e</sup> mind, is not easily pulled out, specially if it haue take deep root: the Jewes, yea & the Lords disciples theselues dreamed y<sup>e</sup> Christes gouernment should haue bin ciuil, so as Christ himself being made chiefe empero<sup>r</sup>, should subdue y<sup>e</sup> whol world & reign ouer it, and y<sup>e</sup> his disciples should haue bin next about him: which thing y<sup>e</sup> mother of Zebedies child<sup>r</sup> declared sufficiently, when she made request y<sup>e</sup> one of her sons might sit at Christ's right hand, & the other at his left. Another cause, is the dimnes y<sup>e</sup> is in all mankind, whereby it commeth to passe, that no mā is able to perceiue the thinges y<sup>e</sup> pertain to God, vnles he haue y<sup>e</sup> holy Ghost to be his teacher. Hereby we may learn, first to bewaile this our blindness: Secondly, to  
heare



heare Gods word more often, whereby we may be deliuered from this dimnesse of ignorance: and thirdly, to craue of God, that he himselfe will teach vs, according to that place of the 105. Psalme: Leade me forth in thy truth, and teach me, because thou art the God of my saluation. Good and rightfull is the Lord, therefore shall he teach sinners in the way. But we must take heede that when the Lord teacheth, we shut not the eares of our hart against his voice, like as all they do that heare Gods word without fruite. As for those that so stop their eares against Gods voice, they may at length deserue to be left by in their blindnesse and ignorance for euer. God preserue vs that we incurre not this penaltie of vnthankfulness, wherewith we see many to be horribly punished. For there are many to be found, that if a man aske them after the hearing of a Sermon what they haue brought away, haue not a word to answer. But if ye question with them of talke had at a feast, or in game, they can rehearse you euery thing, so as they will not misse ye a worde. What is the reason? In some folke, the cause of it is mans naturall dulnesse in matters of saluation. In other some, the cause of it is the punishment of sinne also: that hearing, they heare not, and vnderstanding, they vnderstand not. Wherefore right deere beloved, let vs fall to amendment of life, let vs call vpon God for helpe, and when we feeble in our selues a weerinesse of hearing and learning the word of God, let vs by and by thinke that the Diuell layeth a snare for vs, and let vs forthwith flee vnto prayer, beseeching God that he will both teach vs, and also by his spirit make roome for his word in vs.

*Of the third.*

**V**erily verily I say vnto you, that you shall mourne & weepe, but the world shall reioyce. And you shall be sad, but your sadnes shall be turned into ioy. He repeateth the same thing that he had spoken a little before, concerning his death and resurrection. For by three signes which were set forth, he gaue an inkling what should come after, although somewhat darkely. By mourning of his Disciples, is signified the death & buriall of Christ. By the gladnesse of the worlde, is signified the triumph of the Jewes killing Christ. For when they had put him to death, they thought themselves and their common weale to be out of all hazard.

And



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And when he addeth, Your sorrow shall be turned into ioy: He signifieth that he will rise againe from death, whereby his disciples shall conceiue ioy. This selfesame thing declareth he by the similitude of the woman traouailing with child, who as long as she is in hir labour, feeleth greuous throwes: but as soone as she seeth the childe bozne, she taketh so great ioy, that she vtterly forgetteth the payne that shee felt a little before. After the same manner the disciples of the Lorde felt great sorrow of minde, when the Lorde was dead and buried: but anon after, when the Lord was raised againe from death, for ioye they forgate the sorrow past. And this is it that he saith: And I will see you againe, and your hart shall reioyce, because you shall see me raised from death, and no mā shall take your ioy from you: that is to say, I shall die no more, that ye should be cast into heauinesse for my death: but I shall liue for euer, and so instruct you by my spirit concerning the knowledge of God, that you shall haue no more neede to aske me any moe questions. Thus haue we playnely seene the meaning of the text. And now are all these things to be applied to the Church of all times, which in this world shall be vnder the crosse, while the vngodly reioyce. Howbeit, at length when Christ appeareth, it shall obtaine full and perfect ioy, whereof shall be none end. For these thre daies wherein our Lord suffered and rose againe, are an image of the Crosse of the Church, & of the ioy of the world, that is to say, of the vngodly, persecuting Christ, and killing him in his members: and of the glorious deliuerance of the Church, which shall at that time be full, when our Lord shall come in the cloudes with glorie and great power, and shall take vp those that be his into euerlasting ioy, and deliuer the vngodly to the Diuell, to be tormented with eternall paines.

For as much then as this place admonisheth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and how diuers: next, what are the causes of the Crosse: Then the difference betweene the Crosse of the godly, and the punishments of the vngodly: Also with what minde the godly may beare the Crosse: and lastly, from whence comfort is to be sought vnder the Crosse.

What is the Crosse? It is any affliction whereunto the members of Christes Church are subiect in this world, wherof there seeme to be foure differences. For the Crosse of a godly person, is first either  
a grieve



a greefe of minde and affliction of body, & that for sundry causes: as for the receiuing of some losse, for the sorrowfull mischance of some friend, for thirst, nakednes, imprisonment or torture, as holy Jacob had exceeding greefe of mind for the losse of his sonne Joseph: Joseph suffred affliction of body in the prison: Lazarus felt hunger and the paine of biles at the rich mans gate: and many are exercised at this day with sundry troubles and griefes both of minde and body.

2 ¶ It is a most sharpe fight betweene the flesh and the spirit, in godly. For the flesh lusteth alwaies against the spirit, and now and then getteth the vpper hand, seeming to geue the spirite an vtter ouerthrowe: as we see in Dauid, who being ouercome with the concupiscences of the flesh, fell into the most heinous offences of murder and adultery, and had perished for euer, had he not bene called back to repentance, and the flesh subdued again, vnder obedience of the spirite. Verupon Paul cryeth out, who shall deliuer me from y body of this death? The grace of God, through Iesus Christ.

3 ¶ It is a hardnesse and distresse of vocation in household state, ciuill state, or ecclesiasticall state, that is to say, of priuate publike, and ecclesiasticall state. How great a crosse euen the godly husbands and wiues feele, in bringing vp their children, and in seeking needfull things whereby to liue, they knowe that haue had the triall of it. Such as beare office, as kinges, noble men, counsellors, and presidents, are not free from the crosse: at leastwise if they be godly. So also godly Bishops, parish Priests, and the other ministers of the churches, doe oftentimes feele a crosse, by reason of the difficultie of their office.

4 ¶ els the crosse is a punishment for some certaine fault: Like as there be many causes of the troubles of the church, of which causes I wil now intreate.

What then are the causes of the crosse of y Church? Certaine causes of the crosse are within vs, and certaine without vs. Within vs are 3. causes of the crosse: whereof y first is sinne inhabiting in vs, y is to say, originall sinne. If this sinne were not brydeled, it woulde bring forth damnable frutes. The 2. is, Concupiscence shooting out of the same, as a flame out of fire: which flame vnles it were quenched with the water of the crosse, would kindle the fire of hell. The third cause is, that there be in vs dayly backslidings, which originall sinne procureth by his concupiscences. Seven times in a day  
(saith



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(saith Salomon) doth the righteous man fall, & riseth againe. These daily fallings doth the crosse stay that is laid vpon vs by God, to the intent we should not be damned with the world in our sinnes.

Besides these, there are also causes of the crosse without vs, but of another nature. For God of his fatherly goodnesse visiteth vs with his rod. For whosoever he receiueth, him he chastiseth, with none other affection then the good father. Againe the diuel lies in wait for the church, as we see in Job, but God appoynteth him bounds, beyond which he is not able to raunge. Moreover the limmes of the diuell, that is to say, tyrants and euill men in this world, which trouble the church in this life. Also there be other causes of y<sup>e</sup> crosse, which I will let passe, and speake of the difference betweene the crosse of the godly, and punishment of the vngodly.

What is the difference then betweene the crosse of the godly, and the punishment of the vngodly, sith we see as well the godly as vngodly stricken with greuous myseries in this world: surely there be many differences.

The first difference is taken of the efficient causes. For as the affliction of the godly proceedeth of the fatherly loue of the heavenly father towards his children: so the punishments of the wicked proceede of the wrath and sore displeasure of the iust iudge God, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the finall causes, for the causes are exercised with the crosse to their good: but the vngodly are stricken with punishments to their vndoing, vnlesse they amend.

The third difference is taken of the effects. For the godly do blesse God, & cal vpon him in their crosse, as Job did. But the vngodly fret at God, & are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are destroyed. The godly vnder the crosse do hope: the vngodly do dispaire.

The fourth difference is taken of the time. The godly are afflicted for a short time, that afterwarde they may be glorified with Christ their head: but the vngodly are wrapp'd in mischief for ever. Whose present affliction is as it were a handmill of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of y<sup>e</sup> vngodly shall neuer be quenched. For here they are tormented with an euill conscience, and in the world



woꝛld to come, they shall be ouerwhelmed with Gods euerlasting wrath, and suffer punishment that neuer shall haue end. So haue we the differences of the crosse of the godly, and the punishments of the vngodly. Now will I adde a fewe things concerning the comfoꝛte wherewith the godly must rayse vp themselves vnder the Crosse.

From whence then is comfoꝛt to be sought? First the godly that is pressed vnder the crosse, shall consider two things in his affliction: namely, iudgement, & mercy. Iudgement, that he is punished foꝛ his sinnes. Therefore saith Christ: Sinne not, least some woꝛser thing happen vnto thee. And mercy, that he is punished to the intent he should turne and repent, according to this text. 1. Cor. 11. When we are iudged of the Lord, we are chastized, that we be not damned with this woꝛld. Therefore when the faithfull is exercised with the crosse, let him seeke comfoꝛt at the fatherly mercy of God.

Secondly, the godly in this crosse, shall take comfoꝛt by examples, whereof many are recited in the xi. to the Hebrewes. And Paul both oftentimes lay befoꝛe vs the example of Christ, to which it behoꝛueth vs to become confoꝛmable vnder the Crosse, that we may be glorified with him in time to come. Foꝛ the godly suffereth with Christ, as it were a member of his. Foꝛ like as Christ suffered, first that he might obey the Father, and secondly, that he might vanquish and condemne our sinne: so must we also obey God vnder the crosse, both to vanquish and to condemne our owne sinne: not by making satisfaction foꝛ it as he did, but by mortifying it.

Thirdly, the godly shall fetch comfoꝛt at the ends of the Crosse. Foꝛ the godly is not chastized with the Crosse, to the end he should perishe: but to the end he may be holden in, and as it were reyned with a certaine bridle from falling away from God.

Fourthly, the godly shall comfoꝛt himselfe with the presence of God, foꝛ thus saith God: I am with thee in tribulation. Foꝛ if God defended vs not with his presence in our crosse, our hearts woulde vtterly faile, and we should renounce our profession.

Fifthly, the godly shall take comfoꝛt at the promise of deliuerance, allwagement of paines, and at Gods help. Our fathers cried vnto thee (saith the Psalm) and thou heardst them.

Sixtly, the godly shall seeke comfoꝛt by comparing the present affliction with the gloꝛy to come. The one lasteth but a moment, the other



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other is eternall. Let this suffice concerning the Crosse of the godly. God graunt vs grace to glozifie him with true patience vnder the crosse, through our Lord Iesus Christ, to whome be honour and gloz y world without end. Amen.

*The fourth sunday after Easter.*

*The Gospell. Iohn. xvi.*



Iesus sayd vnto his Disciples: Now I go my way vnto him that sent me, and none of you asketh me whither I go. But bycause I haue sayde such things vnto you, youre harts are full of sorrow. Neuerthelesse I tel you the truth, it is expedient for you that I go away: for if I go not away, that comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousness, and of iudgement. Of sinne, because they beleue not on me. Of righteousness, bycause I go to my father, and ye shall see me no more. Of iudgement, bycause the Prince of this world is iudged already. I haue yet many things to say vnto you, but ye can not beare them away now: howbeit, whē he is come (which is the spirit of truth) he wil leade you into all truth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake: and he will shew you things to come. He shall glorifie me, for he shall receiue of mine, and shall shewe vnto you. All things that the father hath, are mine: therefore sayd I vnto you, that he shall take of mine, and shew vnto you,

The exposition of the text.

**T**his Gospell is a peece of y Sermon that Christ made after Supper, the night before he suffered, wherein (as I told you this day seuen night) he warned his disciples aforehand of his Passion, Death, and Resurrection: and disputed of the persecution and comfort of the Church, and the state of his kingdome, of what



What sort it should be vnto the end of the worlde: and that to this end: & his disciples should be confirmed in the faith, and not renounce their profession, for the crosse and stumbling blocks thereupon risen among many. This also was the cause of this Sermon, that I haue rehearsed: the effect whereof is, that Christ promiseth to his Church an Advocate, teacher, and gouernor, the holy Ghost. Whereby is shewed the difference betwene the administration of the ciuil government, and the kingdome of Christ. For that hath neede of outward finelwes, as lawes, decrees of magistrates, open punishments. &c. But this is gouerned by the word, by the spirite, by fatherly discipline, and by sacraments. The places are three.

1 The profite and needefulnes of Christes departure to the Father, wherein the kingdome of Christ is described.

2 What the holy Ghost doth in the world.

3 Of the saying: I haue many things to say vnto you, but you are not able to beare them alway at this time.

*Of the first.*

**I** Goe to him that sent me, and none of you asketh me, whether goest thou? that is to say: Now is my death at hand, & my victoꝝy ouer death, which when I haue obteyned, I will ascende to my father. That the Lord speaketh so darkely, he doeth it to this purpose, to stirre vp his disciples to make more diligent inquiry of his death & resurrection. But they for all that, thought nothing lesse then that he whom they had acknowledged to be the Messias, should be deliuered to so reprochfull a death: so blinde is reason in matters pertaining to God. It creepeth here vpon ground, it cannot deeme aright of heauenly things, and of Christes kingdome.

Because (saith he) I haue told you these things, your hearts are filled with sorrow, that is to say, because yee haue heard mee make mention of my death and crucifying, ye are stricken w<sup>th</sup> sorrow. For ye vnderstand not what good my death and resurrection shall bring you. But I tel you trueth: it is expedient for you that I go, as if he had said: We shal not think of my death, as of the death of an other man: but know ye this, that my death, my resurrection, & my going to the father, shal bring singular profit vnto you. The profit in effect is this: Like as Christ was boꝝne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put to death, and raised againe

*S. i.*

from



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from death for our saluation, conditionally, that we leane vpon him by stedfast faith. Whereupon is y saying the. 10. to the Romanes. If thou beleue in thy hart that God hath raised vp Iesus Christ fro death, thou shalt be safe. This profit of Christs going away, his disciples vnderstand not, but only dreamed of a worldly kingdome, wherein Christ as the highest monarch should hold the soueraintie.

For if I go not away, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise againe for your sakes, I shall go to the father for your sakes: that from thence I may send you a sanctifier, a comforter, & an aduocate. In these words he giueth vs to vnderstand two things: the one is, that the Church shall haue enemies in this world, & that it shall be exercised with the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter & aduocate, whome he shall giue vnto it. For thus he saith: And when I am gone, I wil send him vnto you. All these things tend to this purpose, that when y Disciples should see Christ betrayed by Judas, caught to be punished, and condemned to most shamefull death, they should by some meanes take hart to the, vpon trust of these promises of Christ. From hence also let vs seeke comfort, as often as we be afflicted in y kingdome of y world, and let vs thinke vpon the difference betwene Christs kingdome, and the kingdome of the world. In that is the holy Ghost an aduocate and comforter, whome the Father shall giue to them that aske according to Christs promise: and he shall giue the holy Ghost to them that aske: but in this there is affliction and miserie.

*Of the second.*

In the second part, the text telleth what the holy Ghost shall doe in the world. When he cometh (sayth he) he shall reprove the world of sinne, of righteousness, and of iudgement. Of sinne, bycause they haue not beleued in me: of righteousness, bycause I go to my Father, and now ye shall not see mee: and of iudgement, bycause the prince of this world is iudged already. These words of Christ are to be referred vnto two times, namely, vnto y time that followed immediately after the Lords Ascension, and to the rest of the whole time vnto the end of the world. First therefore will I shewe howe these wordes are to be vnderstode in respect of the



the time that followed immediately after the ascension of the Lord: when the holy Ghost was given visibly to the Apostles upon Whit Sunday. First he saith: The holy Ghost shall reprove the world of sinne, that is to say, The holy Ghost shall manifestly conuince that to be sinne, which the world thinketh to be no sinne. For the world (that is to say, mine enemies of whom I am reiected, despised, and nayled to the crosse) being conuicted by the manifest witnesse of the holy Ghost and their owne conscience, shall confesse it selfe to haue done amisse, and also to haue sinned very greuously in that it hath not beleued on me, which thing heretofore it tooke to be no sinne at all. How true this is, they beare witnesse, whom Peter reprocueth of murther in the second of the Actes. For they being conuicted of their sinns, say: We and brethren, what shal we do? Thus are these men compelled to confesse their murther: and to acknowledge themselves to haue sinned greuously, in killing him, on whome they ought rather to haue beleued.

Secondly, he shal reprove the world of righteousness, that is to say, the holy Ghost shal cleerely conuince, that that is righteousness, which the world thinketh to be no righteousness. For y<sup>e</sup> holy Ghost shall proue openly before the world, that Christ was righteous in deede, which thing the proud Pharises and the world thought not, but Christ confirmed his righteousness by his deede. That it is so, it appeareth by the reason added: For (saith he) I goe vnto my father, and you shall see me no more: that is to say, When the world shall see openly in the Church that I haue shewed the holy Ghost into you, it shall be compelled to confesse that I was righteous in very deede, and not an vngodly and blasphemous person, in that I saide, I was the sonne of God, for the holy Ghost shall beare witnes of mine innocencie.

Furthermore, the holy Ghost shall reprocue the world of iudgement, that is to say, the holy Ghost shal cleerely conuince, that that iudgement is already geuen, which the world thinketh not: for he shall beare witnesse that the Prince of this worlde is iudged. What is that? The worlde which calleth me Christ in mockage, and did bid mee come downe from the crosse, shall bee conuincd by the holy Ghost (whome I shall poure out vpon you on Whitsunday) that it hath iudged amiss. For y<sup>e</sup> holy Ghost shal bring to passe, that they shal in very deede vnderstand and know, how that

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I hauing vanquished the diuel by my resurrexiō, do beare y whole sway in the world, when no man shall be able to withstande you. This is the meaning of these words, if we referre them vnto the working of the holy ghost vpon Whitson Sunday, which thing we must needs do. And yet they belong not so precisely to that time but that they both may and must also be referred to the whole time following, euen vnto the end of the world, according as I wil shew by and by.

First therefore, the holy ghost shall reprove the worlde of sinne, that is to say, shall shew it to be guiltie of sinne. Of what sinne? For that (saith he) they beleued not in mee. And are there none other sinnes that the holy ghost shall reprove than vnbeleefe, or not to beleue on Christ? Yes surely there are infinite and horrible sinnes against the first and second table. Why then did he put this alone? Because as long as this remaineth, the rest also are retained with it: and when this goeth away, the rest are released. Therefore like as al other sinnes are where vnbeleefe is: so where as is faith in Christ all sinnes are forgiven. For euermore life is promised to him that belæueth, which should not be done vnles the sinns were forgiven.

Here then we see how needfull a thing it is to beleue in Christ. But what is to beleue in Christ? It is to perswade a mans selfe that Christ is the high Priest and King, who by his death hath made satisfaction for sinne, and by his glorious resurrection hath brought righteousness, or that by his blood, he who is both God & man, hath purchased a Church vnto him selfe. Actes. 20. This faith is not the worke of man, but of God: it springeth not of reason, but of gods word. Moreover the word of God is of two sortes: Lawe, and gospel. The law pulleth away trust in our selues, & the gospell worketh trust in Christ. For the law setteth before vs the rightfull will of God: namely that we should keepe the Law, or otherwise to be damned by the will of God. The Gospel setteth before vs the gracious wil of God, which is, that God forgiving our sinnes, will receiue vs into his fauour for Christes sake. Therefore like as by the law we come to the knowledge of our own weaknes, & by this to y knowledge of gods rightfull wil & iudgement, & so cōsequētly to despair: so by the vnderstanding of the gospel, we come vnto the knowledge of gods mercy for Christes sake, who was giuen to be made a sacrifice, that he might take away the sinnes of al y beleue in him.



By this knowledge, through the working of the holy Ghost, is conceived faith, whereby all sinnes are abolished, & Christs righteousness offered vnto vs, that we be no more condemned as sinners, but appeare in Gods sight righteous & as his sonnes: to whome eternal life is promised for an inheritance, according to this Scripture, He that belieueth in the Sonne, hath euerlasting life: but he y belieueth not on the Sonne shal not see life, but the wrath of God abideth vpon him. Why so? Bycause he abideth in his sinne, for the which he is bound vnto euerlasting paine, according to that saying, He that belieueth not in y sonne, the wrath of God abideth vpon him. By y name of wrath is signified curse & paine, ioyned with damnation. Hereby it appereth how needful faith is, & what it bringeth to passe.

Then followeth. And hee shall reprove the world of righteousness, bycause I goe to the Father, and you shall see mee no more. That is, the holy Ghost shal reprove the world, for not following true righteousness; wher through we might stand before God. And this true righteousness is the righteousness of Christ, namely, that he going to the father, is there an high Priest & intercessour for the believers: for Christs suffering and intercession to the father, is the righteousness of the believers. But bycause the faithlesse world belieueth not this, it is reprovied of the holy Ghost. For he effectually conuinceth, that righteousness can not happen to men by any meanes else, than by the imputation of Christs righteousness, which falleth to their lot that believe on him. These are strange & wonderfull things to them that vnderstand not y righteousness of faith, but dreame themselves to be righteous either for y outward obedience of the lawe, or for mens traditions, as the Pharisees in olde time, and our Papists doe in these dayes. These perceyue not that all the works of the world are farre more imperfect, than that they can overcome the power of the diuell and death. But how is it proued that Christs obedience is our righteousness? It is proued by most grounded testimonies of the scripture. Paule Rom. 5. Like as by the disobedience of one man (namely of Adam) many became sinners: So by the obedience of one (namely of Christ) many shall be made righteous. We haue thys righteousness of Christ imputed vnto vs, when wee believe on him, according to that text to the Romanes: With the hart we believe vnto righteousness. Also: Abraham believed G D D, and it was imputed to hym  
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For righteousness. Paule Rom. 3. We suppose that a man is made righteous by faith, without the deedes of the lawe. The selfesame thing meaneth Christ in this place, when he saith: The holy Ghost shall reprove the world of righteousness, bycause I go to the father. That is, the holy Ghost shall not only proue me to haue bene righteous, but also shall manifestly shew that I am the righteousness of them that beleue in me.

It followeth further. And the holy Ghost shall reprove the world of iudgement, bycause the prince of this world is iudged: That is, the holy Ghost shall (mauger the world) proue me to be y<sup>e</sup> seede that was promised to tread downe y<sup>e</sup> Serpents head, that is to say, y<sup>e</sup> should iudge the Prince of this world, with whom also are all his members iudged and condemned. For if the head be condemned, what can the members do? Wherefore let y<sup>e</sup> Deuill rage against the godly as much as he listeth: yet is he able to do nothing. We shall lie in waite truely: but he shall not ouerthrowe vs, as long as wee keepe our faith strong and stable. For thus saith John: This is the victorie that ouercommeth the world, euen your faith. By y<sup>e</sup> world is meant Satan himselfe with all his band of tyrants, sophisters, hipocrites and meritmongers. For Christ by his spirit confoundeth the iudgement of Satan, who by his gard condemneth the Gospell. For he shall not stop the course of the Gospell, although he oftentimes attempt it with rivers of bloud, from the beginning of the world vnto this day, and specially after Christes resurrection.

We haue shewed in what sort y<sup>e</sup> holy Ghost shall reprove y<sup>e</sup> world: Now let vs shortly see what he doth in the Church. First he is present effectually in the word & the sacraments. For wheresoeuer the word of God is preached purely, and the Sacraments ministred according to Christes institution, there is he present, and will worke effectually in the hearers of the word, and in the partakers of the Sacraments. But as for them that either heare the worde slightly, or vse the Sacraments without reuerence, they set themselves against the holy Ghost, and despise the ministration of the word and Sacraments, to their owne harme and damnation.

Again (as this text teacheth) the holy ghost is present in y<sup>e</sup> church, as a comforter, aduocate, & teacher of the truth. For we in the world are pressed with many incōueniēces, against which we haue need of a cōfōrter: least being discouraged w<sup>th</sup> aduersities, we should renounce



our profession. Our aduersary the diuel accuseth vs dayly, as he accused Job. Here could we not stand without our aduocat, who warranteth vs that God is at one with vs, and will not cast vs away for our sinnes, so we fall to repentance. Besides this, we are infected with much and deepe ignozāce, so as we are not able to vnderstand Gods matters. Wherefore we haue neede of the holy Ghost to teach vs, who wil leade vs into all trueth, according to Christs promise. And when the spirite of trueth shal come, he shal teach you al truth.

The holy Ghost commeth after two sorts: visibly, and inuisibly. He came visibly into the Apostles vpon Whitsonday, as wee shall heare when the time commeth. He commeth inuisibly into mennes hearts, when the gospel is preached, and he sealeth vp the trueth of the gospell in the hearts of the hearers. Christ speaketh of both the comings of the holy Ghost. For that which went before in the Apostles visibly, the same followeth inuisibly wheresoeuer the gospel is taught purely. But to what end tendeth the doctrine of y<sup>e</sup> holy Ghost? He shal not speake of himselfe, but whatsoeuer hee heareth, that shal he speake. That is, the holy ghost shall teach you the same doctrine that I haue taught you, & shall tell you whatsoeuer shal come to passe. That is, he shal reueale vnto you what manner of kingdome my kingdome shalbe, both in this life and after the generall resurrection. And he shal glorifie me, because he shall take of mine, and shewe vnto you. That is, the holy Ghost shall by his record and effectuall working, stablish the glory, which the Father hath geuen me: so as the gates of hell shall not be able to preuaile a whitte against my kingdome: for they can neuer darken my glory.

*Of the third.*

**N**ow remaineth to speake of this saying: I haue yet many things to say vnto you, but you cannot beare them away as now. This place doe the Papistes abuse, as though the Apostles had not deliuered a full doctrine to y<sup>e</sup> church. And this they vpholde, to the end they may stablish their masses, praying to saintes, Rosaries, pardons, holy water, & other deceites of Antichrist. But Christ speaketh according to the capacitie of his disciples, & of the weaknes that was in them before his death, and of the gift that they shoulde receiue after his resurrection, vpon Whitsonday.

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As



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As if he had saide, I would speake many thinges vnto you concerning my kingdome and other misteries: but as yet ye are not fully and thzoughly taught by the holy Ghost, whom I will geue you in his time, who shal leade you into all trueth, that is to say, into full knowledge of my kingdome. This full trueth did the Apostles obtaine vpon the very day of Pentecost or Whitson Sunday, which afterward they did put in writing. We must seeke the same trueth, & hold our selues contented therewith, if we minde to be the schollers of the holy Ghost, to whom with God the father & the euerlasting sonne, be praise and glozy, for euer and euer. Amen.

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The Gospell. Iohn. xvi.

**V**Erily, verily, I say vnto you: whatsoeuer ye aske the father in my name, he wil geue it you. Hetherto haue yee asked nothing in my name. Aske, and ye shal receiue, that your ioy may be full. These thinges haue I spoken vnto you by Prouerbes. The time will come, when I shal no more speake vnto you by Prouerbes: but I shal shew you plainly from my father. At this day shall ye aske in my name: And I lay not vnto you that I wil speake vnto my father for you: For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the father, and came into the world. Againe, I leaue the worlde, and goe vnto the Father. His disciples said vnto him: Loe, now thou talkest plainly, and speakest no Prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question: Therefore beleeuue we, that thou camest from God. Iesus answered them: Now ye doe beleeuue. Beholde the houre draweth nigh, and is already come, that ye shal be scattered euery man to his owne, and shal leaue me alone. And yet am I not alone: for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulation; but be of good cheere, I haue ouercome the world.

The



The exposition of the text.

**F**or a good consideration is this gospell read in the Church as vpon this day. For it conteineth the chiefest worke of Christians, and the worke that is peculiar to them. For onely Christen folkes can performe this seruice of inuocation vnto God. For after that vpon last Sunday was declared what is true faith, what is righteousness, what is iudgement, and (to be brieue) what is the Kingdome of Christ, and in whome it consisteth: In very good time and order is mention made this day, of the chiefe seruice that the Citizens of Christes kingdome can performe, which is the true calling vpon God. And because no exercise of the godly is more needful the prayer, and that no worke is more hard then to pray aright: I will in this sermon intreat of prayer onely. And to the intent we may the easlier vnderstand this doctrine, I wil say two things concerning prayer, which are these:

1 What Christian prayer is, and how many sortes there be of it.

2 What are the conditions that must goe with euery prayer.

For when I haue discussed these two places, I hope there shal be no man (so he yeld himselfe easie to be taught) which shal not cleerely and plainly vnderstand, what thing christian prayer is, and how needfully the seruice of prayer is required at our hands.

*Of the first.*

**W**hat thing is Christian prayer? It is a lowly lifting vp of y<sup>e</sup> mind vnto God, in desiring ought at Gods had, or yelding thanks for benefits receiued. Now that there be two sortes of lifting vp the mind vnto God, first it is confirmed by the recorde of Dauid, who going about to pray, saith in the 25. Psalme: Vnto thee O lord haue I lift vp my soule: and secondly by the forme of praying appointed to vs by the Lord: Our father which art in heauen. For euer by the gesture of them that pray, who as they are praying, are wont to lift vp their eyes vnto heauen. This therefore it becometh vs to know, that prayer is not a prattling of the speech only: but that it is an humble lifting vp of the hart vnto God, with which humble lifting vp of the hart, words also proceede out of the mouth.

But of how many sortes is christian prayer? It is of foure sortes, Deprecation, Adoration, Intreatance, and thanksgueing. These

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four kindes of prayer wil I declare briefly.

Deprecation is an humble lifting vp of a mans mind vnto God, whereby is desire of deliuerance from such things as trouble & vex him. As when we desire to be deliuered from tyranny, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adoration is a lowly lifting vp of mans soule vnto God, whereby wee desire some benefite at his hand: as when wee desire increasements of faith, loue, patience, chastitie, & when we craue those things that we haue neede of toward the maintenance of this life.

Intreatance is an humble lifting vp of a mans minde vnto God, whereby one maketh sute for another: as when wee pray for such as lie extremly sick, or for others that haue neede of our prayers.

Thanksgewing is an humble lifting vp a mans mind vnto God, whereby we yeld thanks vnto God, either for benefites bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now we perceiue what christian praier is, & how many kindes there be of it. Hereafter remaineth that we speake of the continuall circumstances of praier.

*Of the second.*

**I**f every godly prayer, there must needes be alwaies these 5. properties and circumstances. First, the earnestnes of heart in him that prayeth: secondly, consideration of the causes that mooue vs to pray: thirdly, who it is that we call vpon: fourthly, by whom we are heard: and fifthly, what we ought to aske of God. For these thinges shal make vs a difference betwene the vaine babling of y<sup>e</sup> heathen, and the effectuall prayer of the godly. Wherefore I beseech you deere breth<sup>r</sup>e, that you wil diligently learne, and thoroughly weigh these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of y<sup>e</sup> hart; y<sup>e</sup> the hart be wel bent and settled in praying. For if honesty require that our body be wel ordred when we haue communication with me of more honor then our selues: it is much more meete that our mind be very wel disposed, when we shal speake before God in y<sup>e</sup> sight of his angels. What maner of affection then ought his to be, that will call vpon God with fruite? First of al, let him put off al imagination of his owne glory, worthines, & desert. Next, let him think vpon his owne needines, & perswade himself that he is utterly destitute of all



ayde, vnlesse þe Lord reach him out his helping hand. Then let him cast downe himself by true repentance. And lastly, let him be kindled to prayer by confidence of Gods promises. For whosoeuer swelleth either with opinion of his owne vertue, or fasteth not his owne needynesse, or casteth not himselfe downe before God through true repentance, or wanteth faith: he prayeth with the Pharisee and not with the Publicane, that is to wit, he prayeth not aright and effectually.

The second circumstance is of the causes wherby we must be moued to pray. And there be many causes, wherof I will rehearse some, to the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commandement, wherunto it becommeth all creatures to be obedient. Call vpon me (saith he) in the day of thy trouble. And Christes Apostles doe oftentimes prouoke vs to pray, by the commaundement of God. We must diligently muse vpon this cause, which may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he wil heare our prayers, according as it is said in this Gospel: Whatsoeuer ye shall aske the father in my name, he shall giue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I will heare thee. To heare, is nothing else but to graunt our requests.

The third cause is, the crosse pressing vs, that is to say, the feeling both of our owne & other mens needynesse. Here we must looke about vs, what pincheth vs at home, & what abroad: we must thoroughly wey þe publike & priuate harmes: we must thinke vpon the distresse of þe Church, encountering in this world against the Deuill and his members: and to be short, we must thinke vpon all the necessities that nip vs in this life: whereby we may be stirred vp to call vpon God.

The fourth cause is victorie in temptations. Whereupon, in the fyrste of Saint James, we are commaunded to pray, as often as we are troubled with temptations. And Christ sayeth: Pray, that ye enter not into temptation. For he that prayeth earnestly and continually, shall not easily be overcome, either by the sleights of the Deuill, or the wickednesse of the world, or the prouocation of his sinfull flesh.

Whereupon Salomon sayeth: The name of the Lorde is a most strong towre, that is to say, The calling vpon God, is a most assured defence against all euils.

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The fifth cause is, the sundry subtleties of Satan, who layeth snares for vs in our doctrine and conuersation.

Paule Ephes. 6. biddeth vs take that sword of the spirit (whiche is the word of God) against Satan, by all manner of intreatance and prayer.

The sixth cause is, the most plentiful fruite of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlinesse. For that man is not easie to take a fall, who fencing hymselfe with continuall prayers, doth earnestly set his mind vpon godlinesse. Contrarywise, they that neglect the exercise of prayer, are subiect to diuers casualties. Many that are led to execution, knowe not so much as the forme of prayer prescribed by Christ: and though some knowe it, if a man aske the question, they confesse, they prayed seldome or neuer.

The seventh cause is, the examples of holy men, whose chiefe care in this life, was to call vpon God earnestly. The Iewes prayed thrise a day, in the morning, at none, and at night. So also did Daniel, and many other whose godlinesse is commended. But among many yett shall finde some, that in steade of prayer, doe not only in the morning, at none, and at night, but also whole nights & whole dayes together, giue themselves to wickednesse, to make a soft pillowe for the Deuill, that he may rest the more quietly in theyr hartes. These most weightie causes it behoueth vs to thinke vpon earnestly, to the intent we may driue away our drouzinesse, and be stirred vp to call vpon God in good earnest.

But some passing ouer these most weightie causes, say: God knoweth whereof we haue neede, and he beareth vs good will. For he is our Father, therefore we neede not wearie our selues with praying. I answer: True it is y God knoweth what things we haue neede of, and he is our father in deede, conditionally that we be his sonnes by faith. Neyther do we therefore aske of God, bycause we woulde teach him that which he knoweth not. But it is to be knowne y he will not haue the order broken which he hath appoynted. For as he hath ordeyned that he wil haue vs fed with meate & drinke: which thing he could not withstanding do without these meanes: so his wil is, that we should obtaine y good things that pertaine as wel to our saluation, as to the sustentation of this life, by prayer, which proceedeth of faith. We receiue not (saith S. James. 4.) bycause yett aske amisse.



amisse. And Christ saith: The Lord shall giue the holy Ghost to the y aske, but he saith not, to layterers or them that lue carelesse. Wee must therfore aske, if we set by our owne welfare. We must acknowledge both, as wel the goodnes of God who is readie to forgive to those that aske, as the needines of our selues, who should not be able so much as to draw our breath, vnlesse he susteineth vs.

The third circumstance is, who he is that is to bee called vpon. It were no neede to speak of this circumstance, if there were not some to be found stil, that cal vpon and cannot tell what saintes. Therfore I will speake briefly of this circumstance, which is so exceeding necessarie. And I say with good aduise & not at aduenture, that God only is to be called vpon. And the same alone is god the Father, the Sonne and the holy Ghost. The sonne is to be called vpon as one selfesame God with the Father & the holy Ghost. Againe, he is to be called vpon as a mediatur betwene vs & God. That god alone is to be called vpon, it is confirmed by foure reasons, wherof the first is commandement. For we haue commandement to call vpon God only. Now wheras nothing pleaseeth God without faith: & faith can not be without the word: it followeth that none is to be called vpon but he concerning whom we haue commanded.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therfore we do amisse to call vpon any other than God.

The third is example. Wee haue no example of holy men that called vpon Saintes. Therfore let vs tread in their steps, and let vs yeeld this diuine seruice, vnto none but to whom it is due, that is, alonely vnto God.

The fourth is a manifest forbidding. Thou shalt worshippinge the Lord thy god, and him onely shalt thou serue. Therfore it is to be held for a most certaintie, that the diuel brought in the calling vpon creatures, that is to say, vpon saintes, for thre intents. First that he might spoyle Christ of his honor. Next, that he might worke reproch to the saintes departed. And again, that the Idolaters that cal vpon saintes, might perish. I warne you therfore that are stil in your error, to amende betimes, least ys fall into the hands of the liuing God when you looke least for it. Neither bowes it them that some say, they do it of a good intent. For al intent of man in matters of saluation is euil, vnlesse it be guided by Gods word and the holy ghost.



The fifth Sunday after Easter.

**Ghost.** For thus saith God him selfe: The thoughtes of men are wicked from the beginning. And Paul saith: The fleshly mā, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whom we ought to call vpon God. For it is written that God heareth not sinners. Therefore there is geuen vnto vs a mediator: Iesus Christ, in whose name we shal call vpon God, according as Christ teacheth vs in the gospel of this day, saying: What soeuer ye shal aske the father in my name, hee shall geue it you. Upon trust of him therefore (and not vpon trust of our owne worthines) shall we make our prayer, being sure that God will heare vs by him. Now be it, for as much as this sentence of Christ is notable, and full of comfort, I will expound it more distinctly, for it containeth many profitable admonishmentes. This saying in my name, (that is, for my sake, and in acknowledging & confidence of me,) comprehendeth many things. For it teacheth, warneth, and comforteth.

I pray you what teacheth it? First that our owne worthinesse is to be excluded. For we may not call vpon God in confidence of our owne worthinesse, but in trust of Christes defence. Secondly, that hypocrisse is to be separated from true prayer. The Pharisee in his prayer, boasteth much of his owne holines. I am not (saith he) as other men: I offer the tenthes of all that I possesse: I faste twise a weeke. This man prayed not in Christes name: but vpon trust of his owne holines, he rather poured out wast wordes then prayed. Thirdly, that heathnish bragging is to be laide away. For y<sup>e</sup> heathē thought they were heard, when they had first deserued it at Gods hand: Like as Agamemnon thought he should be heard for his sacrificing of an hundred beastes at once. Fourthly, it teacheth y<sup>e</sup> difference betwene the prayer of Christen folke, & the prayer of all other men. For onely faith maketh the difference betwene y<sup>e</sup> prayers of Christians & of others. The Turkes, Jewes, Paimins and such like thinke they call vpon God, but in dede they doe not: because they are void of trust in the mediator, and acknowledge him not to be God, who is the father, the sonne, and the holy Ghost.

Of what thing doth this saying in my name, warne vs? It warneth vs of our blindnes. For whē Christ biddeth vs ask in his name no doubt but they be great things which we ought to ask: being warned



ned therefore by this saying, let vs open our eyes and looke about vs, what common and what priuate: what inward and what outward: what ghostly and what bodily things we ought to demaund: and on the contrary part, what evils we ought to pray to be rid of.

How doth this saying in my name, comfort vs? It comforteth vs against two very great impediments of Prayer, which are, bravoure thinesse and distrust. For when he saith, Aske in my name, he will haue vs set his wo:thinesse against our vnwo:thinesse, and his promise against our distrust. But many receyue not that which they aske, because they aske amisse, neglecting their faith in Christ, and rather beating the aire with vain babling, than persing the heauen with ardent affection of faith. These can not iustly complaine that they pray often and obtaine nothing. Wherefore that we be not found in the number of them, let vs pray with faith.

The fifth circumstance is of the things that we ought to demaund, or to desire deliuerance from. Things to be requested are of three sorts. For either they concerne Gods glory, or our owne saluation, or else the good things that pertain to the commoditie of this life.

Before all things we must pray for the aduancement of Gods glory, according to this, Halowed be thy name. Notwithstanding we must not in this behalfe appoint God a meane: for he knoweth best by what meane his glory may be aduanced. But we must through assured confidence aske and perswade our selues that he will heare vs.

Also we aske our saluation, but without all condition, because we haue an vniuersall promise of saluation. For every one that calleth vpon the name of the Lord shall be saued.

As for the good things that make to the sustenance of this life, we must aske them vpon two conditions: namely, so as the obtaining of the thing that we demaund, do neither hinder Gods glory, nor hinder our owne saluation.

After the same manner must we pray for the deliuerance from those evils that fight against their kinds of good things. The evils of y first & second sort, are to be wished away without condition. But those evils y are troublesome to vs in this life, are to be wished away vpon condition, y it be no hinderance to Gods glory & our owne saluation. For Gods glory is to be preferred before all things. And thus much concerning prayer. God graunt vs grace that these wo:ds may



Ascension day.

may take roote in our harts, through Iesus Christ, to whome be  
Honour and glory for ever and ever. Amen.

## *Upon the day of our Lords Ascension.*

*The Gospell. Marke. xvi.*

**I**esus appeared vnto the eleuen as they  
sate at meate : and cast in their teeth their  
vnbeliefe and hardnesse of hart, bycause  
they beleeued not them which had seene  
that he was risen againe from the deade :  
and he sayde vnto them : Goe yee into  
all the worlde, and preache the Gospell  
to all creatures : Hee that beleeueth and  
is baptized, shall bee saued : but hee that  
beleueth not, shall be damned : and these tokens shall followe  
them that beleue : In my name they shall cast out Diuels,  
they shall speake with newe tongues, they shall driue away Ser-  
pents : And if they drinke any deadly thing, it shall not hurt  
them. They shall laye theyr handes on the sicke, and they shall  
recouer. So then, when the Lorde had spoken vnto them, hee  
was receyued into Heauen, and is on the right hand of God.  
And they went foorth, and preached euery where, the Lorde  
working with them, and confirming the word with the my-  
racles following.

*The exposition of the text.*

**T**his feast is ordeyned in the Church, for that Article of our  
Creede, wherein we professe our selues to beleue in Iesus  
Christ ascending into Heauen, when he had been conuersant  
with his Disciples forty daies after his glorious resurrecti-  
on. In this feast, as in others, there be three things to be weighed.  
First, the storie, with the circumstances thereof. Then the benefite  
that is bestowed vpon vs : And lastly, the right vse and minding of  
y storie. These three things offer themselves in the exposition of this  
Gospell.



Gospell. The summe whereof is, that the Lorde (the fortieth day after his resurrection) appeared to his disciples, whom he vpbayded with their vnbeliefe and hardnes of hart, and commanded them to preach the Gospell throughout all the world, shewing what fruite shall redound of the preaching of it to the hearers, so they receyue the Gospell by faith. Moreover, to the intent their preaching may be credited, he promiseth to confirme their doctrine with miracles. When he had giuen this charge, he ascended visibly into heauen, and sitteth at the right hand of his father. And his disciples obeying his commaundement, went abroad to preach the Gospel, the which our Lord confirmed with signes ensuing. And this is the effect of the Gospell. The places are three.

- 1 The rebuking of the Apostles.
- 2 The institution of the ministerie of the word.
- 3 Christes Ascension into heauen.

*Of the first.*

**T**He fourth day after his resurrection, he appeared to his disciples, & vpbayded the with their vnbeliefe and hardnesse of hart, bycause they had not beleued those that tolde them they had seen him risen againe from death. He findeth fault with two things in his disciples: hardnesse of hart, and vnbeleefe, that is to say, the roote & his fruite. The roote is hardnesse of hart, which taketh increasement & strength, partly of it owne original beginning, and partly of it owne corruption. For a man that is not inspired with the holy Ghost, cannot vnderstand any of those things that are of the spirit of God. Of this most naughtie roote there are very many and euill fruites. The first is, that which is rebuked here, namely, vnbeliefe. Out of this afterward, bud most naughtie braunches, as disobedience towards God, and whatsoeuer lewdenes and wickednes is in this life. By which the power of the roote vnsuppressed, is perceived, and also seene how great increasement vnbeliefe hath taken. For this is a most assured token, that wheresoeuer sinne reigneth, there vnbeliefe as an Emperesse possesseth the hart of man.

Furthermore, we may learne hereby, first (after the example of the weake Apostles) not to dispaire of our selues being weake, although we can not by and by comprehend the heauenly mysteries. For the Church hath euermore hir certayne woundes for our Lorde to



## Ascension day.

poure his wine and oyle into. Neyther is it reason for any man to hope that he may put off weakenes, as long as he carieth this mortall body about him. But like as in old time the people of God being brought into the promised land, had their neighbors the Philistines enemies unto them, against whome they kept continuall warre: So we being brought into Christes Church, haue both inward and outward enemies, against whome we must make warre, least we ware sluggish through idlenesse. The other thing that we haue to learne here, is that we should consider by y<sup>e</sup> deede of Christ, not casting off his rawe and weake Disciples, how gentle a high priest we haue, who casteth vs not off for our weakenesse, so there be any sparke of faith in vs. And consequently by his example also we may learne, to deale gently and fauorably with the weaker sort.

### *Of the second.*

**W**hen Christ being readie to ascend into Heauen, giueth commission to his disciples, saying: Goe ye into the whole world, and preach the Gospel to all creatures. He that beleueth and is baptized, shall be saued, and he that beleeueth not is condemned already, he beginneth the manner of setting vp his kingdome, and sheweth the fruite of the same kingdome.

By two meanes is the kingdome of Christ set vp: by word and by the Sacrament: the fruite whercof is saluation of the people. Contrariwise, they that be not Citizens in this kingdome, are subiect to the sentence of damnation.

Here we see there is great difference between the administration of a kingdome of the world, and Christs kingdome: and no maruell at all: for the kingdome of the world is fleshly, but the kingdome of Christ is spirituall. That is set vp and mainteined by the lawes of men: but this is set vp and mainteined by the word of God.

Howbeit, forasmuch as the word of God containeth singular doctrines, I wil expound them somewhat more largely and distinctly, to the intent we may the better vnderstand Christes mind towards vs, and the benefits of the Gospel.

For he sayth: Goe into the whole world. We see the commission. For he sendeth his disciples not to any nation, but to all men dwelling abroade through the whole world. Hereby we may consi-



der the riches of Gods mercy, & the preciousnes of Christs sacrifice. It is Gods mercy that all that were damned through sinne, should heare the voice of the sonne of God, concerning saluation to be obtained through Christ. For it is not to be thought, that God would haue the voice of the sonne of man sound vnto the world, y<sup>e</sup> the greatest part should be destitute of the fruite therof, but rather that by hearing they should liue, and be saved through Christ, so y<sup>e</sup> they received the preaching of the Apostles by faith.

This is more plainly declared by this saying: Preach ye, or proclaim ye. To whom? To al creatures, that is to say, to al mē, without any exception of persons, nations, or kindes. For God is a louer of men, and willety the saluation of al men, according to this saying, His wil is, that al men should be saved, and come to the knowledge of his trueth: But what must the Apostles proclaim? The gospel, that is to wit, glad tidings of the ouercomming of y<sup>e</sup> enemies of mankind, which are sinne, death, the diuel, & hell: of peace made betwixt god and men: and of euerlasting saluation, which they that beleeue in Christ shal obtaine by inheritance. This is the summe of the gospel. Nowbeit to the intent this summe may be the better vnderstode, I wil geue a more plentifull definition, the which I will also brievely declare by testimonies of the scripture.

The Gospell is a doctrine reuealed from heauen, wherein is shewed deliuerance from sinne, curse, and Gods w<sup>r</sup>ath: and where in is proclaimed forgiveness of sinnes, saluation, and euerlasting life to them that beleeue on the Sonne of God for the sacrifice of the same Sonne of God, that the goodnes and mercy of God may be published, and that they which are deliuered by the Sonne, may by faith in the same Sonne bring forth fruites worthy the Gospell. This definition conteineth many things, which we will rehearse and confirme in order.

First I saide, that the gospel is a doctrine reuealed from heauen, which thing is confirmed by that which is w<sup>r</sup>itten in the xvi. to the Romanes, where Paule calleth the Gospell a mystery hidden from the beginning. By which wordes he signifyeth most manifestly, that the Gospell dependeth not vpon mans reason. For if reason could by any meanes through it owne sharpnes, haue perceiued this doctrine, it might in no wise haue bin called a mystery hidden from before all worlds.



## Ascension day.

Againe, it is said in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the lawe, and from Gods wrath. For the prophet Daniel saith: that Christ shall take away sinne. And Paul saith, that the curse of the lawe is abolished by the coming of Christ. Also the heavenly father telleth vs frō heauen, that he is pacified for his sonnes sake. And this thing to be most true all the godly do feele: hauing witnes of the holy Ghost, by whome they crie, Abba, father. Which thing vndoubtedly they should not doe, vnles they perswaded themselves for a certainty, that sinne is taken away, the curse of the Lawe abolished, and Gods wrath pacified.

In the third place is added, that in the Gospell is proclaimed for geuenes of sinnes, saluation, and euerlasting life. For thus saith the Lord him selfe in the xxiii: of Luke. So is it written, and so it behooued Christ to suffer, and repentance and forgiveness of sinnes to be preached to all nations in his name. And in this daies gospell he saith: He that beleueth, shall be saued. And the Lord him selfe saith: He that beleueth on the Sonne, shall haue life euerlasting. What needes many words? Al the whole scripture promisseth forgiveness of sinnes, saluation, and euerlasting life to all that embrace the Gospell.

But for because these benefites befall not to all men (for Cain, Judas, Saul, and many others perished, and at this day alas, the most part of the world runneth into destruction) therfore is added in the fourth place of the definition, that these benefites happen to the beleeuers. For the Lord saith plainly: he that beleueth in me shall not perish, but shall haue life euerlasting. And least any mā should thinke y this dependeth vpon the state of works, Paul writeth that a man is iustified without works: and the same Paul pronounceth, that euerlasting life is y gift of God through Jesus Christ: that is, that it befalleth to them that beleue in Christ, not for their owne desert, but by the benefite of Christ.

In the fifth place is added, for the sacrifice of the sonne of God. For thus saith Paul, through the redemption that is in Christ Iesu. For the Greeke word Apolytrofis, which Paul vseth, signifyeth such a raunsome as is made by payment of a fyne for the pardon of a mans life.

Such



Such a fine payd Christ for vs whē he was made sinne for vs, that we might be made the righteousnesse of God in him. 2. Cor. 5.

Sixthly is added: that the goodnesse and mercy of God might be published. Which thing is confirmed by the example of the troops of Angels singing this Hymne at our Lords birth: *Gloria unto God on high, and on earth peace, and unto men good will.* We must thinke that this was done to this end, that all that acknowledge this Christ, may (by the example of the most pure Angels) learne to set out the goodnesse and mercy of God, specially seeing that nature calleth vpon vs to render thanks to such as haue deserved well.

Last of all in the definition of the Gospell is added: That those which are deliuered by the Gospell, should bring forth fruits worthy the Gospell. For Paule in the 2. Ephe. sayth: *We are created in Iesu Christ vnto good works, in which we must walke.* And the same Paule sayth, that we ought to walke in the light, because we are the children of light. For how I pray you standeth this with reason, that we should be exempted out of the bondage of sinne, and yet serue sinne and be oppressed with the yoke thereof? The grace of God (sayth Paule) appeared to the welfare of all men, to the intent that renouncing all vngodlinesse and fleshly desires, we might liue soberly, godly, and righteously in this world.

Forasmuch then as we haue by strong reasons shewed, that sinne, curse, and Gods wrath are taken away by the Gospell: and that in their roome do succede righteousnesse, saluation, and euerlasting life, for Christes sake, as long as we beleue in him: and that for this benefite God will haue vs set forth his goodnesse, and shewe thankfulness in all our whole life: It foloweth that the Gospell (as I said) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the lawe, and from Gods wrath, and wherein is proclaimed righteousnesse, saluation, and euerlasting life to all that beleue in Christ, for the sacrifice of hym, that the goodnes and mercy of God may be set forth, and that those which are deliuered by the Gospell, may bring forth fruits worthy the Gospell.

Thus much concerning the Gospell. And as for that which is added concerning Baptisme, whereby the benefite is applied to the Gospell, and sealed by, it is spoken already in the first Sunday in Lent, and often else-where.



*Of the third,*

**N**ow followeth the place which is peculiar to this feast. For the Evangelist declareth that our Lorde ascended into heauen: Wherefore I will say a little (and that as playnely as I can) concerning Christes ascension into heauen, which is an Article of our Creede.

In this Article of our Lords ascension, there be three things to be specially considered of vs. First, his comming downe, for before he went vp, he came downe. Secondly, his ascension. And thirdly, the fruite of Christes ascension.

In the comming downe of Christ from heauen into the earth, there are two things to be considered: the gift, and the example. The gift, for that Christ ascended from Heauen, and tooke mans nature vpon him, that by offering himselfe in sacrifice, he might rid vs of our sinnes. For by the sacrifice of Christ, the father is pacified, and for Christ our mediators sake so abased, all beleeuers are receiued, and are the children and heires of God. For therefore did the Lord come downe from heauen, therefore did he humble and abase himselfe, that we might ascend from the earth to heauen, and that we might be exalted to euerlasting life & glory. And the example: That we also shoulde come downe and be humbled. 1. Peter. 2. Christ suffered for vs leaving vs an example, that we shoulde follow his steps.

Of what maner Christes ascension into heauen was, the Scripture sheweth. He ascended visibly with a bodily and naturall moving, and a cloude tooke him vp into heauen. Whereupon is sayde, he ascended aboue all heauens, Ephes. 4. Neuerthelesse, he did not by ascending, chaunge his humaine nature into his godhead, or so shed it out that it shoulde be euerywhere with his godhead, although the vniou of them be inseparable.

The fruite of Christes ascension is manifolde, according as it is easie to gather by diuers places of scripture.

The first fruite therefore is, that Christ is a trimmpher ouer his enemies, which are sinne, death, the deuill, and hell. For these enemies hath he vanquished, and triumphed ouer them by his glorious ascension. He wiped out sinne when he was made a sacrifice for sinne.



sinne. As soone as sinne was wiped away, death was disarmed: for sinne is the sting of death.

When death was once destroyed, the diuill lost his force & weapons. Lastly, for as much as hell deuoureth onely them that are vnder sinne, death, and the diuill: it followeth that Christ being the conqueror of sinne, death, and the diuill, did also ouercome hell.

Secondly, he ascended to be our head, which ascended into heauen first, that he may shew the way vnto vs. wherupon. Iohn. 14. I go my way to prepare you a place, and I will take you vp vnto me.

Thirdly, he ascended, that he might from heauen spread the beames of his power ouer all the world. Ephe. 4. He ascended aboue all the heauens, that he might fill all things. Then is he not ascended to be utterly away from vs: but that with his present power he may rule heauen and earth, and be present with his Church vnto the end of the world.

Fourthly, he ascended, that he might geue gifts to men. Ephe. 4. And he hath geuen, some Apostles, some Prophets, some Euangelistes, and some Teachers. That is to say, he ascended, that he might be effectual in the ministry, confirming it by wonderful miracles, and sealing it in the hearts of men.

Fifthly, he ascended, that we might haue an advocate in heauen. 1. Iohn. 1. If any man sinne, we haue an Advocate with God the Father. Jesus Christ the righteous, and he is the propitiation for our sinnes.

Sixthly, he ascended, that he might drawe our hearts vnto himselfe. Matth. 6. Where as is thy treasure, there is also thy hart. Col. 3. If ye be risen againe with Christ, seeke the thinges that are aboue, where Christ sitteth at the right hand of the father. Our conuersation then must be in heauen, where our Saviour sitteth in glory, to whom with the father and the holy Ghost, be honoz, praise, and glory world without end, Amen.

L.iii.

The



The Gospell.

John.xv.



When the Comforter is come, whome I will sende vnto you from the Father (euen the Spirite of trueth which proceedeth from the Father) he shall testifie of me. And ye are witnessles also, because ye haue beene with me from the beginning. These things haue I saide vnto you, because ye should not be offended. They shall excommunicate you, yea the time shall come, that who soeuer killeth you, shall thinke he doeth God high seruice, And such things will they doe vnto you, because they haue not knowen the Father, neither yet me. But these things haue I tolde you, that when that houre is come, yee might remember then, that I tolde you. These things saide I not vnto you at the beginning, because I was with you.

## The exposition of the text.

**T**his gospell also is a part of that Sermon that Christ made to his Disciples the night before he suffered, the summe whereof we haue heard a while agoe. This text containeth the promise of the Adorante the holy Ghost, who shall be present in the church when it suffereth persecution by y wicked world. For Christ telleth vs, it wil come to passe, that the wicked men, and specially the Jewes, shall be caried with so great woodnes against y Church, that vnder the pretence of religion, they shall runne with might and maine vpo the godly, yea and perswade the world, that it is a certaine seruice of God to kil the godly: and to cast them out of their congregations. And he saith, that the cause of this outrage is ignorance and blindness: that is to wit, that they neither acknowledge the wrath of God against sinne, nor vnderstand the benefites of Christ. The places are thre.

1 The office of the holy Ghost, and the ministers of the woꝛde in the Church.



2 A warning least the godly being offended at the stumbling block, should renounce that profession and faith.

3 Of the crosse of the godly, and of their glorious deliuerance.

*Of the first.*

**A**Nd when the comforter shall be come, whom I wil send you from my Father, he shall beare witnesse of me: yea and you also shall beare witnesse. These wordes conteine the first doctrine of this Gospel, namely that the holy Ghost and Apostles, and their successors must beare witness of Christ.

Concerning the holy Ghost, these things are gathered out of the text. First, that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father & the sonne. Thirdly, that he proceedeth from the father and the sonne. And fourthly: that he is geuen to the church by Christ.

And why he is geuen to the church, it is here declared, namely, that he may be a comforter, that he may be a teacher of the truth: and that he may beare witness of Christ. Of which offices, I will therefore speake the more briefly, because the same things are to be repeated upon Whitson Sunday.

Why is he called a comforter or Advocate? Likens by this terming of him, is geuen an inkling of the persecution & accusing or condemning of the church by the heathenish world: so is it also expressly meant thereby, that it shall not be forsaken of Christ in the time of persecution, but that Christ sendeth it an Advocate, namely the holy Ghost.

The properties of this Advocate are foure: First, that he be at hand to his Client, that is, to him that suffereth violence or wrong, or is accused by the wicked world. Secondly, that he take upon him the case of each man, yea and of the whole church, as his owne case. Thirdly, that he teach and admonish him that erreth, and instruct him that he be not ouerthrowen in his case. Fourthly, that he comfort him in his trouble. Therefore when the holy Ghost is called an Advocate, it is meant thereby, that he is y defender of y church, that he taketh the case thereof upon him selfe: and that he teacheth & comforteth the church.

Againe, the Text saith, that the holy Ghost shall be the teacher of truth. By which name is shewed, first that men cannot obtaine healthfull



The sixth Sunday after Easter.

healthfull trueth, of their own disposition & nature. Secondly, that the doctrine of trueth is not of the law, but of the gospel. For reason of his own inclination doth (after a sort) understand the doctrine of the law. And thirdly, that the holy ghost worketh mightily both in the teachers & in the learners. For he maketh the teachers to understand the trueth, & the learners to receive it. And therefore we are admonished to call upon the teacher of trueth, that he may geue vs the key of knowledge: & to beware that we driue not away from vs that some most pure spirite, through our uncleannes. For in as much as he is holy, that is, cleane, chaste, and a maker of others holy, he dwelleth not in an vnpure heart: that is to wit, in such a heart as tumbleth it selfe in his owne filthines, and defileth it selfe as a swine by wallowing in the mire.

Besides this, he saith: the holy Ghost shall beare witnes of mee. Of which office the ministers of Gods word also shalbe partakers.

But what doth the holy ghost witnes of Christ: and what shall y ministers of the word be witnes of him? First the holy Ghost and the ministers of Gods word beare witnes of Christ, that he is very God according to the scripture, one in Godhead with the Father & the holy Ghost as we professe in our creede. Secondly, the holy ghost witnesseth, that Christ is very man according to our creede: who was conceived by the holy Ghost, and borne of the virgin Mary. Thirdly, the holy Ghost witnesseth, that Christ though he be both God and mā: yet is but one Lord, one Christ, one person, according as our creede beareth record, and Christ also of him selfe, when hee saith: Now man goeth vp into heauen, but he that came downe from heauen, the sonne of man that is in heauen. Fourthly, the holy ghost beareth witnes of Christs office, that he is a bishop and a king. A bishoppe verily, which with his owne sacrifice pacifyeth y wrath of the Father, and by his intercession bringeth vs vnto God. And a king, in that hee hath vanquished our enemies, death, sinne, the Diuell and hell, and shall come to iudge the quick and the dead. These foure things doeth the spirite witnesse of Christ. These foure things are deliuered vs concerning Christ in our Creede. these foure things shal all godly ministers of Gods word be witnes of Christ, till he come to iudgement.

Of



*Of the second.*

**T**Hese things haue I spoken to you, that ye should not be offended. Christ doth them to vnderstand, to what end he spake so much of the Church, of y<sup>e</sup> holy Ghost, and of his death & resurrection: that is to wit, that being confirmed by these things, they should not be offended with the rest of the world. This admonishment is necessarie at all times: for the world is full of stumbling blockes. *Woe* (saith Christ) be vnto the world for offence: meaning, that they are like to buy it deere, that fall from the Gospell by cause of offences. Now to the intent euery one of vs may iudge aright concerning an offence, I wil set forth a ful doctrine concerning offences.

An offence in generall, is whatsoeuer keepeth a man backe from the right course of the Gospell, that is to say, either word, deede, or outward appearance (if I may so terme it) which is to any man a cause or occasion of stumbling, or of being offended, so as either he be hindred, or else step aside from the right course of saluation.

Of this stumbling blocke there are moe kindes than one. For there is one offence or stumbling blocke which is called *giuen*: and another that is called, *taken*. Which what manner of ones they be, I will declare by definitions and examples.

An offence giuen, is that which riseth either of some worde or deede that is euill in it selfe; or else of some word or deede, that is indifferent, that is to wit, neyther good nor euill, but cast forth out of reason. Both of these is streightly forbidden by Gods word, and Christ himselfe auoucheth it to be better for a man to be drowned in the middes of the Sea, than to giue occasion of offence to any bodie. The examples are these: Arius denied Christ to be God, whereby he caused many to stumble, and was a cause of endlesse damnation, both to himselfe, and to many others. David by his aduoutrie was a stumbling blocke to all the inhabitants of his realme, and had perished for euer, if he had not repented. Against this stumbling blocke prayeth Salomon, when he sayeth: Keepe me from the snare that they haue layde for me, and from the stumbling blocke of them that worke wickednesse. The most part of y<sup>e</sup> world stumbling at this blocke, sticke in damnation, and dayly many fall headlong into destruction, by dashing against this stumbling block, both priuately and publikely.

*Priuately*



The sixth Sunday after Easter.

Prinately are offended childe, seruants, & married couples. Childe see their parents absteyne from Gods seruice, and they absteyne likewise. They heare their parents sweare, and they sweare as well as they. They heare them talke of ribaudry, and by and by they follow their example. For wicked things sticke fastest in minde. They see them bibbing, deceyning, and dealing vnjustly with their neighbours, and they like good scholers learne the same trades. But woe be to them to whome such stumbling blockes are made. For they with the whirlwind and tempest of their stumbling blockes, do throwe downe and beate out the crop of Christes Church.

This household stumbling blocke is y<sup>e</sup> seede of all euils in y<sup>e</sup> world. For such things as childe leane of their fathers and mothers, they keepe still when they be olde, and also teach the same to they<sup>r</sup> childe. Therefore the parents that feare God, must take exceeding great heede, that they be not stumbling blockes to they<sup>r</sup> owne childe. Therefore let them talke godly, let them do all thyngs rightly. Let them serue God, and stirre vp they<sup>r</sup> childe to do the like, and let them bring them vp in correction and nurture of the Lorde, according as Paule admonisheth: and let them alwayes beare in mind this saying of Christ, which is written in the ninth of Marke: Whosoener offendeth one of these litte ones that beleueth in me, it were better for him that he had a millstone hanged about his necke, and were cast into the sea.

Moreover, this offence is committed also as well by the Magistrate, as by the subiects. As when Ieroboam set vp a calfe in Samaria to be worshipped, and when the same man playing the tirant did persecute the holy Prophetes of God. But this offence is most greuous in ministers of churches, whē they either by leud doctrine or corrupt life, giue occasion to many to speake euil of the Gospell, and minister speciall occasion of falling to thē that be weake, as are couetous persons, who<sup>r</sup> emongers, drunkards, murderers, and such others as offend the Church with their behauiour: Which sort, the zealous Bishops ought to depose, least they by their falling, should drawe many moe with them to decay. Neyther are subiects to be excused in this behalfe: for we see what the world is: all are corrupt. Who offendeth not in drunkennes: who giueth not occasiō of stumbling by accustoming himself rashly to swearing: where is ther one among a number, that laieth not some snare or other to stumple at?

How



Wolbeit, because offences geuen, are not all of one sort, (for some are geuen by a word or deede that is euil in it selfe, & other some are geuen by a word or deede not euil of it selfe, but done or spoken out of season:) It is to be knowen, that the first kind without exception is to be shunned of all men that haue regard of euerlasting saluation: But as for that offence that is geuen by a thing indifferent, is not alwaies to be eschued, but we must deale according to this difference of men. Some men are strong, as they that already know y<sup>e</sup> christian liberty. Some are weake and haue the beginning of religion, but are not sufficiently settled in y<sup>e</sup> christen liberty. Other some are obstinate, vnable to be taught and wilful. The first sort is not offended at the vse of things indifferent, but rather reioyeth in the christian libertie. The third sort are offended, but thou shalt not care for them, for they are the enemies of Christ. Neither shalt thou abstaine from the vse of things indifferent, for their sakes: and much lesse shalt thou abstaine from true vertues: as are the true worshiping of God, true inuocation, & true confession of the sonne of God. Neither shalt thou abstaine from true doctrine, but after y<sup>e</sup> example of Christ, teach thou and professe thou the true gospell, euen in sight of hel gates. For so did Christ: so did the Prophetes: so did the Apostles, yea and al the godly of all ages. It is wont to be commonly said, that he y<sup>e</sup> iudgeth aright, teacheth aright, & doth aright, ought not for any offence, to forbear any thing that is aright. This surely is most true, & confirmed by the examples of Christ & his Apostles. But as concerning the middle sort of men (that is to wit, the weak) the rule of Paul is to be noted: Rather then I will offend my weak brother, I wil eate no flesh while I liue. After the same rule it is to be deemed of other things indifferent. For in all our doings there is a consideration to be had of mutuall charitie and edifying.

Neuertheles this offence geuen, wherof we haue already spoken, hath yet another difference, take of the difference of y<sup>e</sup> persons. For some persons are set in some roome of authoritie: & other some are inferiours, leading a priuate life. The offence that is geuen by a person set in authoritie, is much more greuous then that which is geue by a priuate person that is placed in no office, and therefore it deserueth greater punishment, both in respect of the person himselfe, who defileth the place to which he is promoted by God, & also for other mens sakes, to whom he by his lewde example hath geuen a more forcible



## The sixth Sunday after Easter.

forcible cause of falling. For even as the greater a stone is y<sup>e</sup> falleth from a high rock, the more peeces it maketh in the fall: Euen so the greater state that a person is of, and the higher y<sup>e</sup> he is placed in degree of dignitie, so many the more draweth he down with him whē he falleth. Likewise also a minister of Gods word, sinning in drunkennes, whoredome, manslaughter, or any other crime: is a greater stumbling block, then a souldier, a courtier, a mariner, or a ploughman, and therefore is to be restrained and punished with greater punishment: For he draweth more with him vnto decay. After the same manner is to be deemed of others. David in the realm of Jewry was not an adulterer and a murdurer alone: yet notwithstanding, his sinne (by reason of the offence that grew thereof) was more horrible then the faults of other men in Gods sight: wherfore it was punished also with greuouser punishments, specially of the body. Much more greuously sinneth a drunken master of a house, then a seruant. For he is an example vnto his whole household: but this other (as a despised person) is not taken for any example, except it be of as lewd as himselfe. And thus farre as touching an offence geuen.

An offence taken, is that which any mā taketh to him self at other mens wel doings, or other wise: and it is of two sorts. Humane, and diuelish. Humane, is partly of vngodly folk, partly of godly folk. Of vngodly folk, when the vngodly are offended, either at the doings of the godly, or at the free vsage of things indifferent, or els at the outward countenance of the church. For when the vngodly see y<sup>e</sup> godly distressed vnder the cross, and to be (as it were) outcastes in y<sup>e</sup> world, the vngodly take therby an occasion of a sozer fall. As the Jewes, which were offended at the lowlines of Christ and the misery of his church: after which sort many at this day also are offended at the wounds of the church. Contrariwise, the godly take offence, when they see the wicked flourish: when the church is oppressed by tirāts: whē many guiltles persons are punished: & when they see the church turmoyled with heresies. But they overcome this stumbling block againe, partly by the strengthening of the holy Ghost, partly by the examples of Christes church, & partly by earnest praier: neither is there any better remedy against y<sup>e</sup> stumbling blocks of this kinde, then to set against the the continual custome of God, who suffereth his church to be overwhelmed w<sup>th</sup> sundry miseries in this world, to y<sup>e</sup> intent it may in time to come be glorified w<sup>th</sup> his beloued sonne our Lord Iesus Christ.

The



The deuillish offence taken, is when men preposterously catch occasions, which they stretch to a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his father, was y<sup>e</sup> he might purchase to himselfe libertie to sin without controulement. We see very many such nowe adays, which euer narrowly picke out the faultes of the holy fathers (as y<sup>e</sup> incest of Loth, the drunkennesse of Noe, the concubineship of Abraham, the aduoutrie & murder of Dauid, the periuurie of Peter, the hard yoke that Joseph laid vpon y<sup>e</sup> Egyptians, and the greedy gathering of Zachary:) to the intent they may sell themselves to all naughtinesse. Yea rather they seeke by mens vices, how they may harden themselves to the contempt of God. Wherefore not without cause, this kind of stumbling is called deuillish, as the which is stored vp with slaunders to the contempt of God.

*Of the third.*

The third place is of the persecution or crosse of the Church: for which place looke before in the third Sunday after Easter.

*Upon the feast of Pentecost, which  
we call Whitunday.*

*The Gospell Iohn. xiiii.*



I fye loue mee, keepe my commaundementes, and I will pray the father, and hee shall gyue you another comforter, that he may abide with you for euer: even the spirit of truth, whome the world can not receyue, because the world seeth him not, neyther knoweth hym. But yee knowe hym: for hee dwelleth with you, and shall bee in you, I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more: but ye see me, for I liue, and yee shall liue. That day shal ye know that I am in my father, & you in me, & I in you. He that hath my comandements & keepeth the, the same is he that loueth me. And he that loueth me, shal be loued of my father, & I wil loue him, & wil shew my own self vnto him.

Iudas



## Whitsunday.

Judas sayth vnto him (not Judas Iscariot:) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the worlde? Iesus answered, and sayd vnto them: If a man loue me, hee wyll keepe my sayings, and my Father wil loue him: and we wil come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde which yee heare, is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you. But the comforter which is the holy Ghost, whome my Father will send in my name, hee shall teach you all things, and bring all things to your remembrance whatsoeuer I haue said vnto you. Peace I leaue with you: my peace I giue vnto you, not as the worlde giueth, giue I vnto you. Let not your hearts be greeued, neyther feare. Yee haue heard how I sayd vnto you: I goe, and come againe vnto you. If ye loued me, yee woulde verily reioyce, bycause I sayde, I go vnto the Father, for the Father is greater than I. And now haue I shewed before it come, that when it is come to passe, ye might beleue. Heereafter will I not talke many words vnto you. For the Prince of this world commeth, and hath naught in me. But that the world may knowe that I loue the Father. And as the Father gaue me commaundement, euerso do I.

### The exposition of the text.

**T**his feast which we call Pentecost, that is the fiftith day, was ordeined in remembrance of the confirmation of the Gospell, the fiftith day after Chrystes resurrection. For that day, our Lord sent the holy Ghost from heauen, who sat vpon y<sup>e</sup> Apostles visibly in likenesse of flames of fire, & he (according to Chrystes promise) not only leadeth the Apostles into all truth, but also certifieth y<sup>e</sup> whole world, that Iesus Christ is in heauen, who fro thence confirmeth his doctrine by this wonderfull deede. For like as the fiftith day after y<sup>e</sup> Jewish Pascheouer which they ate first in Egypt, the lawe was giuen, and the doctrine thereof confirmed with great miracles, according as it is wriſten. Exo. 10. Eue so after y<sup>e</sup> true Pascheouer (that is to wit, after the killing of the Lambe of God which is Christ) Gods will was to confirme the Gospell of his Sonne, with this wonderfull deede, that is, by the visibly giuing of the holye Ghost,



Ghost, according as we shall heare moze largely in the lesson at Quensong.

Now let vs enter vpon the most swete Gospell, which also is a peece of that long sermon that the Lord made to his Disciples the day before he suffered. The summe of the text that you haue heard, is, that Christ giueth a true marke of faith and loue of God, and of the fruite of the same faith and loue, namely, that the Disciples should haue quiet consciences through the holy Ghost, whome he promiseth that the father shall send in his name. Also Christ giueth them to vnderstand of his victorie against Satan, that euen by this victorie the world may knowe, how well the Father loueth it. And all these things tend to the strengthening of his Disciples, least through offence of the Crosse, they might go backe from their profession. The places are foure.

- 1 The true marke of faith and of the loue of God.
- 2 The fruite and vse of keeping of the word of God.
- 3 Christes promising the holy Ghost the comforter.
- 4 Of the peace that Christ promiseth to those that be his.

*Of the fyrst.*

**I**F a man loue me, he will keepe my sayings. Let vs marke these words aduisedly. For they shew a true marke of faith & of the loue of God. He that loueth Christ, heareth him willingly, he willingly keepeth that which he heareth: And he willingly doth that which he keepeth. For these things are by nature ioyned together. We see it is a custome among men, that they doe not without wearinesse heare those persons towarde whom they are not very well minded. And that contrarywise they couet nothing moze, than with all attentiuenesse of minde, to heare those whom they loue entirely: specially when they knowe they speake many things sagely and wisely to their welfare and profite.

But what is the saying of Christ? First to repent. For so did his messenger John Baptist, and he himselte also begin his preaching. Hereby is vttered his affection towarde vs: For without repentance it is impossible to be saued. Whereupon he saith, Except ye repent, ye shall all perish.

Secondly, to beleue the Gospell, that is, to beleue assuredly that Christ is such a one towarde him, as he is declared to vs in y<sup>e</sup> gospel



to be, that is to wit, a Sauour, a Justifier and a Redeemer. The end of his faith is the health of our soules. 1. Peter. 1. and in John: He y beleueth in y Sonne, hath euerlasting life. Thirdly, to bring forth fruite by this faith: first, deuotion to godward, or seruice of God. Secondly, innocencie of life, and keeping holy both of minde & body: Thirdly, loue of our neighbour flowing out of a true faith, a pure hart, and a good conscience: and fourthly, to do y wo:ke of our vocation in feare, to the glory of God, and profite of our neighbour. All these vertues are beautified with true patience, which is a certaine obedience towards God vnder the crosse. He that will be my disciple (saith the Lord) let him take vp his crosse and folowe me.

What? Wherefore requirest thou so many things? Are we not iustified and saued by faith alone? Yes, it is true: But there is a difference to be put betwixt the causes of saluation, and the obedience that God requireth of those that be his. We are iustified by faith only: but when we are iustified, we are made new men, that is to wit, the sonnes of God, and henceforth we must (after the example of our father) leade a new and blessed life.

But here is to be considered also, that as there is a double marke of the children of God: so there is a double marke of the children of Sathan. The marke of the children of God is one while inward, & another while outward. The inward is repentance, faith, godlines, and good conscience. The outward is hearing of Gods word, & honest conuersation among men. For as Christ sheweth here that y loue of his word, and the hearing of it, is a marke of his disciples: so Peter requireth honest conuersation among men, whereby God may be glorified, and his Church edified. But the inward marke of Sathans children is, to be without faith, without godlinesse, to haue an euil conscience, & euil affections to haue the maisterie. The outward marke is outward contempt of the word, and a leude life. Marke wel these marks, and let euery man examine himselfe, whether he be to be accounted among the children of God, or among the children of the Deuill. If he perceiue himselfe to be among the children of Sathan, let him pull backe his foote out of hand, least he be throwne headlōg into damnatio sooner than he looketh for. If he perceiue himselfe to be among y children of God, let him giue God thanks, and desire encrease of faith, loue, and other vertues: let hym desire to be strengthened by the holy Gospe!, least he be withdrawne from



from his godly and holy race by the sleights of Satan.

*Of the Second.*

**A**Nd my father wil loue him, and we wil come vnto him, and wil dwel with him. Here are rehearsed the most swete fruits of keeping the word of God.

The first fruite is, that the father loueth such as keepe Chzistes word. For he holdeth them right deere in his beloued. Ephe. 1. How great a good thing this is, it may be vnderstode hereby, that those which beleue not in Chzist, abide vnder Gods wrath, according to this saying: he that beleueth not in the sonne, the wrath of God abideth vpon him. Where as y<sup>e</sup> wrath of God is, there is sinne, death, damnation, hell, the tyranny of the diuell, and (to be short) all mischief. Contrariwise where as is the loue of God, there are the enemies ouercome, there is saluation, there is ioy, there is life euerlasting. Wherefor let vs thinke vpon this first fruite of keeping Gods word, that by thinking thereon, we may be kindled the more to loue the word.

The second fruite is, and we (saith he) will come vnto him. The which coming there can be no greater hono<sup>r</sup>. If God the father, the sonne, and the holy ghost come to him that kepeth Chzists words, vndoubtedly it followeth, that they came not to him befo<sup>r</sup>e: But that he was in the diuels power, and in the kingdome of darknes, where death and damnation reigne. It is a great friendship if a king come to his subiect, it is a great hono<sup>r</sup> to be visited of a mannes better: but vnto this hono<sup>r</sup> none other is comparable, that God the father, God the sonne, and God the holy ghost come vnto a man that loueth Chzist, and kepeth his sayings.

The third fruite is, that the Trinity not onely cometh to a mā that kepeth Chzistes sayings, but also maketh his dwelling w<sup>th</sup> him, and abideth in him. Chzist meaneth by this most swete promise, y<sup>e</sup> those which heare Chzistes word & keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, and the holy ghost. And although that all the whole church is called one church of God: yet is euery seuerall chzistian a seuerall temple of the holie ghost. Behold how princely a promise this is. If any body should promise a miserable mā a great treasure of gold, he should haue good



## Whitsunday.

cause to be mery and reioice, that of a poore & wretched creature, he should become a rich and happy man. But here is promised a most incomparable treasure, namely the dwelling of the Trinity in vs, which farre surmounteth all the treasures of the world.

But what doth the father when he dwelleth in a man: what doth the sonne: what doth the holy Ghost? The father with his might shieldeth and defendeth the men in whom he dwelleth, against the rage of sathan: wheras sathan executeth ful power vpon al vnbelievers. The sonne which is wisdom and light, teacheth & lightneth them against all mists of all maner of darknes. The holy Ghost with his holines, sanctifyeth, consecrateth, and annointeth them to be the prophets, kinges, priestes, and saints of the Lord. To be prophets, because we see those things with the eyes of our faith, which no bodily eare is able to conceiue. Of this propheticall office speaketh Joel, according as Luke also maketh mention. Act. 2. To be kinges, partly because we are made the children of God by victorie of Christ: and also because that by the power of Christ, we reign ouer death and hell, Luke. 22. I appoint vnto you a kingdome, like as my father hath appointed vnto me. To be priestes, because whē we beleue in Christ, we haue authority to offer vnto God the sacrifice of praise: we haue liberty to call vpon God through Iesus Christ our onely mediator and high priest: wee haue authoritie to teach Gods word. Wholbeit, every man according to the manner of his calling. And to be saints, because that through faith in Christ, we are accounted as pure as if we had fulfilled the law to y vttermost. Behold what a number of fruits the keeping and louing of Christs words bringeth with it. There can be no greater dignitie, there can be no greater glory, there can be no honoꝝ or worship more excellēt. But what shal we learn by it? To liue worthy so great honoꝝ, that we by our owne uncleannes driue not God out of our hearts: but rather that we exalt him with continuall praises, in true godlines and sanctification. That so great worship ought to put vs in minde hereof Peter teacheth 1. Pet. 2. where he saith thus: You are a chosen generation, a kingly priesthode, a holy nation, a people whom God claymeth to himselfe, that ye should set forth his works, who hath called you out of darkenes into his wonderful light. You y in times past were no people, are now the people of god, you which in times past obtained no mercy, haue now obtained mercy.

Here



Whereupon the Apostle inferreth: Abstaine therefore from fleshly lusts which fight against the soule, and make your conuersation honest among the heathen. As many benefits of God then as we heare of towards vs, so many spurres shall there be to pricke vs forward to godly and holy life. Wherefore sith Christ heere promiseth so great things, and sith that the heavenly Trinitie dwelleth in them that beleue, let vs endeavour to be cleane and pure, as it becometh Gods temples to be. Let vs be spirituall kings, that we may reigne ouer sinne, and not serue it any more in the lusts thereof. Let vs be priests that may offer quicke sacrifices vnto God, and call vpon him by faith in Christ. Let vs be Saints and segregated from the heathenish routes of the world, that we fall not into our former filthinesse againe.

*Of the third.*

**A**Nd the comforter, the holy Ghost, whome the father shall sende in my name, hee shall teach you all things. This is Christs promise, whereby he promiseth his Disciples the holie Ghost. We haue heard before what is the worthinesse of the Christians: now let vs heare what is ioyned with this worthinesse. And because I am not able to vtter these things according to their worthinesse, I will (after the maner of babes) prattle of each thing that is spoken in this royall promise. These fewe words therefore do containe seven points concerning the holy Ghost, the which I will rehearse brievely, and apply them to our vse. For these points containe the causes why the holy Ghost is sent and giuen.

First, he is called an Advocate. Although I haue spoken somewhat an eight dayes hence concerning this name: yet peradventure it shall not be amisse to repeate it againe to day.

Therefore he is called an Advocate (that is to say a spokesmā) because he is at hand to the afflicted, and doth teach them, cōfort thē, and take their case vpon him as his owne: and in conclusion cōpellet vs to crie out, and to say with all our hart, Abba father, haue mercy vpon vs for thy Sonnes sake, whom thou hast giue to be our sauiour. And this is the first cause why the holy Ghost is giuen.

The second is, that he may quicken vs, and thereupon he is called a spirit. Now there is a double life: The one naturall, wherthrough



## Whitson Sunday.

all liuing creatures liue: and this endureth for a short time, for it is swallowed up by death: and the other life is of God, from whiche Paul saith, that all those are straungers which haue not knowne Christ. The authoꝝ of this life is that spirit of Christ, which he promised to his disciples. This is not of short continuance, but euerlasting, as which is proper to the euerlasting God. And this life liue all they that beleue in the sonne of God. Gala. 2.

The third cause of sending and giuing the holy Ghost, is that he may make vs holy, of which operation he is called holy: and he maketh vs holy, at what time he woꝝketh faith in vs, when he regenerateth vs, when he refoꝝmeth our vnderstanding, affections, and will: and to be brieve, when he bringeth to passe that we become new creatures, and liue according to the will of God.

The fourth cause of sending and giuing the holy Ghost vnto vs, is that he may stablish a certaine louingnesse among vs: and therefore he is said to be sent from the father to his children. For as the father embraceth his children with an inward kindnesse and loue: so he desireth nothing moze, than that the children folowing the nature of their father, should maintaine brotherly loue among theselues. Thus to do it becommeth them that acknowledge God to be their common father. As for those that refuse to do so, eyther they neuer were his children, or else they are shamefully growne out of kind from the nature of their father.

The fifth cause of sending the holy Ghost is, that we may learne of him, in what sort our heauenly father is minded towarde vs. Therefore the Lord saith: And he shall teach you all things. What? Shall he teach any other thing than that which the Prophets and Moyses haue taught? No any other thing than is deliuered vs in the scripture? No forsooth. For he shall teach the selfesame things. Doth not the scripture suffice? Yes, it sufficeth as in respect of doctrine, but not as in respect of our capacitie. For although we heare the woꝝd a thousand times, yet it is vneffectuall, vnlesse he teach within. For anointing (as saith the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy Ghost, is shewed in this saying, in my name. By which saying is signified the better, most end or the small cause why y<sup>e</sup> holy Ghost is giuen: which is, y<sup>e</sup> they which beleue in Christ may be saued. For inasmuch as Christ is our saluation, and that y<sup>e</sup> holy Ghost is sent in his name: here is



no doubt, but he is sent for our saluation.

The seventh cause is, that he may confirme Christs words in vs, He (saith Christ) shall teach you all things: hee shall put you in minde of all things that I haue spoken vnto you. These things are signified bræfly concerning the holy ghost, in our gospel that is read this day in our Church: no things are noted yet more bræfly in our Cræde, which are, that the holy ghost is very god, that he is the third person in Trinitie, that he quickneth and sanctifyeth, and that we must leane vnto him by liuely faith as vnto the father and the sonne. But as concerning these things we shall heare more another tyme, and haue heard more awhile agoe.

*Of the fourth,*

**M**Y peace I leaue vnto you, my peace I geue vnto you, not as the world geueth doe I geue you. This promise of christ is right great also, and much greater then the world vnderstandeth. Doth not Christ say (as we haue heard of late.) In the worlde yee shal haue trouble, and they shal cast you out of their sinagogues: It is so. Therefore Christ maketh a difference betwene the two sorts of peace: betwene the peace of the world, and his peace. What manner of peace the peace of the world is, there is no man but hee vnderstandeth. But what manner of peace Christes peace is, onely the children of God vnderstand. For it is that peace whercof the gospell speaketh, and of which I haue intreated abundantly the first Sunday after Easter.

Neuer theles to the intent I may bræfly repeate the same things: The peace of Christ is our reconciliation vnto god, the remission of our sinnes, the geuing of the holy ghost, and euerlasting life, according to this prayer of the Church. O god which by the lightning of the holy ghost hast taught the harts of the faithfull, geue vnto vs that peace which the world cannot geue, and that our hartes may be quiet. This peace the sonne of God graunt vnto vs, to whome with the father & the holy ghost, be honoz and glozy for euermore, Amen.



Vpon Whitfun Munday.

*The Gospel. Iohn. iiii.*



O God loued the worlde, that he gaue his onely begotten Sonne, that who-soeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his sonne into the world to condemne the world, but that the world through him might bee saued. But hee that beleueth on him, is not condemned. But he that beleueth not, is cōdemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation: that light is come into the world, and men loued darcknes more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, least his deedes shoulde be reprooued. But he that doeth the trueth commeth to the light that his deedes may be knowē, how that they are wrought in God.

The exposition of the text.

**W**E heard yesterday how the Gospell of Iesus Christ was confirmed by a wonderfull miracle, namely y<sup>e</sup> Christ sent the holy ghost from heauen in a visible shape, whome not onely the Apostles felt, but also all that were that day at Ierusalem sawe: according as Luke declareth Actes. 2. This day the church setteth forth a gospel, wherein Christ comprehendeth a summe of that doctrine, for the confirmation whereof, the holy ghost was geuen vpon Whitsonday. Christ talketh with Nicodemus, who was one of the Pharisees & a prince of the Iewes, as we shall heare moze at large vpon Trinity Sunday. Vnto him doth Christ (in the text which I recited euen now) declare the causes of saluation and damnation, & sheweth from whence commeth the originall both of saluation and also of damnation. He saith that Christ was geuen, to the intent y<sup>e</sup> they which beleue in him, should be saued. The rest he witnesseth to sticke still in their damnation, as we shall clereley see in the exposition of the text. The places.



- 1 The commendation of Gods louingnesse and mercy towards men.
- 2 The instrument whereby Chzistes benefites are applyed to men, is sealed.
- 3 A comfort for the godly against the temptation of sinne and iudgement.
- 4 The difference betwixt the beléeuers and the unbelieuers.

*Of the first.*

**S**O God loued the worlde, that he gaue his onely begotten Sonne. In these fewe wordes is commended vnto vs y<sup>e</sup> louingnesse and mercy of God: and that not by naked wordes, but by a deede most excellent of all others. For it is not a true loue, which either lieth hid in y<sup>e</sup> hart onely, or sitteth in y<sup>e</sup> tongue: but which proceeding from y<sup>e</sup> innermoze affection of the heart, vttereth it selfe by word and deede. How then doth God loue here? Hee loueth in such wise, that he gaue his owne sonne to be the price of the raunsome for the redemption of the world, that he might by his death redeeme them that were adiudged to death & damnation. Of this loue of god speaketh Paul, Rom. 5. God commendeth his loue towards vs, in that when we were yet sinners, Chzist died for vs. And Rom. 8. If God be on our side, who can be against vs? who spared not euen his owne sonne, but gaue him for vs all. We daily behold great tokens of Gods loue towards men, in all our whole life, & in y<sup>e</sup> gouernment of things. Notwithstanding, that loue which so shineth forth in the matters of this life, is scarcely a slender shadow of that most excellent loue wherewith he imbraceth vs in his sonne, whom he hath giuen to most bitter death for vs. This loue of god hath exceeding mercie going with it, of which Moises, the prophetes, and the psalms doe preach in many places: out of whom I wil take a fewe testimonies, to confirme our beléeve concerning Gods good wil towards vs. Moises Exod. 34. saith thus: O Lord God of power, mercifull, & gentle, and of much compassion, and true, which extendest mercy vnto thousandes, which takest away iniquitie, wickednes and sinne. Deu. 5. I am y<sup>e</sup> Lord thy god that sheweth mercy vnto many thousandes that loue me and keepe my commandementes. Esai. 16. And his thzone shalbe prepared in mercy. Ionas, 4. For I know y<sup>e</sup> thou art



VWhitsun Munday.

art a gentle and merciful God, patient and of much compassion, & a  
forgeuer of mens wickednes. Dauid. Psal. 2. The earth is full of the  
Lords meroy. And y 102. Psalm. As farre as the heauen is from the  
earth, so hath he strengthened his mercy vpon them that feare him.  
Also Psal. 103. The mercy of the Lord is from generation to genera-  
tion vpon them that feare him, and his righteousness vpo their chil-  
drens childre. Also in the same psalme: The Lord is mercifull and  
gentle, slowe to anger, & great in mercy, he dealeth not with vs ac-  
cording to our iniquities, neither rewardeth he vs according to our  
misdoedes: but as hie as y heauen is aboue y earth, so much hath his  
mercy surmounted towards them that feare him. There be many  
such testimonies of scripture, which set out vnto vs the vnspeake-  
ble loue and mercy of God, and shewe the largenes of the same loue  
and mercy, and the effect and applying thereof. For the largenes of  
Gods merce is seene in these pointes, that it extendeth it selfe vnto  
thousands, that it filleth the earth, and that God pittieyth as the fa-  
ther pittieyth his owne children. The effect or fruite of it is seene in  
this, that it taketh away sinne, that iustifyeth sinners, y it acquit-  
teth of the due penaltie. This mercy is grounded in his sonne, because  
he by offring himselfe in sacrifice, hath satisfied gods iustice, & by his  
obedience towards the law of God, hath purchased righteousness  
vnto vs. This mercy is applyed to them y loue God, and feare him,  
and keepe his commandementes: that is, to them that beleue in  
christ, which through faith perform new obediēce. But as touching  
this matter, more is to be spokē in the second place. Let vs here con-  
sider more deeply the words of the Text. God so loued the world  
(saith he.) Who loueth God. Whom loueth he? The world. Here  
say thy selfe, and think vpon this word: He loueth this world: Er-  
go, his healthfull louingnes pertaineth not to the Iewes onely, for  
they are but a peece of the world. He loneth the worlde, Ergo, he lo-  
neth not onely a certaine few of the world, as the holy & vertuous y  
are in y world: but rather Christ came into the world of purpose to  
saue y sinners. What meaneth he the by y world? All me that are in  
the world. Behold the Lamb of god (saith John) which taketh away  
the sinnes of the worlde. And againe, Gods will is that all men  
should be saued. As often therfore as we heare that God loueth the  
world, let vs think our selues to be a parcell of that worlde which  
he



he loueth. How falles it out then that he loueth vs, considering that we are sinners? God findeth two things in vs: One, which he himselfe hath made, and another which cometh of our selues. That we are men consisting of soule and body, it proceedeth of him: This his creature God loueth. But that we are sinners, we haue it not of him, but it proceedeth of our selues. This doth God hate, and for the cleansing her of hath he giuen his Sonne: and willet that those which will be partakers of his mercy, should mortifie it in themselves by continuall repentance. But how doth God loue the world: so as he hath giuen his Sonne for it: that is to wit, that he should take vpon him the sinne of the world, and die for it vpon the crosse: surely it is a great loue, than which there can be none greater. But reason is here offended, which understandeth not Gods purpose, and objecteth in this wise: Is not God almightie? Yes surely. Can he not do what he listeth? Yes vndoubtedly can he. Had it not bene better then if he had shewed his loue towards men by some other meane? Austin answereth: If he had done otherwise, neither would that haue liked thee. It pleased him (saith Paule) to saue the belouers by the foolish preaching of the Gospell. Wherefore setting aside the iudgement of reason, let vs say with Dauid: Thy word is a lanterne to my feete. Also this is to be knowne, that God is not only almightie, but also most iust, most mercifull, and most wise. Mankinde was falne into sinne. What did Iustice require in this case? surely that mankinde should be punished according to the greatnesse of his sinne. Now as his sinne was infinite (for the infinite goodnesse was defaced thereby.) so Gods iustice required that either mankinde should suffer endlesse punishment, or else that rightfull amends should be made in stead of the punishment. This amends could none make but God. But forasmuch as God ought not to be punished, the sonne of God took mans nature vpon him, and in it made satisfaction for the sinnes of the world. And so God shewed himselfe not only almighty, but also most iust, most mercifull, and most wise. For he alone found out the way which reason could not find. He gaue his sonne, who by his heauenly power ouercame sinne, death, the deuill, and hell: who of his mercy hath receiued vs: who with his righteousnes hath satisfied the iustice of God: who through his wisdom hath founde out the way of saluation.

Of



Whitson Munday.

*Of the second.*

**T**Hat all that beleue in him should not perish, but haue euerlasting life. Here is the instrument set forth whereby the benefites of our Mediatour Christ are applied vnto vs: howbeit, forasmuch as these are the words of the Sonne of God, and the chiefe floure or pith of the whole scripture: I will list them one by one, and shew what doctrine is to be gathered of every word.

First he sayth: All: This word all, remediethe two most greuous temptations: whereof the one is particularitie, and the other of vnworthinesse for the multitude of sinnes. There are diuers that confesse God to be mercifull to many for Christes sake: but they doubt whether so great a good turne pertaine to themselves or no. This is a sore temptation, the which the Sonne of God remediethe with this one word all. For if Christes benefite extended not it selfe to all, he woulde in no wise haue said all, but many or some. Let vs then giue y praise of truth vnto Christ, and let euery man thoroughly perswade himselfe, that Christes benefites belong to him also. Againe, another temptation riseth of the thinking vpon the greatnesse of sinnes, which temptation the miseries of this present life encrease. This doth Christ remedie also by this word all. For hee saith not euery iust man, or that committeth the lesser sinnes: but all: that is to wit, euery one that is found within this wide world. This also confirmeth the price of our redemption. The blood of Christ (saith Iohn) cleanseth vs from all iniquitie: that is to say, from all that which we do amisse contrary to the lawe of God. Therefore let no man despaire by reason of the greatnesse of this disease. Our Whistion Christ is wise, and hath an effectuall remedie against all diseases, namely, his owne death and obedience.

Then followeth the second word: that beleuech: by which word mankind is disseuered into two sorts of men: of whome, the one beleue, and the other beleue not. They beleue, which perswade themselves that Christ is fauourable to them, according to his promise: and they beleue not, which despise the Gospell, and wil not credite Christ: and these perish through their owne fault. Verily the benefite extendeth it selfe to all men, and is offered to all according to Christes commaundement: but it is receiued of the beleuers only, according to Christes commaundement and promise. Go ye into the



the whole world, and preach the Gospell to all creatures. Hee that beleueth shalbe saued. Behold, the benefite is offered vnto all: but onely the beleeuers take hold of it: the rest perish through their owne fault. For although that God of his mercy is willing to haue all men saued: yet will he of his iust iudgement, that the vbelieuers perish, whom he would haue saued, if they had not refused to embrace their saluation by faith.

The third word is, on him: For he is saued that beleueth on him that is, on the sonne of God, very man, the saviour of the world Iesus Christ. What is it to beleue on him? It is to despaire of thy selfe, and to hope for all good at his hand.

The fourth word is, should not perish. In this saying are thewed two things: first, that all which beleue not on Christ, are subiect to the sentence of damnation. And secondly, that men be acquit from this sentence of damnation, by the merites of onely Christ through faith onely. This therfore is the greatest benefit of the gospell, to be set free from deserued destruction and endles damnation.

The fifth saying is, but haue life euermore. This is the chiefest benefite of the gospell. Endles death is due to vs by our owne desert: eternall life is due to vs by the desert of Christ, so that we leane vnto him by stedfast faith vnto the end. By these things now is to be gathered a firme difference betwixt the law and the gospell, and betwixt woorks and faith: The law promisseth eternal life: but it is to them that doe the law. But because no man is able to fulfill the law, it followeth that no man can attaine life by the law. The gospell promisseth eternall life freely to al that beleue in Christ, because Christ hath for all such satisfied the righteousness of the law. Faith therfore receiveth that benefit freely which the law offreth without condition of fulfilling the law. Notwithstanding, when we haue obtained this benefite by faith, we must do woorks, not to the intent to deserue heauen and euermore life by them, but as Gods childre to performe true obedience to our father, and to shewe our faith by our fruites, in all godlines and honestie.

*Of the third.*

**F**OR God hath not sent his sonne into the world to condemn the world, but that the world might be saued by him. Hee that beleueth in him, is not condemned; but he that beleueth not,



not, is iudged already, because he beleueth not on the name of the onely begotten sonne of God. These words containe a third place, that is to wit, comfort and terroz. For it comforteth y godlie acknowledging their sinnes: and putteth the stubburne in feare, that wil not beleue in Christ. Now for as much as God easely saw what the weaknes of men was (and chiefly of those that earnestly thinke vpon the sentence of the law) and saw the wilfulnesse of no small number: he applyed his speech vnto them both. For the first sort, when they heare that all that yeld not full obedience to y law, are subiect to the sentence of death, cannot but bee dismayed at the threathnings of the lawe.

Those therfore doth Christ comfort, and saith: God hath not sent his sonne to condene the world, but that the world might be saued by him. He speaketh of his first comming into y worlde, which was to lame sinners that fall to amendment. For hee bled this swete allureme[n]t: Come vnto me al ye that laboz and are laden, and I wil refresh you. Also, I came not to call the righteous, but the sinners to repentance. As many then as obey Christs voke and repent, are free from the iudgement of dānatiō. For thus saith the trueth: He that beleueth in him is not iudged. That is to say, with the iudgement of damnation. This promise will comfort vs against the sentence of the law, and of our owne conscience. For he that shall be iudge of the quick & the dead; saith openly: He that beleueth in him is not iudged. The trust vnto this promise shall bee needfull for vs in the houre of death, against the threathnings of the law, y dreadfulnes of death, the flames of hell, & the tyranny of y diuel. For it cannot come to passe, that y cuerlasting trueth should ly. Hetherto concerning the comfort of them that beleue. Concerning the terroz of them y wil not beleue the gospel, it followeth: But he that beleueth not, is iudged already, because he beleueth not in the name of the onely begotten sonne of God. What? Shall there then be none other iudgement? Yes: the Sonne of man shall come to iudgement in his tyme, according as he hath promised.

What meaneth he then by saying: He is already iudged, that is to say, condemned. By this saying, he sheweth what manner of ones all the childe[n] of Adam be without faith, that is, without Christ our Mediatour: namely, that they be iudged (that is to say, condemned) that is to wit, as in respect of the cause, and the matter.



For the cause & matter of their damnation is in themselves, which is the transgression of Gods lawe, and wilfully rebelling agaynst God. Besides this, the sentence of the law spoken long ago when he had first created man, and afterward repented in mount Sinai, is that all they are cursed that obey not God according to his commandment. Unto this curse are all they tied that beleeue not in the Sonne of God, who alone hath taken upon him the curse of them that beleeue in him. That this is so, we are done to vnderstand by the things that followe: And this is the iudgement, that light is come into the world, and men haue loued darkenesse more than light. That is to say, therefore shall men be damned, because they haue not receyued the light of the Sonne of God by faith: but rather would abide still in their owne ignorance, and that by reason their works were euill.

*Of the fourth.*

For euery one that doth euill, hateth the lyght, and will not come to the light, least his works should be reprobued. When theues will steale, they loue the darke: so men that are not yet bozne againe by faith in Christ to do well, are carried with might and maine vnto naughtinesse, and therefore do hate the light of the Gospell: where contrarywise he that dealeth vprightly with a good conscience, cometh to the light, that is to say, both his works openly, and is not afraide that men should see them. That is to wit, he that cometh to the light of Christ, and hath learned of his spirit to do well, he abideth no longer in the darkenesse of ignorance, but endeuoureth to walke like the child of light. Hereby then we may learne, first the difference betwene them that beleeue, and them that beleeue not. For the difference is to be found out by their workes, as the Lord saith in another place: A good tree bringeth forth good fruite: and an euill tree bringeth forth euill fruite. Again we may learne, that the light of the Gospell can not abyde that we should be wrapped in our olde darkenesse. To this purpose make so many exhortations of Christ and his Apostles. In Matthew the Lord saith: Let your light so shine before men, that they may glorifie your heavenly father. And Paule saith: We are the children of light, walke as in the light,

After



After the same manner also speaketh Peter: Unto which lively stone reiected of men, but chosen and honoured of God, come you, and as lively stones be builded vpon it a spirituall house, and a holy Priesthood, to offer spirituall sacrifices, acceptable to God through Iesus Christ. Let no man thinke therefore, that the Gospell giveth libertie to sinne. The Gospell delivereth from sinne: Wherefore it will not that we should any more yeeld our selues vnder the yoke of sinne, whē we are once rid of it. If (saith our Saviour) the sonne hath set you free, ye shall be free in deede. He that committeth sinne, is the slaue of sinne. When sith we are set free by Iesus Christ, let vs vse our freedome in such wise, as we may be the seruants, not of sinne, but of God, through Iesus Christ our Lord. To whome be honour for ever. So be it.

*The thirde holyday in Whitson weeke.*

*The Gospell. Iohn. x.*



Verily, verily, I say vnto you: he that entreth not in by the doore into the sheepefolde, but clymeth vp some other waye, the same is a theefe and a murtherer: but hee that entreth in by the doore, is the shepelheard of the Sheepe: To hym the porter openeth, and the Sheepe heare hys voyce, and he calleth hys owne Sheepe by name, and leadeth them out. And when hee hath sente forth hys owne Sheepe, hee goeth before them, and the Sheepe followe hym: for they knowe hys voyce. A straunger wyll they not followe, but wyll flee from hym: for they knowe not the voyce of straungers. Thys prouerbe spake Iesus vnto them, but they vnderstoode not what things they were which he spake vnto them. Then saide Iesus vnto them againe: Verily, verily, I saye vnto you: I am the doore of the sheepe. All (euen as manie as came before me) are theeues and murtherers, but the sheepe did not heare them. I am the doore, by me if anie enter in, he shall be safe, and shall goe in



in and out, and find pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue lyfe, and that they might haue it more abundantly.

The exposition of the text.

**W**E heard yester day of the euertlasting life which we attaine by faith in Christ: and this day is shewed vnto vs the true dore, & the true dorekeeper, least any man might stray fro the right gate of eternall life, and seeke another way or dore, by which he can not come to eternall life. Now to the intent we may the better vnderstand the text of this Gospell, we must marke the occasion and purpose or drift thereof, whereby the effect of the meaning may be gathered. The occasion was this: Christ healed a blind man, & had him blind from his birth: by which deede he shewed his Godhead, & that he was the Messias, which had bin promised long ago. But the Pharisees and Scribes (who at that time were counted the shepherds of Gods people) were offended, as they that envied Christ, the honoz of the Messias, and true shepherd that was promised. Against the vngodlinesse of whome, Christ mainteineth & upholdeth himselfe to be the true shepeheard. His drift therefore is, to shew the true sheepfold, that is, to define the true Church, whereof he alone is the true shepherd. Thus haue we the occasion and drift of this sermon. And the summe of it is, that he both confuteth the Scribes (which vaunted themselves to be the true shepherds) and auoucheth himselfe to be the true shepherd, in whose sheepfold be as many as heare his voice and follow him, and depart fro strangers: that is to say, from false shepherds. The places are two.

1 Of false shepherds.

2 Of the true shepeheard and sheepfold.

*Of the first.*

**V**erily, verily, I say vnto you, he that entreth not into the sheepfold at the dore, but climbeth in another way, he is a theefe and a murdherer. This is y description of a false Prophet. And by setting forth y exaple of one, he signifieth all false prophets. He is a false Prophet that entreth not in at y dore, What is it, not



to enter in at the doze: It is to appoint another way to saluation than Christ only. Then whosoever strayeth from Christ, strayeth from the doze, and is a false shepherd. *Arius* denied Christes Godhead: therefore did he stray from the doze, for Christ is very God. *Phortinus* denied Christes manhood: therefore he strayed from the doze, for Christ is very man. *Sabellius* made two persons in Christ: therefore strayed he from the doze, for Jesus is both God and man, one Lorde, and one Christ. The Papists say, we are not saved by the only merite of Christ: therefore they stray from the doze, for Christ alone is the saviour of the world. The Pharisees and Papists thrust vpon vs mens traditions in the steede of the Gospell: wherefore they stray from the doze, and enter into the shepfold (that is, into the Church) by another doctrine, than the doctrine of Moses, the Prophetes, the Psalmes, and the Apostles: for this is to climbe in another way. We may therefore note hereby, the true marke of false Prophets, which is to climbe into the shepfold some other way than by the very Gospell of Christ, or than by Christ himselfe, and to take vpon them the office of teaching. These false teachers are theues and murderers. They are murderers after a double manner. First, in that they thought their owne doctrine to be sufficient to saluation, and the only doctrine that fed, when neuerthelesse there is no vnderstanding of the worde, but if Christ open, and as it were vnbolt the doze. Secondly, for that they deuised also new traditions of their owne braine, which they thought to be available to saluation: according as we manifestly see it to haue been customably done by the Papists, which haue taught, that this worke, this Masse, this Rosarie, this praying vnto Saints, and this order, deformed saluation. They are theues moreover, first because by their craftinesse, they take away the true doctrine. 2. Cor. 11. Like as the Serpent deceived Eve by his wilfulness. Secondly, for that when they haue stolne away the true doctrine, they soist in a wicked doctrine, wherethrough they strengthen the hands of the vngodly, and discourage the hart of the righteous. Ezech. 13.

But what meaneth it that it followeth in the text: As many as came before me, are theues and murderers? Cant not Moses, Elias, Elias, Heliseus, Jeremy, Daniell, and many others before Christ: if they came before him, they were theues and robbers, according as the Lorde in this place auncetheth openly. They are



ſayd to come before Chriſt, that come without Chriſt, that come without his doctrine and ſpirite. But the holy prophetes of God came with Chriſtes ſpirite and doctrine: therefore they came not before Chriſt, neither were they theues and murderers, but true ſhepheards of Chriſtes ſheepfold. Whereupon Auſtin ſaith wel: They come with him, that come with Gods word. I (ſaith he) am y way, the truth, and the life. If he be the trueth, they come with him that is true. As many then as come without him, are theues and murderers, that is to ſay, they come of their owne heads, to the intent to ſteale and kill: they are theues, becauſe they ſay y that is theirs which is another mans: and they are murderers, becauſe they alſo kill that which they haue ſtollen. See then how great danger there is in falſe teachers. They claime Chriſtes flock to themſelues like theues: and they kil them like murderers. Upon good cauſe therefore doth Chriſt in the goſpell warne all men to beware of falſe prophets, that is, of falſe teachers, that bring not with them Gods trueth.

*Of the ſecond.*

**B**Ut he that entreth at the doore, is the ſhepheard of the ſheepe, Here he intreateth of the good ſhepheard, and defineth him to be the good ſhepheard, that entreth in at the doore. There are foure ſorts of good ſhepheards. For firſt God himſelfe is called the ſhepheard of his ſheepe, according to that which is writte, Hierem. 22. Behold, I will gather the remnant of my flock out of all lands into which I had caſt them out, and will bring them againe into their owne groundes, and they ſhall increaſe and be multiplied. Alſo Pſalme 23. The Lorde is my ſhepheard, I ſhall want nothing: he ſhall put me in a place of paſture. Secondly, Chriſt, God and man, is alſo a true ſhepheard, as he himſelfe witneſſeth in this goſpel, & as we haue heard euen now. I am y good ſhepheard, which thing he proued by that that he redeemed his ſheepe with his owne life. The third kind of ſhepheards are the good teachers, of whom the Word ſpeaketh in Hierem. I will raiſe vp ſhepheards among them, and they ſhall ſcede. And Chriſt maketh Peter a ſhepheard, when he ſaith: Feede my ſheepe. The fourth kind of ſhepheards is the ciuill magiſtrate. Whereupon king David is called y ſhepheard of the people: & in old time kings were called ſhepheards of people.

CHUR

E. y.

How



Howbeit the Lord in this gospel speaketh not of the first and last kindes of shepheards, but onely of the middle sorts of shepheards: that is, of himselfe and other godly teachers of the church: of whom I will speake somewhat, howbeit bryefly, because I spake of this matter a while agoe. A good shepherd therefore in general is, first, he that entreth in at the doore, that is, which commeth with Christ and bringeth the true Gospel, as the Prophets and Apostles did in old time, and as all do at this day, as many as teach the Gospel purely. Secondly, he that feedeth the sheepe, not with rotten but with wholesome fodder, namely with y<sup>e</sup> lively word of God. Thirdly, this doorekeeper or porter openeth: y<sup>e</sup> is to say, Christ maketh the word effectual & availeable to y<sup>e</sup> saluatiō of y<sup>e</sup> sheepe. For vnles christ open, in vaine is y<sup>e</sup> labor taken, & the sheepe are not fed to any purpose. Fourthly, he calleth his own sheepe by their names: that is to say, he knoweth his sheepe, he loueth them, & embraceth them with a singular care. Fifthly, he goeth before them. How? In doctrine, life, and crosse. For a good shepherd must be a patterne to his flock in doctrine, life, and crosse. Sixthly, his sheepe follow him, that is to wit, in purenes of doctrine, in holines of life, & in patience vnder the crosse. But why do his sheepe follow him? First because they know his voice: Secondly because they flee from a stranger, for they know not his voice. We haue here a description, not onely of a true shepherd, but also of the true sheepe, which are in one sheepfold of the chiefe shepherd God. What is the sheepfold? It is the catholike church. Who be the sheepe? All that heare the voice of the shepherd, following him and fleeing from strange shepherds, who in deede are no shepheards, but thieves & murtherers. Here are the differences to be held betwixt y<sup>e</sup> true church, and the false church. The proper markes of the true church, are these: which who so hath not, let him know that he is none of Christes sheepfold. Which are these markes of y<sup>e</sup> true church, or of Christes true sheepfold? The first is the vncorrupted voice of y<sup>e</sup> heauenly doctrine, according to this saying: My sheepe heare my voice. The second is the right vse of baptisme. The third is, the vse of the Lordes supper according to Christes institution. The fourth is the vse of the keyes, according to Christes commandment. The fifth is the crosse. The sixth is mutuall loue among Christes sheepe. The seventh is mutual prayer one for another.



And the eight is the maintenaunce of the ministerie of Gods word. These are the true marks of Chzistes Church, the which a man may comprehend in fewe wordes. As we may say, that the fyrste marke of Chzistes sheepe, is the vncorrupt voice or preaching of the Gospell: the second, the lawfull vse of the Sacrament: and the third, obedience towarde the ministerie of the word. For in these thre are contained the other eight that I set.

We haue in generall who is a good shepherd, and who be the true sheepe. Now let vs apply them to examples. First, vnto Chzist the chiefe shepherd, and vnto his sheepe. And after ward to other ministers of the word, who vnder Chzist are also called shepherds.

Chzist proueth himselfe to be a good shepherd, by that he gyueth his life for his sheepe. For he came downe from heauen to seeke that was lost, to heale that was diseased, and to close vp the woundes which the wolues had giuen his sheepe. This shepherd went before his sheepe in purenesse of doctrine, innocencie of life, and crosse. He feedeth his sheepe with the healthfull fodder of God, that is, with the word of the Gospell. He gathereth together his stray sheepe. He kepeth away the wolues with his shepehook. And to be brieue, he setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Jacob, Dauid, Ioseph, Anna, Mary, Simeon, and many others, which leauing their errour, gaue eare to Chzistes voice, folowing him in doctrine, life, & crosse: whome they shall follow in glozy also in their time. For if we suffer with him, we shall be glorified with him. His sheepe at this day, are as many as beleue the Gospell, and serue Chzist in true profession and godlinesse.

Now what reward Chzists sheepe shall loke for at their shepherds hand, who is both the doze and the dozekeeper. Chzist himselfe sheweth, when he sayth: If any man enter by me, he shall be saued, and he shall go in and out, and shall find feeding. That is to say, if any man leaue the darknesse, and folow me that am the light, he shall go in, namely by faith: and he shall go out by profession, godlinesse, & charitie: and he shall find feeding, that is to wit, by the word of life in this world, and by euerlasting blissednes in y life to come.

Besides this, good shepherds are all godly Ministers of the word which folow Chzistes example in feeding of their sheep. Such a one was Elias, such a one was Hieremie, such a one was Esay,



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Such were the Apostles, and such now adaies are al they that preach Christ sincerely, and go befoze their sheepe in doctrine, life, & crosse, which slae not the wolues, but keepe them from Chyistes sheepesfold with the sword of the spirit and earnest praiers. These also haue sheepe of their owne, those that heare their voice, and follow them in doctrine, godlinesse, and patience. What do not their sheepe belong vnto Christ only? Yes, that do they. How then sayth he that they belong to the shepheards that feede them? They are their shepheards in respect of charge: but they are only Chyistes in respect of possession and ownership: for he hath purchased the sheepe vnto hym selfe with his owne precious bloud. But in as much as we haue lately heard the Sermon concerning the shepheard and his sheepe, I will say no more of them here, but will betake you all to our chiefe shepheard Jesus Christ, to whome with the father and the holy ghost, be honour and glorie for ever. Amen.

## Uppon Trinitie Sunday.

The Gospell. Iohn. iiii.



Here was a man of the Pharisies named Nicodemus, a ruler of the Iewes. The same came vnto Iesus by nighte, and sayde vnto hym: Rabbi, we knowe that thou art a teacher come from God: for no man could doo suche myracles as thou dooest, except God were with hym. Iesus answered and sayde vnto hym: Verily, verily, I saye vnto thee: except a man be borne from aboue, he can not see the kingdome of God. Nicodemus sayde vnto hym: how can a man be borne when he is olde? Can he enter agayne into hys mothers wombe and be borne agayne? Iesus answered: verily, verily, I say vnto thee, except a man be borne of water, and of the spirit, he can not enter into the kingdome of God. That which is borne of the flesh, is flesh; and that which is borne of the spirit, is spirit. Maruell not thou that I sayd vnto thee, ye must be borne fro aboue. The wind bloweth where it liketh, and thou hearest the sound thereof,



thereof, but thou canst not tel whence it commeth, nor whither it goeth: So is euery one that is borne of the spirit. Nicodemus answered, and said vnto him: How can these thinges be? Iesus answered and said vnto him: Art thou a master in Israel, & knowest not these things? Verily, verily, I say vnto thee: We speake that we know. & testify that we haue seene, and ye receiue not our witnes. If I haue tolde you earthly things, and ye belecue not: how shall ye belecue if I tell you of heauenly things? And no man ascendeth vp into heauē, but he that came down from heauen, euen the sonne of man which is in heauen. And as Moises lift vp the Serpent in the wildernes, euen so must the sonne of man be lift vp: that whosoever beleeueth in him, perish not, but haue euerlasting life,

## The exposition of the text.

**T**his feast may worthily be called the feast of our créde, or of our faith. For it is ordeined to the intent folke should in the church be taught concerning God, who is one and true in substance, and three in persons: and of benefits towards the church. For after that Christ and his benefits, the louingnesse of the father in sending his sonne into the world, and the sending of the holy ghost to comfort the Apostles, had bene intreated of the former Sundais: the church thought it conuenient to knitte all these things together, and to teach them as this day, to the intent the things that were declared at large, might bræfly be brought to remembrance againe. And the church setteth forth this texte of the Gospell which you haue heard, for a very good purpose. For in it are set forth Gods benefites towards his church. For as the father sent the sonne, that he might become a sacrifice for sinne: so is the holy ghost geuen to beget the vnbeleeuers againe, vnto euerlasting life. The summe of this present gospell therfore is, that those which are begotten againe in the faith of Christ, are heires of eternall life, by the benefite and merite of Christ, whome the father hath sent. Now to the intent we may keepe a certaine order, I will in this Sermon intreate,

1 Of the knowledge of God.

2 Of the spirituall regeneration or new birth.

¶.iiij.

3 Of



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3 Of that most comfortable saying of Christ, As Moyses lifted  
vp the serpent in the wilderness: so must the Sonne of  
man also be lifted vp. &c.

*Of the first.*

**F**or as much as to know God, is life euerlasting: it standeth men  
in hand to looke for the true knowledge of God. The knowledge  
of god is of 2. sorts. The one is heathnish, naturall, and philosophi-  
call: and this is vnperfect: For the wise men of the world, which  
were not instructed by Gods word, erred in foure pointes. First in  
the substance of the Godhead. Secodly in the persons. Thirde in his  
prouidence. And fourthly in his will. The Epicures are hissed out  
of all men, who denied that there is any God at all. The wise men  
which confessed that there was but one God, misdeemed of his sub-  
stance. For they thought not him to be God, who is the father, the  
sonne, and the holy Ghost. Neither deemed they aright concerning  
the persons. As for Gods prouidence, some of them took it quite  
away. Other some denied it to be vniuersall. For they were of opi-  
nion, that God cared for the greatest things, but not for these earth-  
ly things. As for Gods wil concerning free mercy, they were utter-  
ly ignorant of it: but that he will one day punish y<sup>e</sup> stubburne, they  
were warned by the record of their own conscience. But fro whence  
had the heathē this slender knowledge, such as it is? David & Paul  
witnes, y<sup>e</sup> they had this knowledge of God by his creatures. For  
Paul in the first to the Romanes saith: That which is to be knowē  
concerning God, was manifest vnto thē. For God did shew it vnto  
them. So that his inuisible things, that is to say, his eternall power  
and Godhead are vnderstoode & seene, by the works from the crea-  
tion of the world, to this intent, that they might be without excuse.  
David also saith: The heauens declare the gloze of God, and y<sup>e</sup> fir-  
mament sheweth his handy works. That is to say, the heauen that  
we see, sheweth God the workmaster therof. The effect of all philo-  
sophicall knowledge concerning God, cometh to this point: First  
man by beholding the things that are created, is brought to this  
point, that he cōfesseth there is some body by whom al these thinges  
were made: and by whose power al things are gouerned: and herby  
he must of necessitie be drawen to this eternall power and godhead:  
for it must needs be, that he that made all things, must be of aunci-  
enter



enter continuance then all the things that are made, & so consequētly without beginning. And it foloweth of necessity, y this incomparable power which suffizeth to rule so huge a worke, must needes be moze excellent then any other power, be it neuer so exceeding. Now this is the selfe same thing that we call God: who againe, lesse he be onely one, surely is not he that made all thinges, no: that ruleth all thinges, and therfore neither everlasting, no: almighty, no: no: God. This is the summe of that which the wise mē of y world doe know concerning God. Of which knowledge the vse is of thre sortes. The first is, that men may acknowledge God by his creatures: secondly, y when they know him, they should worship him: & thirdly, that when they know God and worshippe him not, they should be intercusable. The first and second are the proper ends of knowing God. The third is accessarie through mans owne faulte. Another knowing of God commeth of scripture, or of Gods word, which knowledge is briezly contained in the Apostles creede: which is, that we beleue there is but one God: that we beleue there is thre persons in one Godhead: that we shoulde knowe Gods will, and his benefites towards his church: and that we should know the meane, by whom we may be made partakers of the benefites of the holy Trinitie.

Howbeit to the intent wee may haue the fuller perceiuerance of this knowing of god, I wil set & expound foure pointes concerning this healthful knowledge of God, whereof the first shal be a confirmation that there is but one God. The second a declaration y there be thre persons in that one Godhead. The third, what is to be considered in euery of the persons seuerally: and the fourth, what is the healthful vse of knowing God.

First, the confirmation is to be fetched out of recordes. And as for records that confyrm the vnitie of God, I wil take them out of Moyses, the prophets, the psalmes, & the writings of the Apostles. Moyses. Exo. 20. Deu. 5. I am the Lord thy God that brought thee out of the land of Egypt, thou shalt haue none other gods before me. Deu. 6. Harkē O Israel, the Lord our God is one God. Esa. 43. Before me there is no god made, neither shal there be any after me. I am, I am God, and there is no sauour besides be. 44. I am the first & the last, & besides me, there is no god. Psal. 18. Who is god but the Lord of hostes, & who is strong, but our God: Paul. 1. Cor. 8. Wee knowe



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know that there is none other God but one. 1. Tim. 2. There is one God. These records and many other doe evidently conuince, that there is but one God: which thing the catholick church also confesseth, when it saith: I beleue in one God.

The second, of the persons. That there be three persons in one godly nature not multiplied but abiding one in number, reason is not able to conceiue. Wherefore this is a misterie rather to be reuerenced, then to be searched. Hereupon saith Bernard: To search this, is a point of rashnes: but to know it, is eternall life. And Salomō: He that is a searcher of his maiestie, shall be ouerwhelmed of his glory. Wherefore let vs in this behalfe, keepe our reason prisoner vnder Gods warde, & let vs beleue the testimonies of the scriptures concerning so great a mystery. The reason why the church beleueth that there be three persons in one nature of Godhead, is this: There is but one god, which thing is alredy proued by many testimonies. The father is God, the sonne is God, the holy ghost is God. Ergo, the father, the sonne, and the holy Ghost is one God. That the father is God and likewise the sonne, and the holy ghost, it is to be proued foure waies. First by the clere words of the scripture. Secondly by their works. Thirdly, by the worship which is due to the Father, the Sonne, and the holy Ghost. And fourthly by the continuall consent of the church.

The words of the scripture are cleere. Mat. 3. The father speaketh from heauen: the sonne standeth in the riuer: the holy Ghost cometh downe in likenes of a Dove vpon Christ. 1. Iohn. 5. There are 3. that beare witnes in heauen: the father, the word, & the holy ghost, and these three are one.

Againe, their works shew the same thing. The father createth, the sonne createth, the holy ghost createth. The father iustifyeth, the sonne iustifyeth, & the holy ghost iustifyeth. The father gouerneth all things, the sonne gouerneth all things, and the holy ghost gouerneth all things. These works of creating, iustifying, and gouerning, are proper vnto God. Wherefore in as much as they are attributed to the father, the sonne, and the holy ghost alike, we must of necessitie confesse the godhead of them.

The same thing is also confirmed by the worship of them. The father is prayed vnto, the sonne is prayed vnto, the holy ghost is prayed vnto. But none is to be prayed vnto saue only god, neither is  
any



any to be beleueed on, saving God only: Therefore the Father, the Sonne, and the holy Ghost are one God.

Hereunto also pertaineth the consent of the Church. This is the catholike faith, that we worship one God in Trinitie, and the Trinitie in unitie, neither confounding the persons, nor diuiding the substance. For the person of the Father is one, the person of the Sonne is another, and the person of the holy Ghost is another.

The third is, of those things that are to be considered in the persons. In the persons there be fyue thyngs to be considered: first, the substance: secondly, the person: thirdly, the distinction of the persons: fourthly, the worke: and fifthly, the will.

The substance or nature of the Father, the Sonne, and the holy Ghost, is all one. For the father is not one thing, the sonne another thing, and the holy ghost a third thing: for the substance of the Godhead is one, and the nature simple. And therefore the father is said to be in the sonne and the holy Ghost: the sonne in the father and the holy Ghost: and the holy Ghost in the father and the sonne.

The second thing that is to be considered in the Trinitie, is the person: that is to wit, that there is one person of the father, another of the sonne, and another of the holy Ghost. In this Trinitie of persons nothing is before or after other, nothing greater or lesser than other: neither in time, because all the persons are coeternall: nor in nature, because all are of one selfesame substance: nor in dignitie, because they are coequall: nor in vnderstanding, because they are comprehended in vnderstanding altogether.

The third thing that is to be considered in the Trinitie of the persons, is personall distinction. And here is first to be marked, how God is discerned from creatures. And next how the persons of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these: first, that in one vndiuided nature not multiplied, there be three persons. Secondly, that God is an euermlasting mind. Thirdly, that God is the creator. Fourthly, that God is in the world and aboue the world. And fifthly, that God is in all places, and yet contained within no place. These fīue properties are incident to God only, and to no creature.

The persons are distinguished one from another, by double properties, inward & outward. The inward, are to beget, to be borne, & to procede. The father alone begetteth the sonne: the sonne onely



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is bozne of the father : the holy Ghost onely procédeth from them both. The outward properties are, to send, and to be sent: Only the father sendeth : the sonne and the holy Ghost are sent, but after a diuers manner. The Sonne being sent, tooke vpon him mans nature, wherein he was made a sacrifice. The holy Ghost is sent into mens harts to kindle a new light in their minds.

The fourth thing that is to be considered in the persons, is the worke of the Trinitie. Herein is the rule of Austin to be obserued. The works of the Trinitie (as in outward view) are vnderdiuided : howbeit, sauing the propertie of each person. The father createth, the sonne createth, and the holy Ghost createth. The father regenerateth, the Sonne regenerateth, and the holy Ghost regenerateth. But the Father createth by the Sonne, and the holy Ghost preserveth the things created. The Father regenerateth in the Sonne, by the holy Ghost.

The fifth thing which I said was to be considered in the persons, is the will: which what one it is, these things following do declare. First their workes past and present. 2. The commaundementes. 3. The threatnings and promises of the lawe. 4. The promises of the Gospell. 5. Examples : and 6. his vnpartialitie, and that he is no acceptor of persons. All these things together, teach, that God is angry with sinners, and will punish them, and that he will forgive the sinne of all those that flee to the Mediator, and giue them everlasting life, without hauing respect of any nation or people.

Now remaineth the vse, which is manifold. First therefore these things will frame our iudgement aright concerning God. For we must acknowledge God to be such a one, as he hath shewed himselfe to be by his word & record, according to the verse : *Beleeue thou God that thing to be, which he hath shewed he is to thee.* Secondly, these things teach vs to haue a right opinion concerning the creation, which is the worke of the whole Trinitie. Thirdly, to haue a right opinion concerning the reparation of mankinde, which is also the worke of the whole Trinitie, as is saide afoze. Fifthly, these things instruct vs how to call vpon God aright. For inuocation is to be directed to this God alone, which is the father, the sonne, and the holy Ghost. Sixthly, these things admonish vs to liue warely and halily, as in the sight of God. And thus much concerning God and the Trinitie, all which things are brievely set forth in our Creede.



## Of the second.

**V**Nlesse a man be borne againe of water and the holy ghost, he cannot enter into the kingdome of God. This is the second doctrine that I purposed upon: For y better understanding whereof, two things are to be marked. The first is, w whom ch:ist talketh; the other, what was the occasion of this saying. What manner a one he was with whom Christ talked, the text sheweth. Hee was an honorable & a noble man: he was a prince of the Jewes: he was a pharisee, such a one as liued blameles according to the lawe of Moyses. And the occasion was this: Nicodemus came to Christ by night, and like a right Pharisee, thought himselfe righteous by y deedes of the law, by sacrifices, and by keeping of the Sabbathes. Wherefore he wondered that John set out a new doctrine concerning righteousness and baptisme, which he himselfe being a doctor of the law, was ignorant of. Christ therefore p:uenteth his iudgement with this saying: Unlesse a man be borne againe, he cannot enter into the kingdome of God. At these words Nicodemus is astonied, & saith: How can a man when he is old be borne againe? To whome Christ answereth: Verily I say vnto thee, except a man be borne againe of water and the spirite, hee cannot enter into the kingdome of God. Here Christ sheweth that he meant not of the fleshly birth (according as Nicodemus understoode him:) but of the spirituall birth, which he proueth to be needfull by this, that our former birth is vncleane. That (saith he) which is borne of the flesh, is flesh. That is to say, whatsoever is borne in this corruption of nature, is vncleane and gillie, and therefore not meete to receiue y kingdome of God. Hereunto he addeth the maner of regeneration. The wind bloweth where it listeth; and thou hearest the noise of it, but thou knowest not from whence it cometh, nor whether it goeth. So is euery one that is borne of the spirit. That is to say: Like as the wind is then first felt when it bloweth, albeit that no man know from whence it cometh, or whether it goeth: so this spirituall regeneration is made after a certaine secrete maner by y power of the holy Ghost, which when it is done, is perceiued by the new motions of the new man.

Nowbeit, to the intent we may vnderstand these things, we must marke the conuegances & instruments of this spiritual birth. First the



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the seede of this birth is the word of the gospell, which is preached by the voice of the ministers. Secondly the holy ghost: who in the preaching of the gospell is effectual, and worketh faith, by which we both geue credite to the word of God, and also perswade our selues that God is at one with vs for his sonnes sake, and there withall altereth our nature to a new obedience. Thirdly, when these benefites are receiued by faith, as it were into y<sup>e</sup> soule of the hart, the man being borne anew, feelth by and by within himselfe the motions of y<sup>e</sup> holy ghost: & water is applyed outwardly as a seale of the inward regeneration, & a testimoniall of the grace of Christ bestowed vpon him. The effectes of this new birth are scene in the mind, in the affections, in the wil, & in the outward workes. For the mind is lightened with the brightnes of God: the affections are purged; the will is made forward: and a new obedience of all the powers is begun. Briefly, he that belaueth, is borne anew.

### *Of the third.*

**A**S Moyses lifted vp the Serpent in the Desert, so must the Sonne of man bee exalted, to the intent that all that beleeue in him should not perish, but haue life euerlasting. The story of the setting vp of the serpent in the wilderness, is in the fourth booke of Moyses, and the twelfth Chapter. Which figure Christ in this place applyeth to his own person, saying: Like as Moyses lifted v<sup>d</sup> the serpent in the wilderness. This saying of Christ conteineth many things. For first it openly witnesseth, that the law taketh not away sinne. For if the law could take away sinne, then Christ had not needed to haue bene sacrificed to purge sinne. Againe, it sheweth why Christ was giue to be y<sup>e</sup> Messias, & why the sonne of God tooke mans nature vpon him. For he was giue to be lifted vp vpon y<sup>e</sup> crosse, and that saluation might by that meanes happen to y<sup>e</sup> whole world. Besides that, this saying sheweth that Christes kingdom is spirituall & euerlasting. Moreover it teacheth what manner of righteousness it is, whereby wee stande before God, or how we be made partakers of Christes benefites, that is to wit, when we beleeue on Christ that was lifted vp, that is to say, that dyed vpon the altar of y<sup>e</sup> crosse. Last of all here is set forth a most sweete comfort, that this grace whereby we haue entrance into heauen, is offered vnto all men:



men: which thing the word of vniuersalitie, all that beleue, doth shew. Let vs therefore conceiue good hope of saluation, which is offered to all men by Iesus Christ, to whome with the father and the holy Ghost, be honour for euer and euer. Amen.

The exposition of the text

*Vppon the first Sunday after*

*Trinitie.*

*The Gospell, in Iohn. x.*



Here was a certayne rich man, which was clothed in purple and fine white, and fared deliciouſlie ouer his daye: And there was a certayne begger, named Lazarus, whiche lay at his gate full of ſores, deſiring to be reſreſhed with the crummes whiche fell from the riche mans boorde, and no man gaue vnto hym. The Dogs came alſo and licked his ſores. And it fortuneth that the begger dyed, and was caried by the Angels into Abrahams boſome. The riche man alſo dyed, and was buried: And beeyng in Hell in torments, hee lyfted vp his eyes, and ſaw Abraham a farre off, and Lazarus in his boſome, and hee cryed and ſayde: Father Abraham haue mercie on me, and ſende Lazarus, that hee may dyp the typp of his fynget in water and coole my tongue, for I am tormented in this flambe. But Abraham ſayde: Sonne, remember that thou in thy lyfe tyme receyuedſt thy pleaſure, and contrarywiſe Lazarus receyued payne: But nowe hee is comforted, and thou art puniſhed. Beyond this, betweene vs and you, there is a great ſpace ſet, ſo that they which woulde goe from hence to you, can not, neither may come from thence to vs. Then hee ſayde: I pray thee therefore Father, ſende hym to my Fathers houſe (for I haue ſyue breethren) for to warne them, leaſt they come alſo into this place of torment. Abraham ſayde vnto him: They haue Moſes and the Prophets, let them heare them. And he ſayde: Nay.



Nay Father Abraham, but if one come vnto them from the dead, they will repent. He sayde vnto him: If they heare not Moyses and the Prophetes, neyther will they beleue, though one rose from death againe.

The exposition of the text.

**F**rom the first Sunday in Aduent hitherto, hath bin set forth the doctrine concerning euery seuerall article of our faith. Now in the Sundaeis following vnto the first Sunday in Aduent againe, is intreated of Christes myracles, and of the nature & true fruites of faith: and that to this intent, y<sup>e</sup> the truth of the Gospell might be confirmed by the doctrine of miracles, and that the doctrine of faith, and the fruites of the same, might stirre vs up to good woorks. Christ teacheth of good woorks, fve wayes. For sometime he is contented with the doctrine alone, as when he saith: Be ye mercifull, fall to repentance, bring forth fruites worthy repentance. And sometime he alledgeth himselfe for an example for his to follow, as when he saith: Learne of me, because I am meke and lowly of hart. One while he propoundeth parables: as of the good steward, of the tenne Virgins, of the seede cast into the ground, and such others, whereof there is store in the stories of the Gospell. And another while he useth threarnings, as when he sayth: Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye shall not enter into the kingdome of heauen. Also he is to you Scribes, Pharisees, Hypocrites, &c. And now and then he setteth forth the rewards and penalties, with notable examples, like as he doth in this Gospell. To be short, the Lords leaueth nothing vnattempted, whereby he may make his disciples bent to liue honestly.

Now let vs come to this daies Gospell: the summe whereof is, that Christ our Lord, by putting forth two examples, discourageth vs from vnnmercifulnesse and crueltie towards y<sup>e</sup> poore, and encourageth vs to pitie, and to constantnes in suffering y<sup>e</sup> miseries of this life. For as by the example of y<sup>e</sup> rich glutton, he teacheth what punishment remaineth for the vnnmercifull: So by y<sup>e</sup> example of poore Lazarus, he exhorteth to pitie & honest life in the feare of God. The vie hereof therefore shall be, that the rich men which are mercilesse towards their neighbours, may behold as it were in a table, what punish-



punishment they shall one day abide, if they amend not betimes. And againe, that the poore being godly and afflicted in this life, may (by the example of this poore man Lazarus) raise vp themselves, and patiently carrie for their deliuerance and blessed rest, if they continue in faith vnto their death. The places be three.

- 1 The description of this Glutton, with the lessons thereof.
- 2 The description of Lazarus, with the comforts thereof.
- 3 The Lords saying: They haue Moyses and the Prophets.

*Of the first.*

**T**Here was a certaine rich man, which was clothed in purple and fine white. In this first place are foure things to be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this rich mans damnation. The right vse of riches. 4. The state of the wicked mens soules after this life.

First therefore when this Glutton is damned, in general are all they repressed that are hard to the poore, & which flowing in riches themselves, are touched with no care of the poore: of which sort there be many in the world. This rebuke pertaineth to those also, that neither with their counsell nor with their substance do helpe the ministerie of the worde, or the needie members of the Church. Wherefore let euery man aduise himselfe well, and take warning by the damnation of this Glutton, that he may learne to be wise.

The cause of this Gluttons damnation are not his riches, & the finenesse of his apparell, & his deintie fare, so they had been incalculably vsed, as it appeareth by y<sup>e</sup> Gospell it selfe. For poore Lazarus was taken vp into the rich Abrahams bosome. For if riches had been y<sup>e</sup> efficient cause of damnation, Abraham also had been damned: Dauid had been damned: and so had many other kings & rich men been damned. But riches, and honor and such other things may be an occasion of damnation, namely, when men abuse them to the dishonor of God, & the contempt of their neighbors, to the maintenance of pride and superfluitie. But what were the causes why this Glutton was damned? Three horrible faults, which are noted expressely in y<sup>e</sup> text. Of which the first was fleshly carelesnes, which had with it these evils: that he repented not: that he had no feeling of Gods iudgement and wrath: that he was touched with no care or regard of his duty. For fleshly carelesnes hath these things continually going



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with it. Another fault, for which this Glutton was damned, was ryot and surfetting, by which both mens bodies and mindes are overcharged, that they can not thinke a whit of the matters of theyr saluation. The third fault for which the Glutton was damned, was the disdaining of Lazarus, which thing sufficiently bewaileth that he had no faith. For where as is true faith, there can be no cruelty towards the poore and needie. For these three causes was the Glutton damned. After whose example, many runne dayly to assured damnation, which with their riches do maintaine carelesnesse, surfetting, and disdaine of Christs members. Wherefore if we loke to be saued, let vs amend betimes, and let vs take heed that we abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this example, on the contrary part, what is the true vse of riches, which true vse consisteth in these foure points.

The first is, that we imploy part of our substance to the maintenance of the ministerie, and this vse is confirmed first by the end of man. For man was made, to the end he should acknowledge and praise God. Wherefore the goods that he hath, ought to be imployed to this end. Secondly, this vse is confirmed by the commaundement of God oftentimes repeted. For God commaundeth vs to help the Church with our abilities. Moreover, this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintaine the ministerie of the world. Against this first and godly vse of riches, do many offend: among whome be: first such as conuert their riches to the seruetholwe of the ministerie, like as many Tyrants haue done in times past, and do at this day. Secondly, such as plucke away the Church goods, and keepe them to themselves. Thirdly also suche as bestowe no part of their owne goodes to the maintenance of the ministerie of the world. And moreover, such as by lute or other sleights get into their hands the Church goods vnder an honest title: as though they were ministers of the Church, where as they be no better than dumbe dogs, which neither haue done seruice to the Church nor manen weale, nor euer can do seruice, but are slouthfull bellies and dull beasts: who neuer thelesse will be saluted by the names of Prelats, Chanons, Vicars, Abbots, &c.

The



The second and true lawfull vse of riches is, that we employ parte of them to the maintenance and garnishing of the common weale wherein we live. For common weales are the sojourning places of the church: and therfore we owe thankfulness vnto them, although we should receiue none other commoditie by the. Against this vse many offend: as for example, those that pay not the rightfull Tributes, those that raise vnrighfull Tributes: those that employ not the Tributes to the maintenance of the comon weales: But to riot and surfetting, and oftentimes to making wrecchfull warres.

The third right and lawfull vse of riches is, that euery mā should mainteine his owne estate honestly without regardshippe. Against which vse offend, first they that wast away their goods in drinking, feasting, and apparell too sumptuous for their degree, as many doe. And secondly also couetous men, which delight in their own filthines, and mainteine not their estate honestly as becommeth them, but are basely appareled and feede grossely, when in the mean while their money lyeth rusting and rotting in their coffers.

The fourth true and lawfull vse of riches is, that we bestow some part of it vpon the poore, and specially vpon such as in their pouertie are also godly. For this is the chiefe cause why God sendeth poore folkes among vs, that he may make a p[ro]ofe, whether we wil folow his mercy according to Christs commandement: Be mercifull as your heauenly father is mercifull. Against this vse doe many also offend with this rich glutton, whose felowes they shall bee one day in punishment, for that they haue in this world followed him as their master in cruelnes towards the needy.

Now foloweth the fourth thing which I saide was to be considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For where as Christ saith, that the rich glutton lifting vp his eyes in hell, saw Abraham a far of, & desired y<sup>e</sup> Lazarus might dip the top of his finger in water to coole his tongue: he painteth out a table, which representeth y<sup>e</sup> state of wicked mē's soules after their death: wherein these things are noted: First, the exceeding great torment, & the continual woyme of y<sup>e</sup> conscience. 2. The remembrance of this cruelty which he had executed vpon them y<sup>e</sup> were in miserie. 3. Their desire to be releued by the help of those to whō they had bin vnnmercifull in this life.



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4. That there shall be no end of their torments, & that it is in vaine for them to sue for any easement of their paines. For loke what our Lord for our capacities sake painteth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his owne conscience, which the Lord (who knoweth all things) could not be ignorant of. Let this punishment of vngodlines therefore allure vs to earnest repentance, that we be not put to torments whether we will or no.

*Of the Second.*

**A**Nd there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be satisfied of the crumbs that fell from the rich mans table, & no man came vnto him. In this example of Lazarus are many things to be obserued, whereby we may receiue both instruction and comfort.

First here is confirmed the sermon of Peter, who saith, y judgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a bridle bee kepte within the boundes of their duetie. For if all things should happen to them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlines to vngodlines. Whereupon Moyses speaking of the Jewes, said: The people sate downe to eate and drinke, and rose againe to play: that is to say, they fell to idolatrie, and other heinous offences. Wherefore let vs beare in minde the saying of Paule 1. Cor. 11. When we are iudged, (that is to say afflicted,) we are chastised of the Lord, that we shoulde not be damned with this world. Therefore let vs haue an eye to Gods fatherly mind as often as we be hardly dealt withal in this life, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse life.

Againe, by this example of Lazarus wee are taught, that they are not all wretched before God, which are call vnder soote in this world, nor on the other side, all in Gods fauour, that seeme happie and blessed in this life. Lazarus was happy in this life, but he was in fauour with God. The glutton was happie in this worlde: but he was in Gods displeasure. What was the cause? Lazarus feared God through a liuely faith; but the glutton feared not God, but was void of faith.

Thirdly,



Thirdly, we see in Lazarus an example of Gods providence. He lieth despised & disdained. But when he lay without all comfort, the dogs came and licked his sores. Whereby is signified, that God suffereth not the godly to be so ouerpresse with miseries, but that he intermedleth comfort with their sorowes. For there is no doubt but it came to passe by Gods providence, that the dogs came and licked the sores of Lazarus, to the greater damnation of the Glutton and his household. For the meinie followed the wickednesse of their maister: for the text saith, And no man gaue vnto him.

Fourthly, let vs marke here the common lot of the godly & vngodly. The Glutton dieth, and Lazarus dieth. Death is common to them both, but not the falling out of their death. For the Glutton by death passed to miserie: but Lazarus attained to felicitie.

Fifthly, here is to be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was alieue: but the Angels caried vp his soule when he was dead. He that was despised in his life, was regarded and honored of Gods Angels in his death. Neither hapneth this in Lazarus alone: but that which we reade of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they caried by the Angels into the haue of saluation and blissfulnesse.

Sixthly, in the example of Lazarus, we see what is the state of the godly mens soules after this life. Lazarus is caried into Abrahams bosome. What is Abrahams bosome? Like as Abraham was therefore called y father of the faithfull, bycause that with him was laid vp the couenant of eternal life, the which he keeping in faithfull custodie, deliuered (as it were from hand to hand) first vnto his own childzen, and after ward to all nations: and that they are called bys childzen as many as are heires of the same promise. So after death they are said to be gathered into his bosome, bycause they receyue y fruite of the same faith with him. For like as a mans sonnes when they come home together at night fro their daily labor, are cherished as it were in their Fathers bosom: So the godly (after their trauels taken in this life) are after death gathered together into blissful rest, where they are well at ease & in happy case, vntill the rising againe of the dead. This bosome of Abraham is called also Paradise, as in that saying of Christ to the theefe: This day shalt thou be with me in Paradise: where (according to the Psalme) is abundance



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dance of ioy by beholding of God, and everlasting pleasures in his right hand. To be briefe: Blessed are they that die in the Lorde, because they shall be euermore with God, & shall enioy endlesse ioy. And as concerning the communication of Abraham and the Glutton, it is to be known that these things happened spirituallie. For so thought the Glutton with himselfe in his torments, and such answer receyued he in his owne conscience.

Seuenthly, behold in Lazarus, the image of the Church in this life. For it is afflicted, and it is despised of the mightie and riche men of this world.

*Of the third.*

**T**hey haue Moyses and the Prophets, let them heare them. This is a very weighty admonishment and exceeding behouefull: for by this saying many are damned.

First, every one is damned that receyueth not Moyses and the Prophets. For these are giuen of God, to leade vnto God, and to shew the way of saluation. He therefore that receyueth them not, abideth in his damnation.

Secondly, they are damned that receyue them, but yet set more by mens traditions, and rather frame their life after mens commandements than after Gods commandements, notwithstanding Gods charge giuen openly to the contrary. For thus saith he in Ieremie. Cap. 20. Walke ye in my statutes, and not in the commandements of your fathers.

Thirdly, are damned heere Pope Gregorie, the Anabaptists, and other Enthusiasts, which looke for new revelations from heaven, and giue more credite to the fumes of a frantike and melancholike braine, than to the heauenly voyce, or rather forsake and utterly cast away the word of God.

Fourthly, we learne hereby to make much of the doctrine of Moyses, the Prophets, and Apostles, which will be a lanterne for vs to eternall saluation, so we followe the light thereof. For the worlde hath not a more precious treasure than Gods word. Dauid did make more account of this, than of the finest gold. Through this Lazarus (who was poore in the world) was rich before God. By this did Job raise vp himselfe in the midst of his miseries. Wherefore right deare brethren, let vs also loue Gods word. Let vs assure



our selues that that is the instrument wherby is offered vnto vs the  
precious of all treasures Jesus Christ, and by him euerlasting life,  
which our heauenly father graunt vnto vs by y same Jesus Christ,  
to whom be honoꝛ and gloꝛy foꝛ euer and euer. Amen.

## Upon the ii. Sunday after Trinitie.

The Gospel. Luke. xiii.



Certaine man ordeined a great Supper,  
and bade many, and sent his seruant at  
Supper time, to say to them that were  
bidden: come, for all thinges are nowe  
ready. And they all at once began to  
make excuse. The first saide vnto him: I  
haue bought a Farme, and I must needs  
goe and see it, I pray thee haue me excus-  
ed. And another saide, I haue bought  
a yoke of Oxen, and I will goe to prooue them, I pray thee  
haue me excused. And another saide: I haue married a wife, and  
therefore I cannot come. And the seruant returned & brought  
his master word againe thereof. Then was the good man of the  
house displeased, and saide to his seruant: Goe out quickly into  
the streetes and quarters of the Citie, and bring in hether the  
poore and feeble, and the halte, and blinde. And the seruante  
saide: Lord it is done as thou hast commanded, and yet there is  
roome. And the Lord saide vnto the seruant, Goe out into the  
hie waies and hedges, and compell them to come in, that my  
house may be filled. For I say vnto you, that none of these men  
which were bidden shall taste of my Supper.

### The Exposition of the Text.

**L**ike as the last Sunday it was shewed in the Glutty, that the  
contempt of a mans neighboꝛ is hinderance to saluation: so in  
this gospell we are taught another let which is to be shunned,  
that is to wit, that we set not more by our owne possessions.  
affaires, & by y care of worldly matters, the by the gospel of Christ.  
or y we suffer not our selues to be letted and busied with the com-  
modities



modities and pleasures of this world, that we come not to this supper, unto which we are bidden by the preaching of the gospel. Now the occasion of this parable, was a certaine pharisees talke at a feast to which Christ was bidden. For when Christ had declared, that such as are liberall to the poore, shalbe rewarded in the resurrection of the righteous, the pharisee intending to smite Christ in his words saide: Blessed is he that eateth bread in the kingdome of God. Notwithstanding for as much as Christ saw y<sup>e</sup> ouerthwarte conditions and froward inclination of this Pharisee, and of the rest of this Jewish nation: he put forth this parable, wherin he painteth out both the iust reiecting of the Jewes, & the free receiuing of the Gentiles. Brist and end of which parable is, that we should not suffer y<sup>e</sup> transitory things of this life, to be a hinderance vnto vs for comming too, the heauenly supper, whereunto we are bidden by the Gospell. The places are foure.

- 1 The greatnes of Gods mercy is poynted out in this Supper.
- 2 The vnthankfulness of the world is noted in those that refuse to come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.
- 4 A threatening of punishment to them that receiue not the gospel.

*Of the fyrst.*

**H**ow great Gods mercy is towarde mankind, it is euident by many prooues. For not onely Gods word, but also Gods exceeding great benefites towarde the whole world (& specially towarde Christs Church) beare witnes of Gods vnspeakeable mercies. The earth (saith David) is full of the Lords mercie. The greatest prooue of this mercie is the giuing of his Sonne, to redeeme the world drowned in vtter misery, and that by his death and passiō, to the intent that men being deliuered from this miserie, should be rewarded with euerlasting life, which is called here the great supper, and in Mathew the marriage of the King, vnto which great Supper men are called of gods mere mercie, to the intent they may be filled at it with spirituall dainties euerlasting.

Howebeit, to the intent the delicates of this supper may be the  
pleasante



pleasanter vnto vs: I will set out seuerally one by one, the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by ech of them.

The first circumstance thereof to be considered in this Supper, is concerning him that biddeth vs vnto it. For thereupon hangeth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly King? No. Yet were that king worthy to bee muche made of for his liberalitie, & to be prayled for his mercy, that would prepare a princely feast royally furnished, for miserable and poore soules. Who is it then? It is God our heauenly Father, the Lord of Lords, and king of kings, who only is rich, & wel stored with delicacies. This circumstance is a most euident testimonie of gods goodness and mercy.

The second circumstance is, that God here the mayster of the house, biddeth guests to supper. And what is ment by the name of Supper? The very Gospel & al those things which are ioyned with the gospel: as is saluation and eternall life. See howe great mercie shineth forth here. What is the reason of the terming of it so? Why are these so great good things called a supper? Surely it is not done without great causes, of which nūber there be three cheefe. The first is, because the gospel promisseth everlasting ioy and endlesse good things. For as the supper is set befoze men in the latter ende of the day: so the good things which the gospell offereth, (shal of the mere mercy of god) be given in rewarde to the beleuers after that they in distresse haue outwoꝛne the manifold labours of this life. The second cause is, for that like as the euening (which is the time that me are wont to prepare for supper) is the end of the day: so the age in which all men by the ministerie of preaching, are bidden to repaste of the heauenly supper, is of the last age. The third cause is, for that the gospel is the last voice of God in the worlde, after which there is none other to be looked for: in likewise as the Supper is the laste meate that is set befoze men in the day. For there shall neuer sound any other voice of god from heauen, but this selfe same voice of the gospell, shal sound vnto the last day of iudgement.

The circumstance is in this word Great, by which is commended vnto vs the richnesse of Gods mercy. For God biddeth not a King or two, or a wiseman or two vnto this supper: but he biddeth the whole worlde. He ouerskipeth not the poore, he neglecteth not



The ii. Sunday after Trinitie.

rich men, he shutteth not out the gentlemen, he keepeth not y<sup>e</sup> countrey folke nor the townsmen from his feast: he holdeth no scozne of the little ones: disdaineth not the great ones: all men without exception that are dispersed through the whole world, biddeth h<sup>e</sup>e to that great supper. For the text witnesseth, both y<sup>e</sup> it is a great supper, and that many are bidden.

The fourth circumstance is the manner of his bidding. The maner is expressed in these wordes: And he sent his seruant at the houre of Supper, to say vnto them that were bidden. Here by the name of a seruant, is meant the Prophetes, Apostles, and all godly teachers, whome God hath sent from the beginning of the world to bid guestes to the Supper. To this Supper did God himselfe bid the Patriarke Noe. He being bidden, bade the rest of the world in Gods steede. Afterward when the world through it owne vnthankfulness was perished in the flood: Abraham was by Gods owne mouth bidden to this supper. After which time, when the malice of the world was increased vpon the earth: God chose one peculiar people, among whom he often times raised by Prophets, that bade guestes to this supper. And the master of the house continued in so doing, until he sent his owne sonne our Lord Jesus Christ, whom those that were bidden hanged vpon the crosse. And he being raised againe from death, sent out his Apostles into y<sup>e</sup> whole world, to bid all nations to this most delicate Supper.

The fifth circumstance is the houre of the Supper. What is this houre? It is the time of grace, and the time of glory. The time of grace, is the time wherein is preached vnto men the liberalitie and mercifulnes of the master of the house: which time is deuided into three partes: Into promise, performance, and the time that hath followed the performance. The time of promise was from Adam vnto the birth of Christ, almost foure thousand yere. Then was y<sup>e</sup> time of performance, during all the while that Christ was conuersante here vpon earth in the flesh, & preached, & offered himselfe the price of redemption, for them that were bidden to this supper. The time that followed the performance, is thenceforth from the sending of y<sup>e</sup> apostles into the whole world, vntill the day of iudgement: in which time we also be, and are bidden to this Supper by the voice of the Ministers of Gods worde. The time of glory in eternitie. When we shal sit down in the heauely glory, not onely with Abraham



ham and Isaac, but also with God the Father, God the Sonne, and God the holy Ghost: and shall enjoy everlasting mirth and gladnesse in Christ Iesu our Lord.

The sixth circumstance is, the maner of the bidding: Come (saith he) for all things are ready. What is to saye (as we see in the bidding of John Baptist and Christ) Repent, and beleue the Gospell, for the kingdome of heauen is at hand. This bidding requireth repentance, that is to wit, an alteration of the former life, that wee should depart from euill and do good: and it requireth faith, that is to wit, that we should beleue that this Supper is set on the Table for vs: not in respect of our deseruing, but of mere mercy, for the sonnes sake, whome God hath giuen vnto vs, to be our wisdom, righteousness, sanctification, and redemption. For with these gifts (and as it were garments of the Sonne of God) must we enter into the Supper of everlasting life. For Christ by his wisdom reformateth our minds: with his righteousness he decketh vs when we beleue on him: with his sanctification or halowing, he clenseth vs: and at length he receiveth vs into his parlor, where shall be perpetuall redemption, glory, and happinesse. And thus much concerning the first place, wherein is set out vnto vs the mercifulnesse of God, which is from generation to generation vpon all that feare him, as the virgin our Lords mother singeth.

*Of the second.*

**B**ut all began with one consent to excuse themselves. For they refused to come to this heavenly Supper. For as the swine makes more account of y<sup>e</sup> mire wherein he beraieth himselfe, than of gold and pretious stones: even so men that are weltered in their owne filthinesse, shun the goodlinesse of so great a supper. In which thing three euils are to be lamented: the miserie of mankind, their exceeding great vnthankfulness, and their corrupt iudgement. The miserie is, that men being ouerpressed with sinfull noise and curse, do not only not go about to winde themselves out of so great mischieues: but also are even delighted with the filthinesse. So farre are they from seeking redresse. And this is that Christ speaketh of: No man cometh to me, saue he whome my father draweth.

The



## The second Sunday after Trinitie.

The vnthankfulnesse, that men being bidden to a free Supper, that is to wit, to free deliuerance from sinne, from Gods wrath, from the curse of the lawe, from hell, and from y<sup>e</sup> deuill: to forgiveness of sinnes, to Gods fauour, to righteousness, to heauen, to God himselfe, to liue blessedly with him for evermore: do notwithstanding refuse to come. Who is able to bewaile this vnthankfulnesse sufficiently? The corrupt iudgement is, that men set more by transitorie goods, than by everlasting goods: by a few, than by many: by brittle, than by durable: by earthly, than by heauenly: by things that maintaine this life for a small time, than by things that maintaine both soule and body in everlasting life. As he not counted foolish that preferreth clay before gold? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most fool of all, that preferreth death before lyfe, sinne before righteousness, hell before Heauen, the deuill before God (and to be briefe) innumerable evils before innumerable good things. Let vs acknowledge this our most corrupt iudgement, and let vs pray to haue our minds reformed with new light, that we may rightly vnderstand what things are good in deede: and orderly desire the things that we iudge aright of: and perseuer to the end in seeking those things which we orderly desire.

Now that we haue spoken thus much in generall concerning the great miserie of mankind, the exceeding vnthankfulnesse and most corrupt iudgement of men: Let vs looke vpon the text, which containeth the sundry maners of their excuses. First it saith: And al began with one consent to excuse themselves. That is to say, the greatest part of this world being thanklesse, held scorn of the benefite y<sup>e</sup> was offered freely. The first therefore said: I haue bought a farme, and I must needs go see it, I pray thee haue me excused. Here is described the first kind of men y<sup>e</sup> excuse themselves. Under which kind are all they contained, which trusting to their own power, refuse to come to this royall supper. Yet is not power the efficient cause of this excuse: but only an occasion in those which acknowledge not their power to come of God, but leane vnto their own puissance, that is to wit, to a staffe of reede. For when sinne, death, hell, and the deuill assault: mans power auaieth not: for in this case the power of God only auaieth, namely Chrestes gospell, which Paul defineth to be the power of God to the saluation of euery one y<sup>e</sup> beleeueth.



leueth. And that power and possession of lands is not the efficient cause of refusing to come to this deinty supper, examples shew. Dauid was of power, and had great lands. Hero also was of power, & had lands. Of which two, the first being bidden to y<sup>e</sup> marriage, came: the other refused. Why so? Because the one vsed his power to the glory of God: the other abused it to his owne destruction. For being deceiued by it, he refused to come to this supper. Here therefore we are admonished to vse our lands wel, that they be not a hinderance vnto vs for comming the heavenly supper. I omitte examples.

And another said: I haue bought five yoke of oxen, and I goe to trie them, I pray thee haue me excused. Here is described a second kind of men that excuse themselves that they cannot come to this supper. Under this kinde are contained the rich men of this world. Why? Are riches the efficient cause of this refusall? No surely. Abraham was rich: and the glutton of whome we heard of late was rich: But Abraham was not letted by his riches: For he made more account of this supper, then of his earthly riches. Contrariwise the glutton was drunken, and sotted in his riches, and therefore refused to come. For when riches are in euill mens hands, they are as a baite, whereby they being inticed, are caught and killed. Therefore Christ saith they be thornes, and he auoucheth it to be a harde matter for a rich man to be able to enter into the kingdome of heauen. The philosopher Plato said right: That riches were blinde without wisdom, and that they are sharpsighted when they follow wisdom. So may we also say, that riches are thornes without godlines, and that they are roses, when they follow godlines. For the godly with their riches (as it were with certeine roses) doe beautifie the ministry, the common weale, and their owne houses. Whosoever then hath the riches of this world, let him indeuour that godlines and charitie may be the gouernours of them, as we see it was in the holy patriarkes, and kings, and many other godly & holy men.

And the third said: I haue married a wife, & therefore I cannot come. Here is described the thirde kinde of men, that refuse to come to this Supper. Under which kinde are contained all those which being giuen to the pleasures of this world, passe not for y<sup>e</sup> gospel of Christ. The marrying of a wife is not of it selfe either euill, or the cause of refusal: but onely an occasiō vnto some men that misuse the gifte of God. Abraham had a wife, and so had many godly men:  
who



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who notwithstanding did not therefore refuse to obey the gospel. Wherefore let married couples endeavour to haue Christ with them, and let them beware that they take not occasion of euill at y<sup>e</sup> which is good. Hetherto we haue heard of three kindes of men that excuse themselves for conning at this supper when they are bidden. And by these we may vnderstand all things that hinder men from harkning to the Gospel.

*Of the third.*

**T**he seruant returning home, brought the master of the house word what answere they made: and being sent forth againe, when he had gathered together a great number of poore folke and cripples, he is commanded to compell men to come in, y<sup>e</sup> the house of his feast may be filled. In this compulsion is set forth vnto vs a singular comfort. For God not onely promitteth, not onely biddeth, not onely commandeth: but he also inforceth and compelleth folke to come in to his supper. But how compelleth he? Surely many waies: Parentes and householders shall compel their household, and by familiar nurture and a well accustomed them to heare Christ, and to liue after a godly and vertuous manner. Verupon is that saying of Paul: Bring vp your children in the law and feare of the Lorde. The magistrate shall likewise compell his subiectes by good lawes & ordinances, by example, and by taking away of idolatrie. Like as Ezechias and Theodosius did, who tooke away the instrumentes of idolatrie. But of al men it belongeth chiefly to the ministers of the word to compell folke by threatening and rebuking them: as wee reade that Christ, the prophets, and the apostles did.

*Of the fourth.*

**N**One of those men that were bidden, and refused to come, shall tast of my supper. That is to say: Al the despisers of the gospel shall be shut out from euerlasting life. For the wrath of god abideth vpon all that beleue not in the sonne. This is the effecte of the fourth place.

Howbeit this daies gospel serueth to three vles. The first is that knowing thoroughly the greatnesse of Gods mercy, we should geue him thanks by Iesus Christ. The second is, that we should beware, that we withd<sup>r</sup>awe not our selues from obedience of the gospel



pell vnder no pretence. The third is, that we be not misseled by the example of men of power, rich men, and voluptuous men, and so fall headlong into destruction: but rather that we endeavour by all meanes we can, to be conueied into this heavenly supper, by our Lord Iesus Christ, to whome with the father and the holy Ghost, be honoꝛ and glorie woꝛld without end. Amen.

## Vppon the third Sunday after

Trinitie.

The Gospell. Luke. xv.



Then came vnto him, all the Publicans and sinners for to heare him: And the Phariseis and Scribes murmured, saying: He recey- ueth sinners, and eateth with them. But he put forth this parable vnto them, say- ing: What man among you hauing an hun- dred sheepe (if hee lose one of them) doth not leaue ninetie and nine in the wylder- nesse, and goeth after that which is lost, vntill hee fynde it? And when he hath founde it, he layeth it on hys shoulders with ioy. And as soone as he cometh home, he calleth together his louers and neighbours, saying vnto them: Reioyce with me, for I haue founde my sheepe which was lost. I say vnto you, that lykewyse ioy shall be in heauen ouer one sinner that re- penteth, more than ouer ninetie and nine iust persons, which neede no repentance. Either what woman hauing ten groates, (if she lose one) doth not light a candle, and sweepe the house, and seeke diligently till she finde it? And when she hath founde it, she calleth hir louers and hir neighbours together, saying: Reioyce with me, for I haue found the grote which I lost. Like- wise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

The



## The exposition of the text.

**T**he occasion of this daies Gospell is this: Forasmuch as the goodnesse of our Lord was so great that he disdained no man were he neuer so miserable, or neuer so great a sinner, but rather allured all men vnto him; according to this saying: Matth. xi. Come vnto me all ye that labour and are laden, and I will refreshe you. It came to passe, that y very Publicans, knowing of thys mercy & goodnesse of Christ, came to him: that they might be partakers of the grace that was offered most freely and bountifully to all mē. And therefore would Christ not only comfort them with wordes, but also with deedes, and with keeping company with thē. Therefore when any of them bade him to a meales meate, he came and ate with them: and that to this end, that he might winne them to God the Father, that is to say, might turne them from theyr most naughtie wates, vnto true and healthfull repentance: to the intent that being quit from the guilt of cursednesse, they might be made heires of eternall life through Iesus Christ. The Pharisees marking this doing of Christs, as they were a proude sect, swelling in their owne pharisaicall, that is to say, false righteousnesse, murmured against Christ, and proudly accused him of breaking Gods law. But what saith Christ to this: He teacheth them both. The Publicanes, that he cometh to saue sinners: and the Pharisees, why he keepeth company with sinners: whereby is gathered, that Christs kingdome fighteth against the opinion of the Pharisees, and the kingdome of Satan. For as Christs kingdome is mercy and forgiveness of sinnes, insomuch that the Angels of heauen reioyce at euery sinner that repenteth: so Satans kingdome is merciless crueltye, and a certaine ouerthrowing of sinne. The places are two.

1 The murmuring of the Pharisees, and wherefore Christ kept company with sinners.

2 It is taught by two parables, why Christ came into this world, and what we must do, if we will be saued.

## Of the first.

**T**he Publicans and sinners resorted to him to heare hym, and the Scribes and Pharisees murmured, saying: This man receiveth sinners and eateth with them. Here are set forth vnto vs



of two kinds of men and their manners. The one is of Publicans and sinners, which come vnto Christ to heare him, that they might be gathered into his shepfold, and be saued. For after that they heard how Christ reiected no sinners, but offered grace to all (so they refused not to amend) they doubted not to come vnto him, yea, and that vpon great hope of saluation. The other is of Phariseis and Scribes. These disallowed Christs doing and his mercifulnesse towards sinners, and therfore murmured, saying: This man recey-ueth sinners, and eateth with them.

Now of this murmuring of the Phariseis there be many causes: wherof I will reherse some, that we may see with what spirit they speake, and beware our selues, that we be not attached with the same disease, and seeme to hinder the saluation of other men.

The first cause therfore is enuy or spitefulnesse, which is proper to the Deuill and his members. For this spitefulnesse sticking in their harts, makes them that they can not abide to see Christ and the Publicans in company together: for they enuided the Publicans so much, that they could not find in their harts that they shou'd be amended by keeping company with good men. Of this sort of Pharisees there be moe at this day, than will be knowne by the name of Pharisees.

The second cause of murmuring, was intollerable pride in the Scribes and Phariseis, wherthroug they despised the Publicans as dogs, in so much that they eschued to eate meate with them, or to enter into the house where they were.

The thirde cause of murmuring was the ouerweening of theyr owne righteousness and holinesse. For as they vaunted themselves to be righteous for keeping the traditions of their fathers, and for their sacrifices, as he y saith: I am not as other sinners, nor as yonder publican: I fast twice a weeke, &c. So they stoutly despised those y had not this visour of holines, as folke accursed and abhominable.

The fourth cause was, their desirousnesse to haue raised a slaughter vpon Christ, for they went about to perswade the common people, that Christ was such a one, as they were with whome he was conuersant.

The fifth cause was a zeale that they had to the lawe of God, but not aright. For they made the commandement of the law a cloke to their murmuring. For Exod. 23. the lawe forbiddeth them to haue



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any company with the inhabitants of þ land. Also Exod. 34. They are commaunded neuer to ioyne frendship with þ inhabitants of that land, least it might turne to their owne decay, that is to wit, least being corrupted with their euill custome, they might be made Idolaters, and heathenish despisers of Gods lawe. For as Paule saith: A little leauen soweth a whole lump of dough, and as it is a certaine verse, *One scabbed Sheepe infecteth all the flocke.* Like as one Grape taketh byewing at the bridle of another Grape: so also are men easily made worse by the euill company of others. Like as Medea also saith in a certaine place: *The resort of naughty women vnto me hath made me naught.* To this purpose also serueth this of Salomon: *He that handleth pitch, shall be defiled of it.* Also: *He that doth keepe company with a proude body, shall learne to be proude.* And Sirach: *Euery man accompanieth himselfe with hys like.* Many such texts of Scripture doubtlesse had the Phariseis gathered together to bring Christ in a slander.

But what shall we say to these sentences of Scripture: *Diuers of them carrie with them þ causes of forbidding them to haue company with sinners.* And (to tell you at a word) the texts of scripture alleged, forbid the weakelings (which may easily be made worse) to haue company with such as will not be conuerted, but rather labour with might and maine to win others to be fellowes of theyr naughtinesse. Christ could not be touched with the first: for he was not a weakeling, that he might be stained with the company of sinners: wherefore the prohibition of þ law concerneth not him: for þ law saith in expresse words, from whence also the rest of the things take their force, least peraduenture they make thee to sinne against me, if thou shalt serue their gods, which thing out of doubt will be thy ouerthrow. The other agreeth not to þ Publicans, with whom the Lord is read here to haue been cōuersant. For they ment not to make Christ a companion of their naughtinesse: but they resorted vnto him to heare him, and that in obtaining faith by hearing him, they might be saued. When seeing þ both Christ being moued with compassion, keepeth company with them that he may bring the into his shepfold fro whence they were strayed: and that þ publicans thirsting after saluation, are desirous to be releued of the burden of their sinnes which they feele to be most heauie: the Pharisees do wrong to murmur against Christ. Whom notwithstanding, Christ goeth



goeth about to bring into the way againe, by putting forth these two parables: The one of the hundred sheepe, and the other of the ten groates.

Now, out of those things that are answered to y<sup>e</sup> quartellings of the Pharisees, there riseth a question. For seeing it is answered, y<sup>e</sup> the scriptures (which condemne the companying w<sup>th</sup> euil mē) do pertaine to the weaklings: it may be demanded, in as much as we are weak, what it becometh vs to doe: whether we ought utterly and continually to shun the pharisees. To this question I answer: they are to be shunned, and they are not to be shunned. The weak which finde their owne weaknes, namely that they are easie & ready to fall: let them learne by their owne experience to eschue y<sup>e</sup> company of those whom they stand in feare of, least they be berthed with their pitch, & attainted to their scabbednes. For as Iustin the Martyr saith: The mind of man by keeping company w<sup>th</sup> naughtypackers, doth draw vnto it selfe as it were a certaine scabbednes, and is filled with many euill humors. It is y<sup>e</sup> duty of householders, magistrats & ministers of the word, to beware that such be not suffered, by whose company the simple may be made worse. The householder must suffer no servant in his house, y<sup>e</sup> is a cause of offence to his child: y<sup>e</sup>. The magistrat must repress blasphemers with the sword. The ministers of Gods word must first chastise vncleane persons by rebuking them. And if they profit nothing that way, they must cast them out of y<sup>e</sup> church by excommunicatiō, that the godly and the simple may know how they ought to shun the company of the. And that such are to be eschued, this saying of Paul teacheth, 2. Thes. 3. We giue you warning brethren in the name of our Lord Iesus Christ, that ye withdrawe your selues from euery brother that becometh himselfe disorderly, & not according to the doctrine which he hath receiued of vs. Let this then be spoken concerning the weak sort, which must utterly shun the company of lewd persons. But as for them that are wel instructed, and those that beare publike office, (whose duty it is to bring back the stray sheepe vnto Christ) they may (or rather must) now and then be conuersant with the euil sort, as the phisition is in company with the diseased person, not to be infected with the botches of his patient, but to restore him to health by his cunning & skil w<sup>th</sup> leechcraft. After the same maner, it is not only lawfull for y<sup>e</sup> ministers of Gods word, but also the very necessitie of their duty, and the trust



that is committed vnto them, requireth that they should disclose y<sup>e</sup> malice of the wicked, and heale it as much as may be. But if the disease sh<sup>al</sup>be incurable, they sh<sup>al</sup> folowe the example of phisitions, and not stand healing of that which they cannot heale: But commit the whole matter to God, and be so<sup>ry</sup> for them.

*Of the second.*

**W**Hat man of you that hath an hundred sheepe. &c. By this parable Christ teacheth two things, The one why he came into the worlde: the other (which dependeth vpon the first) wherefore he is conuersant among sinners. Whereupon followeth the confutation of the murmuring of the pharisees. Why came hee into the world, he sheweth by the example of the shepheard. For as the shepheard goeth into the wilderness to seeke his lost sheepe: so came Christ into the world, to seeke men that were led away by sin into the wilderness. Againe because it is Christes office to seeke sinners, that they may be called back to saluation, which thing cannot be done but if he keepe company with them. Whereupon it followeth, that the grudging of the pharisees against Christ, is to be disallowed, which would drive him from his ambassage, that the weak should not be healed. Therefore doeth he aptly witnes in another place: I came not to call the righteous, but sinners to repentance. This is the effect of the parable concerning the sheepe: and the same thing doth the parable of the woman seeking her lost money, sette forth. Now let vs looke vpon the parable of y<sup>e</sup> sheepe by p<sup>er</sup>ceimale, that we may finde the more sweetenes in it, when we beholde the carefulnes of Christ our shepheard for vs.

The man that had an hundred sheepe is Christ Iesus, the true shepheard, who gaue his life for his sheepe. Iohn. 10.

By the stray sheepe are meant al those that perceiue themselves to wander in the wilderness: that is to say, which acknowledge themselves to be sinners, and desire to be receiued as the Publicans did here. They acknowledged themselves to be sinners, and they heard report of the true shepheard, and therefore they had a mind to be receiued of him, when they heard him say: Come vnto me, all yce y<sup>e</sup> labour, and are laden, and I will refresh you. And so the text openeth to vs the parable of the stray sheepe, in the publicans, who hearing Christes voice, come to him, and acknowledge their error.



By the ninetie and nine sheepe vnderstand all men in the world, who although they sticke still in their sinnes and in damnation, yet they perceiue it not, but rather thinke themselves righteous & blessed, and therefore they refuse to heare Christ. For they imagin themselves to be more righteous than that they haue neede of the righteousness of Christ. They thinke themselves more sound and healthfull, than to haue neede of Christ & Whisitations helpe. What these are signified by the ninetie and nine sheepe, the text it selfe doth openly proue. For the ninetie and nine sheepe are compared to the Scribes and Pharises, that is, to the Hypocrites that bragged themselves to be righteous. We haue, who is the shepheard, who is the straye sheepe, and who be the fourescore and nineteene that stray not. Now let vs see, first, what time the sheepe began to stray. 2. How the shepheard came to seeke the stray sheepe. 3. How he carieth it when he hath found it, into the fold, and healeth it and feedeth it. 4. What hapned when the sheepe was found.

When began the sheepe to stray? First when it was driuen into the wildernesse by the wolfe. That is to wit, when Satan led our first parents away from God. And secondly, as often as men hauing bin called from their most wicked waies, are by Satans sight led away againe from Christs sheepfold. So also at this day, as often as we step aside from the right way of saluation, either in doctrine or in manners, we are likened to the stray sheepe.

How came Christ our shepheard to seeke the stray sheepe? First he came in spirit, and that was in the holy Prophets and patriarks, as often as he stirred them vp to shew men y way of saluation. In this wise came he when Moyse was sent, when Elias was sent, when Helizeus, Ely, and many others were sent. Secondly, he came in the flesh, when he tooke mans nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he it home to his sheepfold? He seeketh the stray sheepe by y preaching of the Gospell, when he commaundeth the Gospell to be preached. And he carieth it home into the sheepfold, when he gathereth the faithfull into the Church. For he went into the wildernes, & finding y sheep, laid it vpon his shoulders, that is to say, by the merit of his passion he brought into his Church those that beleued in him.

How doth he heale & feede the sheepe that he hath brought home into his fold? he healeth all his bruises with his blood, while he acqui-



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teeth those that beleue in him, from all guiltinesse, and endueth them with his owne righteousnesse. He feedeth them when he bestoweth the fodder of the Gospell vpon them, and cherisheth them with hys spirit. These good turnes of the shepheard toward his stray sheepe are exceeding great.

But what hapneth when the sheepe is found? He calleth together his friends and neighbours, saying: Reioyce with me, because I haue found my sheepe that was lost. What this is, himselfe expoundeth when he saith: I say vnto you, there shall be ioy in Heauen for one sinner that repenteth, more than for foure score and nineteene righteous men that haue no repentance. Lo what cometh to passe when a sinner repenteth! Euen y Angels reioyce with Christ y shep-herd. And y Angels in heauē reioyce for three considerations. First, for y men as wel as they, are created to set forth Gods gloze, which thing cannot be done of thē that repent not. For they as much as in them lieth do hinder the praise of God by all meanes. Secondly, for that they see the kingdome of Christ increased, by y comming in of new Citizens. Thirdly, for that nothing liketh them better, than to see the kingdome of Satan abolished, which thing cometh to passe when men repent. But which are those ninetie & nine righteous men that haue no repentance? Is there any man without sinne then? Surely there is no mā without sin. For all haue gone astray, & are become vnprofitable. But there be three sorts of sinners. For there be sinners that think themselves righteous, and therefore are said to haue no neede of repentance: which thing doubtlesse is to be vnderstood of their owne iudgement concerning themselves. For in very deede there is no man but hath neede of repentance. Againe, there are sinners that knowe themselves to haue sinnes, and yet neuerthelesse goe on still in their sinnes, not passing for the lawe of God which accuseth them. Also there are sinners that acknowledge their sinne, that is, which hate sinne, and therefore do repent and flee vnto Christ. The first and second sort are signified by the ninetie and nine sheepe. And the thirde sorte is signified by the one stray sheepe. The Scribes and Pharisees represent a likenesse of y foure score and nineteene that repent not: and the Publicanes represent the one stray sheepe. What are we taught here? That the greatest number is of them that perish, and the least is of them that are saued: that is to wit, scarce one of euery hundred.

Here



Hereupon is that complaint of Christ: Many are called, but few are chosen: that is to say, good, that obey Christ calling them by his gospel. We see this in examples. Before the flood, the greatest part of the world followed the lewdness of Cain, in so much as there were but onely eight men found righteous, which were saved by y<sup>e</sup> Arke. Againe many yeres after, Melchisedech and Abraham well-nere alone were godly. Besides that, onely Loth w<sup>th</sup> his daughters, escaped out of those great cities Sodome and Gomorre, all the rest perishing in y<sup>e</sup> fire for their sinnes. Neither standeth the case any o<sup>r</sup>ther wise at this day. The gospel is despised of most men, and receiued of very fewe. Therefore let vs take warning by this perill, to repent: that we perish not with the greatest part of this thanklesse world. The Lord is gentle to receiue vs: The Angels long for our amendment: and our owne soule health is in hande, which Christ offreth vnto all sinners that repent. To him therefore be honour for euermore. Amen.

### Upon the iiii. Sunday after Trinitie:

The Gospel: Luke. vi.



**B**E ye merciful as your Father also is mercifull. Iudge not, and ye shall not bee iudged: Condemne not, and yee shall not be condemned. Forgive, and yee shall be forgiven. Giue, and it shall be giuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men giue into your bosomes. For with the same measure that ye meete withall, shal other men meete to you againe. And he put foorth a similitude vnto them: Can the blind leade the blind? Do they not both fall into the ditch? The disciple is not aboue his master.

Euery man shalbe perfect, euē as his master is. Why seekest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother:

Aa. iiii.

Brother,



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Brother, let me pul out the mote that is in thine eye, when thou seest not the beam that is in thine own eye? first thou hypocrite, cast out the beame that is in thine own eye, then shalt thou see perfectlie to pull out the mote that is in thy brothers eye.

The exposition of the Text.

**T**his sermon of Christes, perteyneth to the thirde part of repentance. For ye know that there be three partes of repentance. Sorowes, faith, and new obedience or amendement of life. Sorowes acknowledgeth the sinne, and hateth & shunneth it. Faith flyeth vnto Christ, who delinereth from sinne, & iustifieth them that beleue. New obedience consisteth in foure thinges, which are: Reuerence towarde God, holines of life in euery man to himself, loue of our neighbor, & diligence in that vocatio to which euery man is called. Now for as much as these be the partes of amendement of life, Christ in this gospel frameth an exhortation to charitie or loue towarde our neighbor, the which he imployeth here vnder his partes. And because that mercy towarde our neighbour, is as it were the first inpe of it: he exhorteth vnto mercy, by which he meaneth all maner of duties which we owe one to another in this life. For whatsoever one oweth to another, when he hath paid it, he is no longer a better: saving onely of loue, which we cannot so fully pay, but that we must alwaies remaine better. Whereupon Paul. Ro. 13. Dwe nothing to any man, but that ye loue one another. Now to the intent we may the more chereely understand this gospel: I will speake of two thinges.

1. What be the works of loue or of mercy which is commended vnto vs in this place.

2. What be the reasons wherewith Christ exhorteth vs here to shewe mercy, that is to say, to the works of charitie towarde our neighbor.

Of the first.

**B**E mercifull. &c. When the sonne of God exhorteth his Disciples vnto mercy: he geueth vs to vnderstand both of what minde we ought to be one towarde another, and also that in this life, (by reason



reason of many infirmitie) ech hath neede of others helpe. Which lesson if they which will be called Christians, would in these dayes beare well away: there should be lesse debate and lesse mischief. We will all of vs be called Christs disciples: but no man will do y<sup>e</sup> he commaundeth. The seruant obeyeth the commaundment of his maister: the handmaide hath hir eie waiting vpon hir mistresse: yea there is no man but he giueth more care to his superiours in this world, than many that will be called Christians, do giue to Christ their God & sauiour, who hanged vpon the Crosse for them, & earned heauen for them. And what is the cause? Forsooth for that they are Christians in words only, and not in hart. For he that is a Christian in very dede, mindeth nothing so much as to obey his maister Christ, of whome he hath both his name & salvation. Wherefore I admonish you to lay aside y<sup>e</sup> fleshy carefulnesse, and to obey Christ, and diligently to marke out of this gospel, what doctres towarde our neighbors he requireth at our hands. In generall truely, he requireth louingnesse, according as he saith to his disciples: Loue ye one another as I haue loued you: In this they shall know you to be my Disciples, if ye shall loue one another. And nothing els requireth he here when he sayth: Be mercifull. For they that loue, are mercifull: and they that be mercifull, doe loue. So the fountaine sheweth the water, and the water the fountaine. Now be it Christ in this place did therfore vse the word Mercy, because he sheweth the nature of true loue.

This mercy which proceedeth out of loue and is commended by Christ to his Disciples in this Gospel, consisteth of foure parts. Of which, the first is in the very hart, and is a certaine curtesie & well liking, wherthrough we cōster al things of our neighbor to the best, and alwaies hope for better of him: This curtesie doth Christ note by removing the contrary, when he saith: Iudge not. Ver upon the Apostle. 1. Cor. 13. Loue thinketh no euill. And this is the meaning of the first part of mercy. There is no cause the that any mā shewd think, y<sup>e</sup> by this saying iudge not, iudgement is taken away either concerning the difference of vertues and vices in men: concerning the duety of householders, scholemasters, ciuill magistrates, & Ministers of Gods word, or concerning brotherly reproofe when it is due, wherby one ought to call back another into the way when he goeth amisse, according to Christs commandment. But onely that



that scope of the mind, whereby we take vpon vs the libertie to misdeeme other folke, contrary to the rule of charitie. For in respect of iudgement concerning the difference of things honest & dishonest, the law of God is a grounded and vnmoueable rule vnto vs. For whatsoeuer thing Gods law calleth dishonest, or honest, we also must deeme the same to be so likewise. For what a blockishnes were it, not to discerne these things? We must therefore iudge & put a difference betwene the tyranny of Nero, and the gentleness of Fabricius, & so of the rest. Masters of households haue commandement to bring vp their children in nurture and chastisement of the Lord. Also Salomon wil haue fathers and mothers to chasten their children. And Heli the hie priest was punished, because when he sawe his sonnes Ophne & Phinees behaued themselves amisse in y<sup>e</sup> seruice of God, (for they stole away the better parts of the sacrifices) & also in their life, (for they defiled themselves with fornication) he did not correct them w<sup>th</sup> fatherly iudgement. Hereby it is manifest, that saying of Christ taketh not away the duties of householders: which surely they cannot execute without iudgement & discerning betwene things wel done, and things done amisse. Again, what should schoolmasters doe, without iudgement? For some schollers are to be compelled to their duty by beating, and a warning is enough for other some. The faultfulness of the one is to be chastised: & the forwardnes of the other is to be praised. I pray you, must not a godly schoolmaster be indued with iudgement in this case? In likewise is to be iudged of the Magistrate: he must punish the euill, and mainteyne the good: which thing verily cannot be done, without iudgement. And in as much as God alloweth the magistrate, it is manifest that he alloweth his iudgement also: considering y<sup>e</sup> without iudgement the Magistrate is nothing but a vaine title. The ministers of gods word must receiue some into the church, and put other some out. And is not the power to iudge graunted them? They must comfort some, and some they must reprove: which thing doubtles requirith a great iudgement.

As touching brotherly rebuking, the commaundement of Christ is manifest, Matth. xvij. If thy brother sinne, and thou know it, go and rebuke him betwene him and thee alone. Is not the office of rebuking inioyned here to every Christian? Yes surely. Wherefore when Christ saith, Iudge not, he taketh not away the needeful offi-



ces of superiours in this life, neither weakeneth he the discipline of the Church: but onely bziroleth the malapertnes of men, which either of a corrupt iudgement thinke amisse of their neighbours, or else without faith and charitie chalenge prerogative to themselves to finde faultes in other men, which vice many cry out vpon in others, and yet take leaue to do it themselves without controlment. Scarsely is there any man that can rightly excuse himselfe of it.

The second part of mercy which Christ requireth towards ones neighbour, is noted in these wordes, Condemne not. By which saying he requireth that we should speake friendly and louingly of our neighbour, refraining that most foule vice which maketh vs hastie to speake euill of others, and to condemne them without desert. To be bziere, Christs wil is, that we should in our speach and talke, further the honest name and good report of our neighbour. This saying pertaineth also to priuate condemning, whereby one condemneth another of malice: and not to y offices of magistrates and ministers of Gods word, who oftentimes pronounce agaynst euill persons, the sentence that God hath enioyned them to pronounce by vertue of their office. So Peter condemned Ananias and Saphira, as is written in the Acts of the Apostles. So Paule condemned Alexander and Hymeneus. So Christ pronounced the sentence of damnation against the hypocrites, when he said: Wo be vnto you Scribes, Pharisees and hypocrites. So when we condemn Antichrist, we pronounce Gods iust iudgement agaynst him. But here let every man take heede, that without Gods word he condemne not of wantonnesse, rather than of true iudgement.

The third part of mercy is, to forgive a man that hath offended vs by doing vs wrong. This is enacted by this word forgive yee. For there passe many offendings betwene man and man, which if we should not forgive one vnto another, ther could be no quietnes: yea rather, y band of mans felowship should be broke. How needful this dutie is, it is easie for the godly to iudge, by the forme of that prayer which Christ hath appointed vs: for there we are comanded to pray: Forgive vs our trespasses, as we forgive the y trespassse against vs. That this addition, as we forgive the that trespassse against vs is very necessary, we are taught by y parable of y debtor that owed. x. thousand talents, Math. 18. The kingdome of heauen (saith he) is like a man that was a king, that tooke an account of his servants.



For like as this king of his mere liberalitie, released freely y<sup>e</sup> whole debt of his seruant that humbled himselfe vnto him: So God our father of his mere liberalitie forgiveth freely all debts, that is, all sinnes, vnto them y<sup>e</sup> flee to Christ in true repentance. Howbeit, like as that king calleth backe vnto punishment, the thanklesse seruant that was vntreatable toward his felowes, and exacted of him for his wilfulnesse and hardnesse toward his felowe seruants, that which he had forgivē him before for his humblenesse & intreatance: so God the father after he hath (vpon our submission) receiued vs into fauour, will leaue vs to folow his example in gentlenesse towards our neighbour, & to forgive him that trespassed against vs.

Here riseth a darke question: If we must forgive them that haue offended vs, it seemeth to folow, that it is not lawfull for vs to accuse any man for doing vs wrong. Vnto this question I answer thus: There is a distinction to be made betwene y<sup>e</sup> very accusation, and that which euill men do adde to the accusation. Verily, to accuse, is not of it selfe amisse. For Paul. 1. Cor. 6. permitteth vnto Christian men vmpers and iudgement. Againe, the Gospel abolisheth not the ciuill ordinance. Besides that, God appoynteth Iudges in his people, to iudge matters betwene brother and brother: which thyng surely had been needelesse to be done, vnlesse it had bene lawfull to accuse. It is certaine therfore, that it is not forbidden christen folke to accuse, as in respect of it selfe, so a man be hurt or wronged. But as in respect of that which men adde to the accusation: for there be many corrupt affections, as headnesse, desire of reuenge, enmitie, wilfulnesse, and such like, it is to be knowne that these affectiōs are utterly to be banished, if thou wilt be a Christian. Againe, there is a difference to be put betwene him that hath hurt thee, or withheld thy goods from thee, & desireth forgiveness of his fault, making restitution of that which he held wrongfully: and him that hath eyther hurt thee, or withheld thy goods, and proceedeth to hurt thee, and to take thy goods from thee still. To forgive him that seekes thy fauour, Christs commaundement and charity counselleth thee. And to accuse the other (in demanding not so much reuengement as y<sup>e</sup> defence of y<sup>e</sup> Magistrate) Christ giues thee libertie, and many holy men confirme it by their owne examples. Also, there is a difference to be put betwene him that hath offended thee alone, and him that hath offended God, and troubleth the Church. Christs commande-

ment



ment extendeth to the first, but not to the last. For the loue of God and of our neighbor requireth, that (to the uttermost of thy power) thou shouldest take away such things as are a hinderance to Gods seruice, and a stumbling block to his church. Briefly, true faith and charitie will teach thee sufficiently, when it is a fault to accuse, and when it is wel done.

The fourth part of mercy is painted out in these words: Give, & it shalbe giuen vnto you. By this commandement is required, that we help our neighbor at his neede, with our counsell and deede. With our counsell, as often as we see him stray from the right way: and with our deede, one while by giuing almes largely, and another while by lending cherefully, although we looke not for the like good turne at his hand. For to lend where a man lookes for as good a turne againe, is a common kind of curtesie euen among heathen men and sinners, which are not yet called into Christs household by the gospel. Whereto concerning the mercy which we owe to our neighbor for loues sake, & for the commandement of Christ: & concerning the partes therof, which are foure. What is to wit, to haue a good opinion of our neighbor, to speake wel of him, to forgive him his fault when he doth amisse, and to help him with our counsell & our deede, at his neede. Now will we speake briefly of the second place.

*Of the second.*

**C**hrist vseth five arguments in this exhortation to mercy, and to those duties which are to be performed to our neighbour, which I will now rehearse in order.

The first is comprised in these words: As your father is merciful. What is to say, in executing mercy, haue an eye to your heauely father: for the behauiour and doings of the parents, must be a rule to the children to liue by. Therefore when as we see our heauenly father exceeding mercifull, it becometh vs to follow his example. In this argument are many circumstances to be weyed. First that our heauenly father is almighty, hauing neede of no man, & yet that hee hath shewed so great mercy to vs wretches. 2. That we are miserable sinners. 3. That our said heauenly father receiveth vs into fauor, of his owne mere mercy. 4. That we by nature were y children of wrath. Ephes. 2. 5. That this is his will, that being made his children, we should follow his fatherly example. 6. That like as he hath benefited



benefited us with his grace: so we also should grudge to others freely: which thing if we do not, we sinne horribly. **First** we be spise his commandment. **2.** We grow out of kind from him. **3.** We deale our selues with wickednes, which are y<sup>e</sup> works of satans children. **4.** We encounter the faith of our neighbor (whost miserie ought to grieve us) lyeth in miserie through our default. **And** that that will be Christians, weigh these things thoroughly. *In the first of the*

**The second argument is grounded upon the profite that redoundeth to our selues. Judge not (saith he) and ye shall not be iudged. Condemne not, & ye shall not be condemned. Forgive and ye shall be forgiven. Give, and it shall be given unto you.** Where he confirmeth with his promises, the parts of merco which here requireth. **The propounding of the duty is this: Judge not. And the promise of reward, or confirmation of the thing propounded, is: And you shall not be iudged, and so of others.** **The meaning thereof is: He that hath a favourable opinion of others, shall find that others shall have the like of him. He that speaketh well of others, shall looke for the same at other mens hands. He that forgiveth willingly, shall finde others as ready to forgive him, if he happen to do a misse. He that aydeth the needy with his counsell and deede, shall againe in his neede finde both counsell and help: and that by my working, saith Christ. But contrariwise, he that surmiseth euill of others, shall be ill thought off himselfe. He that speaketh euill, shall heare euill. He that reuengeth wrong, shall suffer wrong. He that denyeth counsel and help to him that hath neede, shall himselfe also in his neede, long for help and lack it.**

**The third argument is implied in these words: Can the blinde leade the blinde? Shall they not fall both into the ditch? As if he had saide: Look in what case is a blinde man, to lead a blind man: In the same case is he that teacheth and liueth amisse, to them whom he should guide by his doctrine and life. But when the blinde leade the blinde, both of them fall into the ditch. Therefore he that teacheth amisse and liueth naughtily, is an occasion of falling as well to others as to him selfe. To the intent then that we may eschue this mischiese, we must behaue our selues aright, as well in doctrine as in life.**

**The fourth argument is included in these words: The disciple is not aboue his master: but every one shall be perfect, if he be**



as his master. Good disciples or scholars must follow the example of their master. Therefore seeing that christia folke are Chyftes scholars, it becometh them to expresse the same in their life & maners, as much as lyeth in them to doe.

The fifth argument is fetched from the consideration of our owne misdoedes. Why seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beam in thine owne eye, is a great misdoede of thine owne. Euery man therefore must consider his owne faults rather then other mens, & first sweep cleane before his owne doore, as the proverb saith. Which thing that we may doe in deede, Chyft graunt, to whome with the Father and the holy Ghost, be honour and glory for euermore. Amen.

*Vppon the fifth sunday after*

*Trinitie.*

*The Gospell. Luke. v.*



And it came to passe, that (when the people pressed vpon him to heare the worde of God) he stode by the lake of Genazareth, and sawe two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships which pertained to Simon, and prayed him that he would thrust out a little from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he sayde vnto Simon: Launche out into the deepe, and let slip your nets to make a draught. And Simon answered, and sayd vnto him: Maister, we haue laboured all night, and haue taken nothing: neuerthelesse, at thy commaundement I will loose foorth the net. And when they had so done, they inclosed a great multitude of fishes. But their nets brake, and they beckened vnto their felowes (which were in the other ship) that they should come & helpe them. And they came and filled both ships, that they sonke againe. When Simon Pe-



The fifth Sunday after Trinitie.

ter sawe this, he fell downe at Iesus knees, saying: Lord, go from me, for I am a sinfull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: and so was also Iames and Iohn the sonnes of Zebede, which were partners with Simon. And Iesus sayde vnto Simon: feare not, from hencefoorth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

The exposition of the text.

**T**he occasion of this Gospell was this. The people being greedy of Gods word, followed Christ whither soeuer he went, to heare him. And when he perceiue for desire to see & heare him, did as it were thronng him: he was compelled to enter into Peters ship, & to teach the multitude out of it. And to the intent to make his doctrine of credit: he had them cast out their nets, who had complained befoze, that they had laboured all that night in vaine. And when they had done so, they caught a great number of fishes, in so much as two ships were not able to hold them. The lookers on being confirmed by this miracle, did both receiue his doctrine, and also acknowledge his heauenly power. And when Peter being taught by the miracle, was afraid, he was raysed by the Lord, and receiued a promise, that he should after ward become a fisher of men. This is the summe of this present Gospell: which tendeth to this purpose, not only that we should learne by the example of this multitude, first to seeke the kingdome of God: but also that we should be confirmed concerning the power of Christ. For Christ sheweth that he hath a care of those that be his: and he declareth that no man is able to performe any thing in his vocation, vnlesse he be present with him in his businesse, and as it were put to his hand to the doing of it: according as he saith: Without me ye can do nothing. And the Psalmist sayth: Vnlesse the Lord build the house, in vaine doe they watch that keepe it. The places are sure.

1 The needefulnesse in hearing Gods word is commended by the example of this multitude, which was so greedy to heare Christ.

2 An Image of the Church, and of the teachers and hearers of the word.

3 The present miracle and the vse of the same.

4 The



- 4 The example of Peter, both in catching the fishes, and also in the acknowledging of Christ, meete to be folowed.

*Of the first.*

**A**Nd it came to passe when the people preased vpon him to heare him. The example of this multitude teacheth vs, that y<sup>e</sup> gospel is to be heard desirously. For this people would neuer haue folowed Christ so earnestly, if they had not vnderstood that his doctrine had bin very needfull. This multitude then folowed Christ, not to lie in y<sup>e</sup> wind for him, not to take aduantage of his words: not to laugh him to scozne, as the Scribes, Pharisees, and Hypocrites did: But to heare Gods word, & to be fed with y<sup>e</sup> bread of saluation. For the word of God is heavenly bread, farre sweeter then y<sup>e</sup> Hony & the hony combe, as is said in the Psalm. This multitude therfore like a sort of hungry soules, come flocking about him as one that were dealing of some large almesse: and not without cause. For as the body is susteined with materiall bread, because it is materiall it selfe: so is the soule nourished with spirituall bread, whiche is the word of God, because it selfe is spirituall. Againe, like as the appetite to meate betokeneth health, and the lothing of it is a token that the body is faint and ill at ease: So the longing after Gods word, is a signe that the soule is in good plight, and contrarywise, the lothing of Gods word bewrayeth the disease of a crased soule.

Therefore if we loath Gods word, we must do as they do that are diseased in their body: for like as they take counsel of Physitions, that by receiuing a Medicine they may recouer health, and haue a good stomack to their meate: So we (whē Gods word goeth against our stomacke, and that our soule lotheth it) must by Prayer seeke to Christ the Physition, that he may make our soules to like of Gods worde which is the bread of saluation: least we starue for want of Gods word. For Gods word is the heavenly foode: That is to say, the bread of life, and the drinke, whereof whosoever drinketh, shall not thirst for euer. Iohn. 4.

Howbeit, to the intent we may hanger after this bread of lyfe, & thirst after this heavenly drinke, as this multitude did: We must thinke vpon the needefulnesse of this foode: which being perceyued, there is no man but will haue an appetite to it, vnlesse it be such a one as is so blinded & bereft of his wits by the diuell, that he hath no



## The fifth Sunday after Trinitie.

care at all of his soule health.

The first needefulnesse is this: that euery soule must needes die, which is destitute of his heauenly fode vnto this end. For first we obtaine life when we conceiue faith by the word. Againe, the word is the fode of faith, wherewith it is fed and nourished. This needefulnesse is confirmed by our Lords saying: He that belæueth not, shall die: for faith cometh not from elsewhere, than by hearing the word of God. Rom. 10. .

Againe, without this fode, man abideth vnder Gods wrath. He that belæueth not (saith Christ) the wrath of God abideth vpon him.

Besides that, this is the fode that strengthneth to eternall life. Herevpon saith Paule: The Gospell is the power of God to saluation to euery one that belæueth.

Lastly (to conclude all in one word) Gods word is the vncorruptible seed (as the Apostle Peter teacheth) wherewith we (who before were the children of wrath, by reason of the sin of our first parents and of our selues) are begotten anew, and borne anew through the grace of y<sup>e</sup> Sonne of God. Therefore as by nature we are borne the childre of wrath, that is, of damnation vnto everlasting death: so by grace (through the seed of Gods word) we are borne the children of grace, that is to say of blessing to eternall life. They that belæue are the children of Abraham, and heires of the promise. Wherefore, of the health of our soules: if the escaping of death, Gods wrath, and damnation: if the dignitie that we are called to by being adopted the sonnes of God, do mone vs: let vs be desirous of Gods word, let vs heare it and keepe it: and that not only after the example of thys multitude, but also of the whole Church, which coueteth nothing more, than to be thoroughly fed with this word of God.

### *Of the second.*

**I**esus went into a Ship, in which he sate him downe, and taught the people standing on the shore. In these words is the state of the Church militant and floting in the waues of this world, very trimly peincted out. In which picture three things are to be obserued. The ship it selfe: Christ sitting in the ship: and y<sup>e</sup> people standing on y<sup>e</sup> shore. The ship it selfe is a shadow of the Church. Christ betokeneth al true preachers and teachers. The people standing on the



the shore represent the hearers of the word: Now like as a shippe is horribly shaken when a tempest riseth on the sea: even so nothing is more shaken and tossed in the world, then the church: which thing the story of the whole world auoucheth. How sorrowful was y<sup>e</sup> shaking of this ship, when Cain slue his owne brother? And after ward when Loth was in Sodom, and Abraham in his wanderings? Again, how sore was Gods church shaken, first in Egypt, and after that, by the space of forty yeeres together, to passe ouer in silence y<sup>e</sup> persecutions which the church indured all times vnder y<sup>e</sup> Iudges, vnder the kings, & in the captiuitie of Babilon. And to omit other things, and to speake of our time: How sore is the church shaken by them that wil seeme to be citizens of the church. Some assaile it with heresies, as w<sup>th</sup> horrible tempests sent out by the diuel himselte. What is it that the sacramentaries do not? What is it that y<sup>e</sup> other sectaries, Anabaptistes, & Libertines do not, to ouerturne this little ship of Peters? The bishops condemne it of heresie. The Jewes sett at it. The Turke despiseth it. The ciuill Magistrate (in many places) appeacheth it of seditiō, as we reade in the story of y<sup>e</sup> wicked Achab, who obiected these words against the most holy Prophet Elias, Art not thou he that troubleth all Israel? What shall I say concerning the new maner of assaulting y<sup>e</sup> church which those haue found out, that wil both be and are termed Gospellers? Like vngodly persons & churchrobbers, they conuert to secular vses, the goods y<sup>e</sup> belong to y<sup>e</sup> maintenance of the ministry of Gods word. Earnestly doth Satan with all his members bend himselte to this one point, that is, to ouerthrowe the floating church of Christ. But Christ is stronger then that hell gates may preuaile against it.

I haue spoken of the floating of Christes church: wherby also may easily be perceiued, how great the perils of Gods ministers be. For as Christ sitteth in the ship, so they also sustaine a right great brunt of dangers, and many are haled to most græuous torments. But y<sup>e</sup> people standeth on the shore, that is, the most part of the hearers are out of perill. For when any tempest ariseth, eyther they hide them selues, or els they shrinke quite away. And thus much briefly concerning the shaking of the church.

Ab. ij.

Of



The v. Sunday after Trinitie.

*Of the third.*

**A**Nd the Lord said to Simon : Launch into the deepe , and cast out a net to fishe. Then Simō answering, said vnto him: Sir, we haue laboured all this night and caught nothing , notwithstanding seeing you bid me, I will cast foorth a net. And when they had done so, they inclosed a great number of fishes. &c. This is the description of the miracle. Peter being past hope of catching any fish, casteth forth a net at Christs commandement, and caught a great multitude, so as two ships were not able to hold them. Albeit that this miracle were wrought as well to confirme the doctrine of Christ, as also to strengthen the faith of y<sup>e</sup> beholders: yet notwithstanding it pertaineth (after a certaine maner) vnto vs also. For whatsoeuer hath bene written heretofore, it was written for our instruction, that by patience and comfort of the Scriptures, we might haue hope. I will therefore shewe how this present miracle serueth for vs.

First this miracle will assure vs of the trueth of the Gospel. For it is an authozised seale, wherewith God the father sealeth the Gospel of his Sonne. For whatsoeuer miracles Christ, the prophets, or Apostles euer wrought: they serue all to confirme the doctrine. So we reade in Marke, and in the epistle to the Hebrewes, Marke in his xvi. chapter saith thus: The Lord wrought with his Apostles, & confirmed their doctrine with signes that insued. And to the Hebrewes. 2. The doctrine of saluation was confirmed, God auouching it by signes and wonders, and sundrie miracles, and giftes of the holy Ghost.

Secondly this present miracle proueth, that Christ is Lord, not onely of men, and of the land, but also of the sea. Whereby our faith conceiueth this assurednesse, that hit perswadeth it selfe that nothing either on the lande, or on the sea, is able to withstande this puissant Lord, but that he can puissantly deliuer his seruant from all perill, like as hee deliuered the Prophet Jonas out of the Whales bellie by his heauenly power. There is no cause then why we should feare the cruelty either of frendes, or of men, or of the sea, so wee leane vnto Christ by liuely faith. Whereupon John saith: This is the victorie that ouercommeth the worlde, even your faith.

Herewithall this present miracle teacheth, from whence cometh  
the



the blessing of our labour, and the increase of our substance. Peter had laboured all night, and to no purpose. Why so? Because he had sought for blessing by his own travell, and not out of the fountaine of blessing which is Christ. But after he had cast forth his net at the commaundement of Christ, he took a great number of fishes. Whereby we are taught, that all blessing dependeth of Christs word. Against this do foure kinds of men offend.

First, faithlesse folks, which thinke, that all blessing dependeth of their owne travaile: against whose folly, David song y Psalme: Unless the Lord build the house, in vayne doth he watch that keepeth it.

Next, vngodly folkes, which imagine that increase of their substance & goods proceedeth of vsurie and euill trades, that is to say, of the blessing of Satan: & in deede many seme to growe rich by such meanes. But Salomon saith the contrary: The blessing of the Lord maketh men rich. For a man can not of right be counted streightway riche, when he possesseth many things. Wealth is one thing: and the strength of bread is another. Many haue bread and other goods: of whome some can not vse them: some abuse them to riot and pride: some cram themselves with them from day to day, and othersome make them instruments to put their lusts and tirannie in vse. I pray you what manner of blessing is this? Contrarywise, the godly that hath but meane substance, bleth his goods to the glory of God, and the releefe of others, and setteth out the giuer of them with a good conscience.

The third kind of men that offend in this behalfe, are those sort, which whē they haue heard that the increase of things commeth of the Lords blessing, become more slouthfull and slack, and neglect y labour of their vocation, where as David in his Psalme speaketh against it: Blessed is y man that feareth the Lord, & delighteth himself together in his waies: thou shalt eate the labour of thy hands. Blessed art thou, and well at ease shalt thou be. Here David prescribeth the order how to do things. In the first place is the feare of God. 2. Delight and singular pleasure in the commaundement of God. 3. Are commended the labours of a mans vocation. 4. Is added a promise, And thou shalt be well at ease. If many now adayes would follow this rule, they should feeble the Lords blessing.

The fourth sort of offenders in this case, is of thē that neither cal  
B b. iii.
vpon



The fifth Sunday after Trinitie.

upon God when they use his blessing: nor call upon him for helpe: nor yeeld him thanks for his blessing. Let vs learne here therefore by this present miracle both that men ought to labour, and that the successe and blessing of the labour cometh only of God, in what state soeuer a man be. If a man be set ouer others, as a Magistrate, Lieutenant, and a maister of a house, let him thinke thus: I wil labour lustely in the feare of God, I will serue God, and I will call upon him, that he may prosper my labours. When the husbandman tilleth his grounde, when he soweth it, when he carieth his haruest into the barne, let him haue God before his eyes, let him knowe that all blessing is of the Lorde, let him call upon him, that he will be chaste to prosper his labour, and to bestowe his blessing upon him. So also let the preacher do: let him teach, admonish and exhort: but yet at the commaundement of Christ, and in the feare of God. But perchance thou wilt object: I do my dutie, I till the ground, I preach the Gospell, I instruct my householde, but to no purpose, my painefulnesse hath no good successe. Learne here of Peter what thou wantest. Peter laboured in vaine, untill he had taken Christ to him into the ship. Therefore according to Peters example, giue thou credit vnto Christ, be not slacke, but labour in Christes name, and thou shalt see how the Lord will blisse thee.

But I (sayst thou) see the worst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the end. Wherefore consider this answere of Davids, which is in the xxxvi. Psalme. I saue y vngodly (saith he) lustie and flourishing as the greene Bay: and I passed by, and behold he was gone: and I sought him, and he was not to be founde. So all the glory of the vngodly is a vanishing smoke. Contrarywise, he that feareth the Lord, shall not be remoued for ever. We haue examples. I pray you where are now those glorious Giants? They are swallowed vp in the flood. Where is the rich glutton? He lieth in torments. On the contrary part, where is Abraham? where is David? where is poore Lazarus? In heauen, where they enioye true blisshednesse. These mens examples let vs folow.

Of the fourth.

**W** Hich thing whē Simon saw, he fell downe at Iesus feete, saying: Depart from me O Lord, for I am a sinner. Here



here what hapned to Peter and his felowes by this taking of fishe. Peter is sore afraide, and willethe Christ to depart fro him. What ought he not rather to haue saide, Lord tary stil with me, that we may haue good luck in fishing? Like as Peter vpon this miracle acknowledged himselfe a miserable sinner; so acknowledged he christ to be righteous, and indued w<sup>th</sup> the power of the Godhead. Wherefore he falleth downe at his feet also. Merily we desire the presence of God: Howbeit, as soone as they perceiue him to be come, by and by they flee away, and are afraide, by reason that their conscience accuseth them of sinne, until they be cheered by the voice of God, and feele comfort against the remorse of sinne: according as the Lord in this place cheereth by him that was afrato, saying: Feare not, from hencefoorth thou shalt be a fisher of men. Here he not onely cheereth by Peter, but also chooseth him to be an Apostle, that in his time he may catch men with the word of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, & gathered out of the sea of their sinnes, into the church of Christ: not to be killed, but to liue blessedly for euer through Iesus Christ our Lord, to who be honoz, praise, and power for euer and euer. Amen.

## Upon the vi. Sundaie after Trinitie:

The Gospell. Math. v.



ESVS saide vnto his Disciples: Except your righteousnesse exceede the righteousness of the Scribes and Pharisees, yee cannot enter into the kingdome of heauen. Ye haue heard that it was said to the of old time: Thou shalt not kill: whosoever killeth, shalbe in dāger of iudgemēt. But I say vnto you, that whosoever is angry with his brother (vnaduisedly) shalbe in dāger of iudgemēt. And whosoever saith vnto his brother, Racha: shalbe in danger of a cōsel. But whosoever saith, thou fool: shalbe in dāger of hel

Bb.iiii.

fire.



The vi. Sunday after Trinitie.

fire. Therefore if thou offerest thy gift at the altar, & there rememberest that thy brother hath ought against thee, leue there thine offering before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, least at any time the aduersary deliuer thee to the iudge, & the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee: thou shalt not come out thence, till thou hast paid the vttermost farthing.

The Exposition of the Text.

**T**his text is a peece of that Sermon that Christ made to his Disciples in the mountaine after he had newly chosen the: wherein (to speake briefly) he teacheth the that he came not to breake the law, but to fulfill it. And because the pharisees being interpreters of the law, misconstrued and wrested the law of God: Christ correcteth their error, and interpreteth the lawe. For they thought that the doctrine of the law pertained onely to the outward deedes. Contrariwise, Christ proueth that it pertaineth to the innermost conceites of the hart. Afterward in the same sermon Christ prescribeth a forme of giuing almes, and order of fasting, & the manner of praying. All which things tend to this end, that men shoulde vnderstand how farre they are off from the perfection of Gods law, and how needful Christes comuning was, on whom whosoever beleeueth, is exempted from the power of the law, and from damnation. Thus much concerning the effect of Christes sermon in the mount. Howbeit this parcell of that sermon, which is read in the Church this day (as you haue heard) findeth fault with the pharisaicall righteousness, and alledging the fifth commandment of the law, sheweth how farre the pharisees overshoot themselves in interpreting the lawe. For like as these thought it inough to abstaine from killing with the hand: so Christ denounceth them guilty of this law, not onely which commit outward murder, but all those that thinke any thing against their neighbor, according as we shall heare anon. The places are two,

1 Of three sortes of righteousness, pharisaicall, of the lawe, and Christen.



## 2 An exposition of the fifth commandment.

*Of the fyrst.*

**E**Xcept your righteousness exceede the righteousness of the Scribes and Pharisees, yee shal not enter into the kingdome of heauen. To the intent we may vnderstand these things aright, we must needes speake of three sorts of righteousness. Of the pharisaicall righteousness, which Christ reproveth here. Of the righteousness that cometh by the law, which God commendeth to vs by his owne voice: and of the christen righteousness, through which onely we stand before God.

The pharisaicall righteousness is described: Matth. 23. of which description these be the peculiar points. First they accuse Christ, so far is it from their thought to acknowledge him for their redeemer. Againe, they doe all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God & all godly men, whom they smatch at like mad dogs. Also they make Gods commandment voyde for mens traditions sake. For in place of Gods commandments, they thrust in mens deuises to worship god withall whether he will or no. This is the greatest stubbornesse against God that can be. For in this case not onely God is despised, and more is attributed to mans folly then to Gods wisdom, but also through mens traditions, the yeale of religion is abolished to Godward, and the works of charity plucked up by y<sup>e</sup> rootes. Duermore, they praise vnto God with their lips, and their hart is farre from him. Besides this, they are saide to deuour widowes houses, while they draue them to themselves covetously vnder pretence of holines. Furthermore, they loue y<sup>e</sup> highest romes, wherby is noted their pride. Last of al, they shut vp y<sup>e</sup> kingdome of heauen before men, while by their false interpretation of y<sup>e</sup> lawe, they withhold men from the fruites of Christ. In conclusion, they are like whitelinde tombes, as Christ saith: for outwardly they seeme holy, but inwardly they swarme w<sup>th</sup> vnpure affections. We haue an example in the Pharisee that went vp into the temple with the Publicane: who not onely boasted of his owne good works, fasting, and tenthes, but also backbited his neighbor. So did hee openly transgresse the whole law of God, conteyned in the first and second table: & yet neuertheles he thought himselfe righteous, and that



that he had earned heauen with his works. By these thinges that haue bin spoken hether to, wee may gather this description of the pharisaicall righteousness. Pharisaicall righteousness consisteth in outward works, voide of the feare of God, & of faith in god, which as it looketh for heauen at Gods hand, as a reward of his works, so it hunteth for praise at mens hands for the vifor of counterfeit holines. It is no maruell therefore that Christ saith: Excepte your righteousness exceede the righteousness of the Scribes & Pharisees, ye shal not enter into the kingdome of heauen. And thus much concerning the pharisaicall righteousness, Now let vs speak a little of the righteousness that cometh by the law.

Concerning the righteousness of the law, I wil say foure thinges. First what it is. 2. Whether any man may be iustified by y<sup>e</sup> lawe. 3. What is the vse of the lawe. 4. How the lawe is abrogated to the that beleue in Christ.

The righteousness of the law, is a perfect, pure, and continuall obedience towards the law of God. 1. It is a continuall and perfect louing of God & our neighbor. For thus saith the law: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy strength, and thy neighbor as thy selfe. For the law of God (which is y<sup>e</sup> rule of the righteousness of the law) requireth not outward obedience onely, but it requireth at all men, a perfect, pure, & continuall obedience towards God. And as it promisseth life & salvation to them that obey: so it threatneth euerlasting death to them that performe not this obedience. It is not content with the outward vifor, but it requireth a pure heart, thoughtes agreeable to Gods lawe, and a forward and ready will to Godward: yea & a full & continuall tunableness in al y<sup>e</sup> powers both inward and outward agreeable to the will of God. That the law requireth such a righteousness, it appeareth by the interpretation of Christ, and by this saying of Paul: The law is spirituall, but I am carnall: therefore requireth it a spirituall obedience.

Now we see what the righteousness of the lawe is: Now in y<sup>e</sup> seconde place is demanded whether any one in all mankind may be iustified by this righteousness of the law. To which question I answer simply, that no mā at any time after Adams fall (save only Christ) became righteous before God by obedience of the law; and that wil I proue by foure reasons.



The first mans nature is uncleane, and stained with the filthines of sin: & therfore it can no more yeld pure obedience towarde God, than a troubled muddie spring can yeld pure & cleere water: or than a rotten tree can bring forth good fruite. Wherupon Esay. 64. crieth out, What all our righteousnesse is like a most uncleane cleth.

The second: All men finde in themselves, that that obedience which they performe to the lawe of God, hath foure points disagreeing with the lawe of God. For first mans obedience is but now and then, and by starts: whereas Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the heart of man is uncleane, from whence it proceedeth. Thirdly, it is vnperfect: for it is not performed according to the straightnesse of the lawe. And fourthly, it is glosed with euill opinions.

The third: the Scripture auoucheth in playne termes, that no man is righteous by the lawe, no not one. And Dauid saith. Lord, if thou looke straightly vpon sinne, who shall abide it: Also: No man liuing shall be found righteous in thy sight: that is to wit, by the deedes of the lawe.

The fourth: If men may become righteous by the deedes of the lawe, we should haue no neede of the righteousness of Christ. Hereupon saith Paule. Gal. 2. If righteousness come by works, then hath Christ died in vaine. For he died for our finnes, and rose againe for our iustification. Hereby it appeareth, that no man hath the righteousness which the lawe requireth.

Now followeth the third question concerning the vse of the law, and what it is. Of Gods lawe there be thre vses: that is to wit: outward, inward, and spirituall. The outward vse belongeth to this outward man, that we may liue honestly in this life: which vse is common to it with ciuill lawes and ordinances of men. The inward vse pertaineth to the old man; for the law reuereleth Gods wrath vnto vs, by laying our finnes before vs. The spirituall vse pertaineth to the new man, that through faith we should begin to yeld obedience vnto God according to his lawe: so farre forth (at leastwise) as may be done in this corruption: which obedience is acceptable to God for our faiths sake in Christ.

Now followeth the fourth question. For when the godly minde heareth, that the law pronounceth the all required which performe not perfect obedience to the lawe; it beginneth to feare the sentence of



## The sixth Sunday after Trinitie.

of the law. Wherefore it is to be knowne, that Gods law is abrogated and utterly abolished to the godly, as much as concerneth the curse thereof. For so that we beleue on Christ, Christ hath take upon him the curse of the lawe for vs. Whereupon Paule sayeth: Christ became accursed for vs. And Iohn. 3. He that beleueth not in the Sonne, the wrath of God abideth upon him. And in his Epistle: The blood of Iesus Christ cleanseth vs from all iniquitie, that is, from the curse that should haue bene due to vs for our iniquitie. And so haue we briefly told what is the righteousness of the law: that no man becommeth righteous by the works of the law: what is the vse of the lawe: and how farre forth Gods law is abrogated. Now is a little to be said, concerning Christian righteousness, that we may vnderstande wherein it is to be preferred before the Pharisaicall righteousness.

Christian righteousness is Christs obedience imputed to the that beleue in him. For according to the right meaning of the Gospell, he is righteous, whose sinnes God forgiveth, & to whome he imputeth the righteousness of his Sonne, & accepteth him freely to euermlasting life. For whosoever beleueth in Christ, so farre as of a guiltie person he is made vnguiltie, and of an vnrightheous person is made righteous through Christs righteousness, which is imputed vnto him: He is saide to be iustified, or to become righteous. And y Christs righteousness is imputed to him y beleueth, it is proued by many texts of scripture. He that beleueth on him that iustificieth the vngodly, vnto him is his faith imputed for righteousness. And Rom. the. 5. Chapter. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Christ, many become righteous. 2. Cor. 5. Him that knew no sinne, he made sin, that we might become righteous before God in him. And y to thys righteousness of the Gospell, the works of the law are not required: many testimonies proue. Rom. 3. We suppose that a man is iustified by faith, without the works of the lawe. And Gal. 2. We knowe that a man is not iustified by y deedes of y law, but by faith in Iesus Christ: and we beleue in Christ Iesus, that we might be iustified by faith, and not by the deedes of the Law. Whereupon now is concluded, that christian iustification is an acquiting of that person from sinne that beleueth in Christ, & an imputing of Christs righteousness vnto him, and an accepting of him vnto eternall life freely



freely for Chyistes sake.

Thus much bryefly concerning the thre sortes of righteousnesse. Now will I adde a fewethings touching the difference. And first I wil tel how chrysten righteousnes differeth from the righteousnes of the law: and after ward how it differeth from the righteousnesse of the pharisees.

The first difference therfore betwene the righteousnesse of the Lawe and the chrysten righteousnesse, is that the righteousnes of y<sup>e</sup> Lawe, is of the woꝝkes of the Lawe, but the righteousnesse of the Gospel, is without the woꝝkes of the Lawe.

The second is, that the righteousnes of the law, is the righteousnes of the woꝝker: but the righteousnes of the Gospel is the righteousnes of the beleuer.

The thirde is, that the righteousnesse of the Lawe is not imputed freely: but sommeth to passe of the desert of mans owne obedience, but the righteousnes of the Gospel is imputed without desert of a mans obedience.

The fourth is, that the righteousnes of the law is a foꝝmall righteousnes, as which is framed to a man by his iust dealings: but the righteousnes of the gospel is an imputed righteousnes, when y<sup>e</sup> iust dealings of Chyist are imputed to him that beleueth. Therfore y<sup>e</sup> man is said to be iustified according to the foꝝme of the law, which of an vnrighteous person, becommeth righteous through his owne iust dealing & fulfilling of the law, according to this saying: The man that doth these things, shal liue in them. But hee is saide to be iustified after the maner of the gospel, who of a gilty persō is made not gilty, by reason of Chyistes righteousnes, which is take hold on by faith. The righteousnes of the law is a perfect obedience of a mā to the lawe of God. But the Chyisten or Gospel righteousnes, is Chyistes obedience imputed to him that beleueth. A righteous mā after the law, is he that dealeth iustly & vprightly according to the lawe: But he is righteous after the gospel, to whom God foꝝgiueth his sinne, & imputeth Chyistes righteousnes, and whome he accepteth to eternall life freely for Chyistes sake. Justification after the lawe, is an abling a man before God for the soundnes and perfectiō of his obedience to Gods law: But chrystian or gospel justification is an abling a man before God for the soundnes and perfection of Chyistes obedience to God the father.

Thus



The vi. Sunday after Trinitie.

Thus haue we the difference betwene the christen righteousness and the righteousness of the law. Now let vs see how the christian righteousness exceedeth the righteousnesses of the pharisees. The christian righteousness exceedeth the pharisaicall in these 4. things. In cause, qualitie, effect and end. The cause of christia righteousness is God, Christes desert and faith, taking hold of the benefite offered: but the cause of pharisaicall righteousness, is mans hipocrisie, ignorance of Gods righteousness, and outward obseruance of mens traditions. The qualitie of christen righteousness is the obedience & fulfilling of the law in Christ: but the qualitie of pharisaicall righteousness: is but onely an outward visor of feyned & counterfet holines. The effect of christian righteousness is newnes of spirite, the feare of god, true godlines, inuocation, true humilitie, patience, and a beginning of obedience towards Gods law, in so much that a man being iustified by faith, desires nothing so much as to obey God. To be bræfe, his pleasure is in the lawe of the Lord, after he knoweth that damnation is taken away by Christes merite: but the effect of pharisaicall righteousness is pride, glorying before God, superstition, disdain of ones neighbor, and (to be short) such as the tree is, such is the fruite. For an euil tree cannot bring forth good fruite. The ende of christian righteousness is to haue peace with God, to haue access vnto God, to geue glory vnto God, & finally to obtaine everlasting life freely for Christes sake: but the end of pharisaicall righteousness, is to giue praise to a mans owne selfe, & to take it from God, & to vaunt among men: vpon which at length shall insue horrible punishment, vnlesse there be a turning to the Lord. Let this suffice concerning the three sorts of righteousness, and the differences of the, the which it is becomefull to beare in mind.

*Of the second.*

**T**he fifth commandement, Thou shalt not kill, the Lord interpreteth himself, to the intent to confute the false interpretation of y pharisees. They thought that only outward murther was prohibited. But Christ looked deeplier into the law, and spied out three other murders beside the outward manslaughter. Ye haue heard (saith he) how it was said to them of olde time: Thou shalt not kill: for whosoever killeth, shall be in danger of iudgement. **I** had



is to say, whosoever shall kill a man, shall be gilty before the iudgement: for in this place he speaketh of outward manslaughter, and the punishment thereof, which is a civill condemnation by y<sup>e</sup> lawe. That was called the iudgement, wherein sate thre men, at suche time as the cases were easie to be discussed. For he that had committed outward murther with his hand, was gilty of death by the sentence of the lawe: which sentence fewe were able to pronounce. Here he speaketh only of mans iudgemēt by y<sup>e</sup> sentence of the law. For the spirituall iudgement (which was the curse) was sufficiently knowne. Now followeth the interpretation. But I say vnto you, he that is angry with his brother, is in daunger of iudgement. Here he putteth anger among y<sup>e</sup> kinds of murther. The Pharisees perceived not that this was forbidden by the fifth commandment. Wherefore he saith: But I say vnto you: As if he had sayde: The Pharisees hold opinion, that he onely breaketh the fifth commandment, that hath killed a man with his hand. But I say vnto you, that this law requireth moze. For it also forbiddeth anger which proceedeth not of a iust cause, and tendeth not to a good ende.

Then addeth he also another sinne of the fifth commaundement: And whosoever shall say vnto his brother, Racha, that is, he that by any signe sheweth himselfe to scorne his neighbour, is in daunger of a counsell: Wherein thre and twentie Judges sate vpon the hearing of greater cases. Furthermore, whosoever shall saye vnto his brother, Fole, is in daunger of Hell fire. That is to saye, he that rayleth and outrageth against his neighbour, is an offender against Gods lawe, and consequently, in danger of the paynes of Hell. Here Gods iudgement is compared to a Senate of thre score and eleuen Judges, which sate vpon the hearing of the chiefest and weightiest cases. To be brieve, by the fifth commaundement are forbidden, first all thoughts, whereby we thinke any euill towards our neighbour. Secondly, all signes of contempt of our neighbour. Thirdly, all bitter words against our neighbour, as raylings or reuillings. Fourthly, outward murther. And contrariwise, are commanded all works that are repugnant to those: as to beare a friendly hart towarde our neighbour, to shewe our good will towarde our neighbour by outward signes, and to defend and saue his person from wrong.

Howbeit, to the intent that Christ might shew how needfull is  
 leue



The sixt Sunday after Trinitie.

lone towarde our neighbour, and how pernicious is iniurie done vnto our neighbour: he giueth two counsels, which conteyne two arguments.

The one is taken of the harme which a man that doth wrong to his neighbour, runneth into before the iudgement of God. The other is taken of the harme whereinto he that hath hurt his neighbour, falleth, before the iudgement of man.

The first standeth thus: If thou offer thy gift at the altar. Hee putteth forth an example that agreed to y<sup>e</sup> time, and that people while the common weale of Moyses was yet standing. And the meaning of this saying is this, God accepteth not thy gift if thou hate thy brother: that is to say: no service is acceptable to God, whiche is done by him that is out of charitie with his neighbour. But what is the meaning of this rule? That God liketh nothing that cometh from his enimie, for the gifts of enimies are no giftes. And in this respect, John saith: He that saith, I loue God, and hateth his brother, is a liar. For the continuall and naturall fruite of louing God, is the loue of a mans neighbour. He that loueth me, keepeth my commaundements. Then whereas this fruite is not, it is certayne that the tree is euill. Therefore whosoever loueth not his neighbour, doth offer sacrifice to God in vaine.

In the scripture, prayer is a sacrifice: but thou praiest in vaine if thou hate thy neighbour. Thanksgiuing is the calues of the lips. Now if thou wilt haue them accepted of God, first be at one with thy neighbour, and then offer in faith. The crosse is a sacrifice, so it be tempered with faith, for without faith it is a iust punishment of sinne. The keeping of the Sabbath is a service that pleaseth God: yet it is defiled with hatred towards a mans neighbour. Almes is called in the Scripture a sacrifice of good cent. But Paule saith, If I spend all my substance vpon the poore, and haue no charitie, I am nothing. And in likewise is to be iudged of euery good worke which God requireth. Heere let euery man examine himselfe, and not take a deceitfull balance.

The second standeth thus: Be reconciled to thy brother while thou art yet in the way. &c. He that offendeth and hurteth his brother, falleth into the hands of the Magistrate, and shall be cast into prison, from whence he shal not be dispatched, vntil he haue made full amends for his harmes, Therefore to y<sup>e</sup> intent this come not to passe, thou



thou muſt be reconciled to thy neighbour beſimes: Therefore ſeing that without charitie thou worſhippeſt God in vaine, and falleſt in danger of the Magiſtrate: thou art counſelled to be in charitie with thy neighbour. Herewith agreeth the ſaying of God: He that hath not ſhewed mercy, ſhall feele iudgement without mercy. Whereunto perteineth alſo the parable of the debtor, to whome God forgave all the debt. &c.

But the Papiftes vpon this place do build their Purgatorie, whereof they preach at this day in their Churches: to whome I anſwere:

1 In theſe words is no mention made of Purgatorie, wherein to he that hath hurt his neighbour, is caſt by the Magiſtrate.

2 Bycauſe they flee to the allegorie, let them knowe that they leane to a weake foundation. For firſt no allegorie is to be admitted, unleſſe it can be confirmed by the expreſſe word of God. Secondly, no allegorie is to be allowed, that fighteth with the ground of our faith.

Thirdly, no allegorie is to be accepted, either wherein there is any abſurditie, or whereupon enſueth any abſurditie. Therefore in as much as no man is able to ſatiffie this commaundement fully in all points: Let vs repent, let vs flee vnto Chriſt, and then let vs endeavour to obey God according to this commaundement as much as may be, by the helpe of Chriſt: to whome be glory world without end, Amen.

## Vpon the ſeuenth Sunday after

Trinitie.

The Goſpell. Marke. viii.



IN thoſe dayes, when there was a very great company, and had nothing to eate, Ieſus called his diſciples vnto him, and ſaid vnto them: I haue compaſſion vpon the people, bycauſe they haue beene now with me three dayes, and haue nothing to eate: And if I ſend them away fasting to their owne houſes, they ſhall

C c. i.

faint



The seventh Sunday after Trinitie.

faint by the way: for diuers of the came from farre. And his disciples answered him: Where should a man haue bread heere in the wildernes, to satisfie these? And he asked them: how many loaves haue yee? They said, seuen. And he commaunded the people to sit downe on the ground. And he tooke the seuen loaves: And when he had giuen thanks, he brake and gaue to his Disciples to set before them. And they did set them before the people. And they had a few small fishes. And when he had blessed, he commaunded them also to be set before them. And they did eate, and were suffized. And they tooke vp of the broken meate that was left, seuen baskets full. And they that dyd eate, were aboue foure thousand: And he sent them away.

The exposition of the text.

**T**his Gospell is set forth for this time of the yeaere, because it is haruest time: and that to the intent to do vs to wit, that corne and fruites of the earth do growe by Gods blessing: wherby we shall be put in mind to be thankful towards God for this his gift. We must therefore beleue without all doubt, that God giueth vs the things that growe out of the ground, to susteine this life with all, which we must vse reuerently, as gifts reached and giuen vnto vs by Gods owne hand, and that to Gods glorie, the profite of our neighbour, & the maintenance of our owne state. Now the summe of this Gospell is, that besides that Christ by this miracle proueth himselfe to be the true Messias, endued with the power of the Godhead, he sheweth himselfe also to haue care of those that followe him, according to his promise: First seeke the kingdome of God and the righteousnesse thereof, and all things else shall be cast vnto you. The places be thre.

- 1 The lot of them in this life that follow Christ.
- 2 The affection of Christ towards those that follow him.
- 3 The right manner of vsing Gods gift.

*Of the first.*

**W**hen there was a very great company, & had not ought to eate. In this company as in a Table, is shewed vnto vs what is the lot of them that follow Christ in this world. For we must come to the possession of the heauely kingdome by many tribulations. This company came into the wildernes, whereas is no bread, but hunger,



but hunger, danger, and death. The same fortune shal all these seele that wil folow Christ. Therfore it is not for nought, that Christ biddeth him that will be his disciple, to deny himselfe, and take vp his crosse & folow him. And Paul: All that wil liue godly in christ, must suffer persecution. Notwithstanding, God be thanked for it, our case (for all that) is better then theirs that seeme happy in the world. For the end and knitting vp will be ioyfull: and therfore Christ saith: Blessed are they that mourn, because they shal receiue comfort.

But what is the cause why Christes disciples shal be afflicted in this world? This is no wonder. That which went before in y head, shal folow in the members, as long as this world standeth. And that is, because that in the wilderness, (that is, in the worlde,) there are among the members of sathan, that cannot alway with Christ & his members. Which thing was foretold long time ago. The seed of the serpent shal bite the heele of the womans seed: That is to say, Sathan & his unpes shal persecute Christ and his members. For when sathan sees Christes kingdome increase, & his owne decay, he fretteth, and fumeth, and like a wounded Lion steps vp against Christes sheepe, to deuoure them. And this is it that Peter saith: the diuel goeth about like a rozing Lion, seeking whom he may deuour. For the Lion hauing lost his whelps, and besides that, being hungry, falleth vpon whatsoeuer things come in his way, to waste, deuoure, and destroy them. The like mind hath Sathan. When hee sees that he loseth his whelpes, that is to say, that those which erst were vnder his power, are turned vnto Christ: he armeth his champions against the Church, that some of them may assaile it w<sup>th</sup> hypocrisie, some with sophistrie, some with tyranny, and other some with stumbling blocks and scismes: as he hath done at all times heretofore, and ceaseth not to doe at this day. And if he can doe nothing els, he induoureth to sterue them for hunger in the wilderness. But on the contrary part, Christ valiantly defendeth y kingdome which he hath gotten w<sup>th</sup> the shedding of his owne blood. He giueth the holy Ghost, he geueth bread, he raiseth vp godly teachers to feed it with heauenly fode, and he is at hand himselfe to succour it in the middes of dangers, according as he declareth by this present text. So litle shal furious Sathan and the mad enemies of the Church preuaile against it.



The vii. Sunday after Trinitie.

For he himselfe keepeth watch about his church, and defendeth it stoutly. Neither is there cause why any man should surmise, that Christ is otherwise minded toward his church at this day, then hee was at that time towards that multitude. For although he do not at all times defend his church with visible miracles: yet notwithstanding he worketh no lesse miracles at this day spiritually and invisibly in governing his church. For with him there is no respect of persons, but of faith and of the goodnes of the case. Is it not a great wonder that God so defended that one blessed man Luther, that Satan and all the world being in armes against him, were not able to stir one haire of his head? Is it not a great miracle at this day, & the Bishop of Rome with the most flourishing part of the world, is not able to roote out the church? The Pope doubtles indeuoureth to stop the race of the gospel with a flood of the blood of Martyrs. But the more he murdereth, the more spring fill out of their blood, as it is to be seene at this day in Spaine and France.

Wherefore let vs fence our selues against the wardenes of Satan, & specially against the stumbling block of the deformity & pooreness of the church: & let vs not flee from Christ for any scarcen of Satan: neither let vs leave our profession, although there were no shift but we must needs suffer famine in this wilderness: ne let vs suffer our selues to be moued by the example of those, that for persecution and famine depart from Christ, as did the Jewes when they were pinched w<sup>th</sup> famine and persecution by their enemies y<sup>e</sup> dwelt about them. For in this manner did they resist the Prophet Jeremy, according as we read Jerem. 44. As for y<sup>e</sup> words which thou hast spoken vnto vs in the name of the Lord, we wil in no wise heare the. But whatsoever goeth out of our owne mouth, that wil we do. We wil doe sacrifice & offer oblations to the Queene of heauen (that is to say the Sunne) like as we and our forefathers, our kings and our heads haue done in the cities of Iuda, & in the stretes of Ierusalem. For then had we plenty of bread, then were we in prosperitie, & no misfortune came vpon vs. But since we left to offer, and to doe sacrifice to the Queene of heauen, we haue had scarcenes of all things, and perished w<sup>th</sup> the sword & hunger. But what doth that holy Prophet Jeremy answer the? It is not so (saith he) but for your abominations, & for y<sup>e</sup> multitude of your wicked deedes both god punish you, & because ye would not walk after y<sup>e</sup> commandements of the Lord.

After



After the same maner a man shall find many at this day, which for hunger, dearth of coine, & other discomforties, will fall from Christ & his Gospell. For they say, When we had Pastors, when we found Monkes, when we called vpon Saints, we had abundance of all good things. But after that this new doctrine came vp, many mischeues came vp with it. There is not (say they) so much feare of God: there is lesse charitie among men: there are greater and more often fallings out betwene men: there is more tirannie: & all things are dearer. Thus do folke excuse themselves that they should not followe Christ. But if thou wilt knowe the causes of these misfortunes, I wil tel thee. The seruant (saith Christ) that knoweth y<sup>e</sup> wil of his master & doth it not, shall be beaten with many stripes. We know what is right, and do it not: and therfore doth God punish vs with many stripes. Againe, there are other causes also: namely, the diuels tirannie, who rageth against Christs Church, more than against other companies of the world, and that is by y<sup>e</sup> sufferance of God, that the elect may be tried, that is to wit, to the intent he may make a p<sup>ro</sup>ofe of those y<sup>e</sup> cleaue fast vnto Christ, & worship him with their hart, & not with their lips. I exhort you therefore for Christs sake, and for your owne soules health, that you suffer not your selues to be corrupted with the blasphemous speach of euill men, so as yee should fall fro Christ, bycause you must folow him into the wilderness, whereas is y<sup>e</sup> crosse, famine, wolues, & a thousand deadly dangers: but rather that we lift vp our minds into heauen, where Christ sitteth at y<sup>e</sup> right hand of y<sup>e</sup> father in heauenly glory. For we that are his members, shall by none other way come into heauen, than by the same that he went, who is our head. He in this life endured hunger and cold and other distresse: let vs also beare the like patiently. Which thing if we do, we shall one day be glorified with him.

*Of the second.*

**A**nd the Lord sayd to his Disciples: I haue pitie of this people, bycause they haue folowed me now this three dayes, & haue nothing to eat. And if I shall send the away to their owne houses, they will faint by the way. In these words is described the affection of Christ toward y<sup>e</sup> people that folowed him. He is sorry for the hunger of their bodies, and much more it is to be thought, y<sup>e</sup> he was sorry for the hunger of their soules. For as y<sup>e</sup> soule is much nobler



## The seuenth Sunday after Trinitie.

bler than the body: so the hunger of the soule is much more hurtful. What then doth the mercifull Lord: He feedeth y<sup>e</sup> body with bodily fode, & the soule with ghostly fode. He feedes the body with earthly bread, & the soule with heauenly bread, y<sup>e</sup> is, with Gods word. Here our reason (which wil seeme to haue skill in Gods matters) though it be but foolish, demaundeth: What: is not Christ God: why then did he not worke a miracle & feede the out of hand: or why did he not sustaine them without bread: He would not alter y<sup>e</sup> order or nature without a great cause. And y<sup>e</sup> order appointed by God, is, y<sup>e</sup> like as y<sup>e</sup> body is fed with bread: so the soule should be nourished & sustained by Gods word. And this is it that is spoken in Moyses: Man liueth not only by bread, but by euery word that proceedeth out of y<sup>e</sup> mouth of God. Therefore it is not his wil, y<sup>e</sup> we should looke for any thyng contrary to this order appointed by God: but that we should leane vnto his heauenly mercy, looking for helpe at his hand in time conuenient. This order established by God, madbrained heads do inuert. It is written of two Hermites, y<sup>e</sup> fel amōg theexes, & had not ought to eate, that whē they had endured hunger a great while, & that one of y<sup>e</sup> theexes at length taking pitie vpon the, gaue the bread to eate: The one of them said, I will eate none vnlesse it be giuen me from heauen. But the other toke it with thanksgiuing, and ate it, & anon after he y<sup>e</sup> looked for bread frō heauen, died for hunger, whereas the other escaped that looked for no miracle, but toke the bread that the theexes gaue him, as it had bin at y<sup>e</sup> hand of God. The Anabaptists also inuert this order at this day. Christ hath commanded the Gospell to be preached, that the soule may be nourished with it as spirituall fode. But the Anabaptists (despising the word) looke for new revelations without the word. Whereby it cometh to passe that they fall into y<sup>e</sup> Devils snares, who turneth himselfe into an Angel of light, to the intent he may throwe them headlōg into damnatio. Therefore bycause Christ would not inuert the order established by God, he delayed the miracle. But yet at length the affection that he beareth to those that be his (which is greater than the affection of the father towards his children) did ouercome him. For what manner of affection Christ beareth towards those that are his, not onely the Euangelist sheweth in this Gospell when he sayeth: I take pitie of this people: But also the Prophet, Esay. 49. setteth it out in a most godly figure. Can the mother (sayth he) forget hir owne



owne child, that she should not pittie the sonne of her owne wombe?  
 Although she should forget, yet wil not I forget the. Beholde, I  
 haue written the vpon my hands. Also the parable of the prodigal  
 child, painteth out this affectiō of Christ, towards those that be his.  
 What shall I say of similitudes and parables? Christes croſſe shew-  
 eth what manner affectiō he had towards his owne. For he so loued  
 vs whē we were yet his foes, that he suffered most reprochful death  
 to redēme vs. But to what purpose are all these things? First to  
 this purpose, that we should put on a childly affection toward god  
 the father and our Lord Iesus Christ. Secondly, that by falling in  
 to consideration of this loue towards vs, we should in this life hold  
 nothing dearer, nothing sweeter, nothing preciouſer, thē to submitte  
 our selues wholly to his wil, and to obey his voice, wherin consisteth  
 the perfection of a true christian man in this life. We read that our  
 father Abraham did so: who after he had hearde the Lord say vnto  
 him: Make befoze me, and be perfect: receiued a commandement  
 to offer in sacrifice his onely begottē sonne Isaac, whom Sara had  
 borne vnto him in his old age. But what doth he? He obeyed Gods  
 wil without delay: & making ready a bundell of sticks, went abaut  
 to ſlea his sonne. But the Angel of the Lord withhelde his hande.  
 This being done, God saide vnto Abraham: Now I knowe that thou  
 fearest me. We see here in our father Abrahā, how earnest he was  
 to obey god, sith he would not spare his only sonne, but would haue  
 killed him at the commandement of the Lord. But alas for sorowe,  
 there are many to be found, that wil not kil so much as one of their  
 affections at the commandement of their most merciful father god:  
 so far of are they from desire of following the example of our father  
 Abraham. Furthermore, Christes fatherly example towarde vs,  
 must put vs in mind of like good wil and loue towards our brethē.  
 I haue giuen you an example (saith he) loue ye one another, like  
 as I haue loued you.

*Of the third.*

**T**his present miracle, wherin God w<sup>th</sup> seuen loues & a fewe smal  
 fishes feedeth 4. thousand men, serueth to this purpose, to con-  
 firme the trueth of Christes gospell, & to increase y<sup>e</sup> faith of the peo-  
 ple that were present, wherof I wil say no more at this time. But  
 I wil speake somwhat concerning the right vsage of Gods giftes,

Cc.iiij.

where



The vii. Sunday after Trinitie.

Wherby we may be stirred up to thankfulness towards God, and use Gods blessing aright.

First therfore this is to be obserued: that the bread increaseth in the hands of Christ, as he prayeth and giveth thanks to y<sup>e</sup> heauenly father. Wherby we are taught that all blessing is of the Lord, according as Paul 1. Tim. 4. teacheth, when he saith: All the creatures of God are good. Stay here a little, and consider how the things which thou hast, as bread & drinke, are Gods creatures, and not thy creatures. Wherfore thou playest the theefe, if thou take any thing fr<sup>o</sup> him against his wil. Which thing thou doest as often as thou blest Gods creatures without thanksgiving & calling vpon God. For whatsoeuer thou hast as thine owne, is another bodys, & vnlawful, vnles thou desire it of him. Whereupon it is that Christ teacheth his seruants to pray: Giue vs this day our dayly bread. Se here: The selfe same bread is called ours, and Gods. It is ours when we get it by iust trauel. And it is Gods, because it is his creature, which it is not lawfull for thee to vse, except thou aske him leave before. Wherfore Paul addeth also: For it is sanctified or made holy by y<sup>e</sup> worde of God, & by prayer. It is sanctified, that is to say, y<sup>e</sup> vse of it is made pure and lawfull vnto vs, that we may vse the creature with a good conscience. But by what meanes is it sanctified? By the word & by prayer. By the word, vnderstand thou faith, which y<sup>e</sup> word requireth. For by the word take hold on by faith, we profess our selues to beleeue two things. The one is, that the Lord according to his vnmearsurable & infinite wisdom, hath created all things for mans sake. The other is, that we are of the number of those, who through grace in Christ, haue recovered that right of lordship ouer all other liuing things which was lost in Adam, that we may maintaine this life, which we ought to imploy to the enlarging of his glory. This profession of faith is accompanied with prayer, that God may graunt vs, to inioy the fode receiued at his hand with a good conscience, in all feare & reuerence. Lastly, we must knit vp our meales w<sup>th</sup> thanksgiving, yea and with repetition of prayers: & so are our meates halowed vnto vs. But they to whom their meates are not halowed in this wise, doe double wrong. For first they rob God of his honour, in that they call not vpon him, nor acknowledge him to be y<sup>e</sup> geuer of al good things. And secondly they vse the creature of God against the will of it. Wherupon Paul saith that the creature is made sub-

iect



iet vnto vanitie. From the which vanitie, God in the second of **De** promifeth that he wil deliver the creature. **Now** although these things which are already spoken, may sufficiently warne vs to vse Gods creatures aright, after the example of **Ch**rist: yet notwithstanding, to the intent our slothfulnes may be the more reprov'd, I will recite certaine reasons that may move vs.

The first: **Ch**rist himselfe who created all things, prayed & gave thanks as often as he had occasion to vse Gods giftes. Much more then becommeth it vs so to doe, who are starke beggers in y<sup>e</sup> Lords sight.

The second: The young Ravens doe (after their manner) call vpon the Lord, and he feedeth them. Whereupon David saith, that the Lord giueth food to the young Ravens that call vpon him. For the Raven acknowledgeth not her birdes for his owne, as long as they be calloine, & therefore she forsaketh the: but the Lord (because they should not sterue) feedeth them with little wormes till they be spoone fethered: and then their damme cometh againe, and knowing them, bringeth them vp.

The third: The Turkes assemble twice a day, before dinner and before supper, to desire the blessing of the Lord: and we Christian folke neglect it.

The fourth: The heathen men began their meales alwaies with sacrifice and invocatio, although they could not call vpo god aright.

The fifth: The church from the beginning of y<sup>e</sup> world began with blessing, whensoever it had occasion to vse Gods gifts. For nothing was more rife among them then calling vpon God. For by our prayers we bid God to our meales, to whom be hono<sup>r</sup> and glo<sup>r</sup>y for ever and ever. Amen.

## Vppon the eight Sunday after

Trinitie.

The Gospel. Matth. vii.

**B**Eware of false Prophets, which come vnto you in sheepes clothing, but inwardly they are ravening Woolues. Ye shall know them by their fruites. Doe men gather grapes of thornes?

Cc.v.

Or



The viii. Sunday after Trinitie.

Of figs of thistles: Euen so euery good tree, bringeth forth good fruites. But a corrupt tree bringeth forth euil fruites. A good tree cannot bring forth bad fruites, nother can a bad tree bring forth good fruites. Euery tree that bringeth not forth good fruit, is hewen downe & cast into the fire. Wherefore by their fruites ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen, he shall enter into the kingdome of heauen.

The exposition of the Text.

**O**f this gospel there were two causes. One was the doctrine of our Lord Christ which he set forth in the 5. 6. and 7. chapters. Another was the vanity of false teachers among the Iewes, who partly corrupted the doctrine of Moses and the prophets, and partly abolished it. The Lord therefore commaundeth all men, both to learn the things that are aright, and to beware of the corruption of false teachers. And in this respect the Lord who is the exhibition of mens soules, sheweth the manner of faithful exhibitions of the body. For like as these after they haue ministred true physicke, doe teach what hurtful things are to be avoided: So the soune of God our sauiour and phisition, both first and so, most apperint a wholsome medicine for the soule, and after ward warneth what things are to be eschued. The effect of this gospel is this: That as the false Prophets (which are to be known by their wordes) are to be shunned: so, true godlines consisteth not in the bare professing of Religion, but in true repentance and amendment. The places are thre.

- 1 A charge of eschuing false Prophets.
- 2 A description of false Prophets.
- 3 The forewarning of Christ: Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth the wil of my father, &c.

Of the first.

**B**eware of false Prophets. This charge of Christ is vniuersal, and pertaineth to all men: wherefore it is to be aduisedly weied and



and borne away. And in this charge thre things are to be considered: Perdefulnesse, Bond, and Use.

The needfulnes surely is much greater than y<sup>e</sup> common sort vnderstandeth. For the Diuell the enimie of Christ and of mankind, doth all that he can, either to abolish utterly y<sup>e</sup> kingdome of Christ, or to deface it with humbling blacks. For y<sup>e</sup> performance whereof, he vseth diuers fetches according to his owne wyl. For eyther he laboureth to take the wholsome doctrine quite away, as he hath done in Turkey: or else he endeoureth to corrupt it with hys trash, as he did in Paradise, & at all times liethens: or else he manglith and misurneth the Sacraments, as he hath done in y<sup>e</sup> papacie, and many other places: or else he poisoneth the manners and liues of men with his venim. Then he assaileth the scripture, & the sound doctrine, to the intent to obtaine (at leastwise) one of these foure things. First, to perswade vs that God regardeth vs not. Secondly, that we should attempt somwhat against our owne vocatio. Thirdly, y<sup>e</sup> we should bring vp a worshipping of God contrary to his commaundement. Fourthly, that we should walow in all filth & wickednes. Which soeuer of these foure things our enemy shal compass, he holdeth men as prisoners. For he that denieth Gods prouidence, is condemned for one of Epicures sect. He that executeth his vocation deceitfully, is worse than an Infidell. He that setteth vp a worshipping contrary to Gods commaundement, despiseth God, and is rather the Devils seruant, than the seruant of God. He that liueth an vnbonest life, is the bandlaue of Sinne, and the hureling of death and of Satan. But what remedie is there against these malchieses: Puresse of doctrine, and absteyning from false doctrines. For the puresse of doctrine teacheth vs that God regardeth vs: in such wise that the Lord kepeth reckening of all the heares of our head. The same pure doctrine holdeth vs in our vocation, and teacheth vs the true manner of worshipping God. Besides that, it conteineth the rule of true holynesse, and of leading a blamelesse life.

The second thing which I admonished folke to consider in thys first place, is Bond. Now it may be demanded, whither this Bond pertaineth to all men, or but only to the gouernours of y<sup>e</sup> Church. For many thinke theselues excused, if they obey those that haue y<sup>e</sup> ordinarie calling. Unto whom y<sup>e</sup> Prophet Ezechiel in his thirde chapter



(For rather the spirit of Christ speaking in Ezechiel) answered in these words: I haue made thee watchman ouer the house of Israel: & thou shalt heare the word at my mouth, & shalt giue them warning from me. If I say to the vngodly, thou shalt die the death, and thou tell it him not, nor speake unto him, & he may turne from his wicked way and liue: The vngodly person shall die in his olone sinne: and I will require his blood at thy hand. But if thou giue the wicked man warning, & he turne not from his wickednes, & from his vngodly way, he verily shall die in his olone wickednesse, but thou hast deliuered thine owne soule. This saying of the Prophet sheweth sufficiently, that they are far wide, which surmise it to be ynough for the if they obey their parish curates, whither they teach well or ill. If it were so, the Turkes and Chynikes should be saued, of whom many haue obeyed their teachers. It is to be knowne therefore that all men are bound to flee false Prophets, as pestilent plagues of their saluation. For Christes commaundement is manifest, which here is giuen to all men, for he speaketh to the multitude. And John in his first Epistle, and fourth Chapter, saith: Beloue not euery spirit, but trie the spirits whether they be of God, for many false Prophets are gone out into the world. And Christ saith: Whoe heare my voyce. But what doth that tyant the Pope in this case? He saith, that the discussing of the doctrine belongeth to him and his shauelings.

I pray you what can be spoke or imagined more shamelesse? Is not this as much as to ouermaster Christes spouse, & to vsurpe Lordship ouer the Lords inheritance, notwithstanding that Peter the Apostle (whose successor he bolseth himselfe to be) were forbidden to do it? John Babtill professeth himselfe to be a seruant to the spouse: but the Pope will be maister of the spouse. Christ cometh to haue his spouse kept chaste vnto himselfe, but the Pope defileth hir with horrible adultery. He teacheth the doctrines of Devils, whereby the may learne to play the strumpet. Paule saith: I haue betrothed you to one man, that I may bestowe you a chaste virgin vpon Christ. This betrothing is made by faith, of the most pure and most chaste word of God. But the Pope (who bolseth himselfe to be Peters successor) bestaineth the Virgin with a thousand adulteries, when he leadeth hir away from embracing of hir husbande Christ, to sundry Idolatries and worshipping of Saints.

The third thing that I set out to be considered in this first place,



is the vse of this prohibition or forbidding. Beware of false prophets  
which vse surely is manifold.

For first this prohibition warneth vs, that there shall be false teachers in the church. Which thing the Lord signified also by the parable of the man that sowed good seed in his field, and of the enemy that came and sowed Tarnell in the same field. For the wickedness of the diuel is so great, that he neuer ceaseth working to corrupt gods word, which thing he began to doe as soon as euer our first parents were created in paradise. And at this day (the more is the pittie) he worketh his feats through the whole world. Seeing that we know this, we must be the more diligent and looke better about vs.

Secondly, this prohibition; Beware of false Prophets, must stirre vs vp to giue our minds more earnestly vnto gods word. Whereupon Paul wisheth, that the Philippians may increase in all knowledge. And Christ saith: Search the scriptures, and learne of me. If yee abide in my word, ye are my disciples in deede, and ye shall know the truth, and the truth shall deliuer you.

Thirdly, this prohibition proueth that the church may both put downe false teachers, and set vp true teachers in their stead. For it were in vaine to bid vs shun false Prophets, vntlesse it were lawfull to displace them from the office and charge of teaching, and to appoint true ministers in their romes. Wherefore these Kings and Princes, that are carefull for the reformation of the churches, and the maintenance of the ministerie of Gods word.

Fourthly also this prohibition sheweth, how the wordes of those that teach are to be receiued. If they teach the truth, they are to be heard no lesse then God him selfe. For so saith the Lord: He that heareth you, heareth me, and he that despiseth you, despiseth me. If they teach amisse, they are to be eschued no lesse then Satan him selfe. For as Satan seduced Our with euill doctrine: so they that teach lies, disappoint men of the grace of God, or rather thrust them out of the heavenly Kingdome, according as euery man knoweth to be done in the papacie.

*Of the second.*

**W**hich come vnto you in sheepes clothing, but inwardly are rauening wolves. In y declaratio of this place, we will  
look.



looke vpon five things in order. First, from whence false Prophets come, and whether they goe. Secondly, by what names they be called in the scripture: whereby the greatnes of the perill may be vnderstood. Thirdly, what is the outward countenance of false teachers. Fourthly, what is their desire & intent. Fifthly, what marks they haue whereby they may be discerned from true Prophets.

If ye aske from whence they come, and whether they goe: I answer in few words they come from sathan; as stirred vp by him: and they go into the Lords vineyard (that is) into the church: Herof are many examples. Into that little church of Adam, Eve, & Abell, there came that false teacher Cain: who being armed by sathan, at length slue his owne brother, because hee was of another religion then he was of. After him folowed many false prophets vntill the flood, wherewith both the false teachers themselves, and also their disciples were punished. Anon after the flood, sathan sent false teachers againe into the church, which he waisted the Lords vineyard, that the trueth of God remained alonely in the school of the house of Shem. So also from thenceforth vnto Christ, alwayes false teachers crept into the church, and most commonly they got into their hands the chiefe ordering of things, as well in leile matters as matters of the church. After Christs resurrection, there came no false prophets, and at all times they were most in number. At length pappe (who is very Antichrist) hath sent out swarmes of heretikes (and chiefly monkes) which haue most miserably torne Chrilles church with false doctrine. And at this day, there be false teachers euery where. In conclusion, wheresoener Christ layeth his good seede into the ground, there by and by sathan putteth to his seede of Darnel. Therefore it is not for nothing, that Christ warneth vs to beware of false prophets. We know from whence false teachers come, and whether they goe. Now that the greatnesse of the danger may be shewed, I will rehearse certaine of their names. First, they are called by a generall name, false Prophets: that is to say, such as seeme to be teachers of the trueth, hauing ordinary succession and authoritie, and yet neuertheles are liers, as who in stead of true doctrine, doe foyste in diuelish lies and mens dreames, of which sort there were store in the papacie.

Secondly, of John the Apostle they be called euill spirits, as well for that they are sent by sathan who is euill, as also an occasion of euill



euill, and of damnation vnto many.

Thirdly, of Jude the Apostle, they are termed Clondes without water, like vnto Caine, Balaam and Choz. Who be vnto the (saith he) for they haue followed the waies of Caine, and are vnterly giue to the error of Balaam for lucre sake, and perish in the treason of Choz. Fourthly, Paul calleth them Dogges, both bycause they teare Gods word, and also bycause they scare Chyistes shepe from his shepfold. Fifthly, they be called euill workemen, bycause they worke amisse, and the end of their labour is both the destruction of themselves, and the damnation of those that geue care vnto them. Sixthly, the Apostle John calleth them Antichrists, not bycause they denie Chyist, but bycause they peruert Chyistes doctrine, and are against Chyist in their life. Seventhly, Paul calleth them enemies of Chyists crosse, because they impute not y beginning, meane, and end of saluation vnto Chyistes merite alone. In this Gospell they are called wolues, but yet masking in shepes clothing, that is to say, pretending themselves to be made me, whereas that notwithstanding, they like wolues leape pryncipally into Chyistes folde, bearing & killing Chyistes shepe with false doctrine and counterfeited holines.

But what is the outward countenance of false teachers? They come (saith Chyist) in shepes clothing. The Worde in this place speaketh not generally of all euill teachers, but only of one kynde. For there be some that teach well, and liue amisse, and some that teach amisse, and liue amisse: and other some that teach amisse, and seeme to liue well. Of this thirde kinde of Prophets the Lord speaketh heere. For by them is greatest danger.

What is their desire? That hath Chyist set forth in a trimme image, when he teareth them. Wolues. For as the desire of the Wolfe is first to scare the shepe from the folde, then to hurte them into the woods; and thirdly, to deuoure them and destroy them: Given to the false Prophets endeoura by their wyle to withdraue the shepe (that is to say, the goodly and weake persons) from the true Church, and to dawe them into the wildernes, where is no fode of Gods word, to the intent they may get the maisterie of the, and at the length murther not so much their bodies, as their soules. Now true this is, Turkey beareth witness, which is deceived by their false prophet Mahomet: So doth papacie plunged in error by the Antichrist of Roma. So do many nations, which are led a way



way in horrible outrages by the Libertines and Anabaptists. But thou sayest: How can I that am a rude and ignorant person, discern in this variety of opinions, who be true teachers, & who be the false. To p<sup>r</sup> intent we may discern and iudge the shepheards from the wolfe, Christ sheweth vs the marks of the wolfe, and he draweth out the false teachers in their proper colours. They come to you (saith he) in sheepes clothing. If a mā looke but vpon their outward viso<sup>r</sup>, he would take them for most holy men, or rather for Angels of God. But if ye plucke off their visours, ye shall fynde them wolues: first for that their voice is not like Christes voice: yea rather, with a strange noyse they scare away Christes sheepe from their sheepfold into the wildernesse, to the intent they may kyll mens consciences, and destroy their soules. And this is one marke. Besides this, he addeth another, when he sayth: Ye shall knowe them by their frutes. Here thou must be well aduised, that thou take not the leaues for the fruite. An euill tree hath now and then beautifull leaues: and againe: A good tree oftentimes hath plentifull fruite, but leaues not altogether so faire to see to. But what are the true frutes of p<sup>r</sup>ophets? They are thise: wo<sup>r</sup>shipping, doctrine, and maners conformable to the doctrine. The true p<sup>r</sup>ophet hath his manner of wo<sup>r</sup>shipping, his doctrine, and his manners according to the prescript word of God. The false p<sup>r</sup>ophet hath a manner of wo<sup>r</sup>shipping deuised by men, a doctrine of mens traditions, and manners to outward shew honett, holybest, saueuring altogether of hypocrisie.

*Of the third.*

**N**Ot every one that sayth to me, Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the will of my father which is in heauen, he shall enter into the kyngdome of heauen. This saying of the Lord conteyneth two lessons: One concerning them that shall be damned, and another concerning them that shall be saued. And he speaketh of them that are in the outward fellowship of the Church: for of the others, there is no doubt but they be damned. But who are they that be damned? They are those that glory of Christ, and do not the will of the heavenly Father. Who are those? They that brag of faith, which they haue not, that is to wit, which p<sup>r</sup>ofesse faith without repentance



and godly life. These doth Christ pronounce to be damned, and no maruell at all. For such persons sinne horribly. First, they sinne in lying, because they lie vnto God. Secondly, in doing reproche, because they abuse Christes blood, which was shed for vs. Therefore let vs not follow the outrages of lusts and tirannie, but let vs deale in such wise, as sinne may be wiped out, and we made holie vnto God. Thirdly, they sinne in theft, because they rob God of his honour. Fourthly, in murder, because they kill first themselves through false perswasion, and then their neighbour by euill example. Fifthly, they vnhalow the temple of the holy Ghost. Who are saued? They that do the will of the heavenly father. But here many stumble, & overthrowe themselves. First, those that say the heathen are saued which liue honestly in this world, whose opiniõ this saying cõfuteth: He y beleeueth not, the wrath of God abideth vpon him. Secondly, those y maintaine their owne rule to be the will of God. Against whom Christ saith: They worship me in vaine, teaching the commandements of men. Thirdly, those that say the law is Gods wil: which thing is true in dede: But if saluatiõ depended vpon y doing of this will, then should no man be saued. What is the wil then, the fulfillers whereof are saued? Christ answereth in Iohn the. vi. This is the will of the father, that they should beleeue in him whom he hath sent. For thus saith the Lord: He that beleeueth on the Sonne, hath life euerlasting. This saith carieth with it godlines and charitie, his naturall frutes which the godly bring forth through Iesus Christ, to whom be glorie world without end. Amen.

*Vpon the ninth Sunday after*  
Trinitie.

*The Gospell. Luke. xvi.*

Iesus sayde to his Disciples: There was a certayne riche man, which had a Steward, and the same was accused vnto him, that he had wasted hys goodes. And he called hym, and sayde vnto hym: How is it that I heare this of thee? Giue accoumpts of thy Stewardship, for thou mayst be no longer Stewarde. The Steward sayde within hymselfe: What shall I do? For my mayster taketh away from me the Stewardship. I can not dig,  
Dd. i. and



The ninth Sunday after Trinitie.

and to beg I am ashamed, I wote what to do, that when I am put out of the Stewardship, they may receiue me into their houses. So when he had called his maisters debtors together, he said vnto the first, how much owest thou vnto my mayster? And he said, an hundred tunnes of oyle. And he sayde vnto him: Take thy bill and sit downe quickly and write fiftie. Then sayde he to another: How much owest thou? And he sayd, one hundreth quarters of Wheare. He sayde vnto hym: Take thy bill and write fourescore. And the Lord commended the vniust Steward bycause he had done wisely. For the children of this world are in their nation wiser than the children of light. And I saye vnto you: Make you friends of the vnrighteous Mammon, that when yee shall haue neede, they may receyue you into euerlasting habitations.

The exposition of the text.

**C**hrist in this Gospell exhorteth his Disciples to do good to their neighbours: and he doth it by example of a parable: the effect of which is this: The steward of a certaine verie riche man is careful what shall become of himselfe when he is put from his office. Much more therefore must Christian folke (which are Gods stewards in sundry giftes) be carefull what shall befall them when they haue made their account, that is to wit, when they shall be departed out of this life. But as the steward purchaseth himselfe friends with the Mammon of vnrighteousnesse, that may receiue him when he is remoued from his office: So let Christian folke with their goods and with their giftes, make the poore beholding to them, that they by their record may receiue them into euerlasting habitation. This is the summe of this present Gospell. Nowbeit, to the intent it may turne to our more plentifull instruction, I will intreate of foure points, which are these.

- 1 A reproue of the abuse of Gods giftes.
- 2 Causes of doing good to the poore.
- 3 A complaint that the childzen of this world are wiser then the childzen of light.
- 4 The vse of riches, and the desert of good deedes.

of



*Of the first.*

**W**hen as this text setteth before vs a steward that had wasted his masters goods: in generall the abuse of gods gifts is blamed. For who is he that for the most part abuseth not y gifts that God hath bestowed vpon him: After what sort this is, I will declare by a few examples. Wisdome is giuen to some man to helpe the vnskilfull with his counsel, and to rule the rude w his discretion: but now it is made an instrument of craftinesse to beguile men. Riches are giuen to cherish the members of the church withall: but now they are spent about vnprofitable shewes and charges. The tongue is giue to man that he should vse it in teaching things godly and honest, and to bear witnes to the truth: but what is done now a daies? It serues to slander, raile, sofwere, backbite, & blaspheme. Strength and power are giuen for the defence of Justice, and of good matters: But now they are a maintenance of the tirantes, who vse them to ouerthrowe the truth, and to subuert common weales. After the same manner, other gifts of God are greatly abused, which abuses surely issue from these springs following, and not from elsewhere.

First, the sinne that dwelleth in vs, bringeth forth such buddes: and the lesse it is at commandement of the spirit, so much the more euils doth it bring forth. For it is a most deepe sinke of all euilles, which cannot be wholly purged in this life.

Againe, our aduersary the diuel thirsting our damnation, lieth in wait for men, & practiseth a thousand fetches to destroy vs, to the intent that either utterly abolishing Christs kingdome, or pestring it vp into a streit come, he may stablish his owne kingdome.

Besides that, the world yeldeth most lewde examples, whereby we are allured to the like. For (as one saith) euil custome is the scole of naughtines: and Paul saith: A little leuen leueth a whole lumpe of dough.

Moreover, this euil is increased by the negligence of gouerners, which compell not men by stricter awe to doe their duety aright. Holwebeit we that glozy to be called Christians, ought to be kept in our dueties, by the remembrance of these things ensuing.

First y commandement of god sticking continually in our minds, ought to put vs in remembrance of our duety. Secondly, honestie it selfe, and the renowne of vertue ought to spurre vs forward:

that

Do. y.

that



The ix. Sunday after Trinitie.

that we abuse not shamefully þ gifts of God. Thirdly, the woorthyness of the thing ought to be a spur vnto vs. For what is moze seemly for the children of God, then to make themselves confozmable to the example of their most louing father: and fourthly our owne calling. For we be called to holines, that we also might be holy, & that the vse of those things that God hath granted vnto vs might be holy. These things must we think vpon earnestly.

*Of the second.*

**F**or as much as all this whole gospel is set forth to stir vs vp to doe good to our neighbor, I will speake these thinges in order concerning wel doing. First I will recite the causes whereby wee ought to be stirred vp to doe wel. Then wil I intreate of the fruites therof: and lastly of the maner of well doing, according to certaine rules. God in his law seemeth to set forth a greater reason, whē he saith: Loue thy neighbor as thy selfe: As if he had said: This is one reason why we ought to loue one another, for y man is next neighbor vnto man. Of which loue there is a most goodly example sette forth in the Samaritan, which was so carefull & diligent ouer the man that had fallen among thēnes. One man therefore ought to doe wel by another, because man is neighbor vnto man: and that in two respects. First in respect of creation: for one selfesame God created vs al: now we see how great kindnes there is in many living things: which help and cherish one another with mutuall duetifulnes, as is to be seene in the Storkes.

Secondly, man is neighbor to man in respect of likeness. For all men are made to the likeness of God, and haue all one nature of manhode. 3. Man is neighbor to man by reason of conuersation of life & humane felowship. And these 3. respectes of neighborhoode are common to vs, not onely with all Christians, but also with all men in the world, as both heathen and Iewes. Howbeit a christiā is neighbor to a christian, first in respect of his mysticall body. For all wee that beleue in Christ, haue put on Christ, & we are his members, & he is our head, & we liue all by one selfesame spirit of Christ. This respect of neighborhoode ought of duety to stir vs vp to do goodone to another: If we thought earnestly vpo þ society & mysticall coniunctiō of vs al in one body, thē vndoubtedly like as y hand playeth y seruāt to all y rest of our members, & in likewise euery meber vnto other, so we



so we also by reason of this mystical coniunction in our body, should seeke to do good one to another. 2. A Christian is neighbo: to a Christian, in respect of regeneration or new birth, whereby we are borne anew the children of God the father. Therefore seeing that brothers of one wombe do serue one anothers turne in this lyfe: much more becommeth it vs so to do, who call vpon God the father of vs all, saying: Our father which art in heauen. 3. A Christian is neighbo: to a Christian in respect of our calling, for we be called to the vnitie of spirit in the bond of peace. Ephes. 4. A Christian is neighbour to a Christian in respect of the glorie to come. For all of vs by faith do looke for one selfsame glorie of immortallitie, where we shall be fellowes togither everlastingly, praysing God with one minde.

Thus much concerning the causes of mutuall well doing among men. But what are the ends thereof? There be foure chiefe. first Gods glory. The endes shoulde of due tie put the children of God in minde to do good. 2. The reliefe of our needie neighbour who is our owne flesh. 3. Example: whereby others may be edified and prouoked to like well doing. 4. The rewarde. For Christ sayth, He that giueth a draught of water to one of my Disciples in my name, shall not lose his rewarde.

Nowebeit so much as a question may be asked concerning the maner of wel doing: I wil adde some what also concerning y same. Salomon in the fifth of y Proverbs sayth: Drink y water of thine owne well, & of the riuers that run out of thine owne spring. Let thy welles flow out abroad, that there may be riuers of waters in the streets, but let the be only thine owne, & not strangers with thee. Here he knitteth thre things togither. First, that a ma should enioy his owne goods: secondly, y he should bestowe part vpo others, & thirdly, y he should be maister of his owne goods: & not lath cut al in one day. To be short, Gods word, faith & charitie, are y certaintie rules y can be. But of this matter more shall be spoke, when we come to entreate of the vse of riches.

*Of the third.*

**T**He children of this world, are wiser in their kynde, then the children of light. This is a most graueus cōplaint, that the children of this worlde are wiser in theyr kynde, than the children of lighte. That is to wit, worldly men are more carefull



The ninth Sunday after Trinitie.

In getting temporal goods (which pertain only to this present life, and that continuing but a very short time, than Christians are careful for the getting of heavenly goods, which shall endure for ever. Surely this blindness is lamentable. The body is regarded, & the soule is neglected. Who seeth not how true this saying of Ch. is: shew me a husbandman that is not more careful in gathering goods, & tending his household, than some Christian is to get the treasure of heaven. The merchant man saileth the sea, is in hazard of many dangers, oftentimes suffereth great losse, & endureth cold and heate, and that not for one houre, one day, or one yeare, but all his life long: only to scrape together earthly possessions. But the Christian man can scarce finde in his hart to tarry out one houre to heare Gods word, or to be present at the distribution of the Sacraments. They spend many houres in toys & tales: but they can not finde one houres leisure, no nor scarce a minute of an houre to call upon God, & to talke with Jesus Christ in prayer. But what are the causes of this blindness: they are chiefly two. The one (which is also a cause of other incontinentences) is the corruption of mans nature, which maketh a man more so: ward to evil than to good. The other cause of this blindness is, for that earthly goods are sensible, and therefore doe move the mind more strongly: for a good thing moveth not, unless it be knowne. As the rephaim said: We may love things unseene, but things unknowne we can not love. Now sensible things are more knowne than spiritual things, because sensible things are knowne by experience, whereas spiritual things are knowne only by faith. What is to be done then? We must endeavour to abound in knowledge of heavenly things, to the intent we may also abound in the feeling of them. And therefore Paule writeth the Philippians, that they may abound in all knowledge and understanding, to this end, that they may be pure, and without offence unto the day of Christ.

Of the fourth.

**M**Ake yee freendes of the wicked Mammon, that when yee shall have neede, they may receyue you into everlasting habitations. It is called the wicked Mammon, or the Mammon of unrighteousnesse, either for that riches are provocations unto evil, or because riches are false and deceitfull. For they can not be called



called the manimon of iniquitie, because they are wrongfully gotten. For almes done of goods wrongfully gotten, please not god. Moreover, there be two things to be discussed of vs in this place. One is the doctrine concerning riches, & another is, what is meant by that he saith: When ye shal haue neede, they shall receiue you into euerlasting habitations.

Albeit that I said somewhat concerning riches an eight weekes agoe, when I expounded the Gospel of the Clutton and Lazarus, yet notwithstanding I wil now briefly repete the whole doctrine concerning riches. For there is no cause to the contrary, but that a man may sing a good song more then once. And I wil say 3. things concerning riches.

The first is, what manner of meanes of getting riches are lawfull.

The second is, in what sort God would haue vs minded towards riches.

The third is, which is the right and lawfull vse of riches.

Therefore as touching the lawfull vse of getting riches, we must begin first of all with Christes rule, Mat. 7. Seeke first y<sup>e</sup> kingdom of God and his righteousness. The first and chiefe regard therfore is to be had of the soule, that that may be rich in God. Then because this life hath neede of helps, goods may be sought according to gods ordinance, and it is lawfull to imploy a mans trauel in getting those things that are necessary for our living and furniture. And this is warranted not onely by the examples of the saints, but also by the commandement of God. For God promisseth his blessing to them that labour after a godly manner. Thirdly, the gaine that cometh to vs that trauel by the blessing of God is to be taken as it were at Gods hande. Neither may we vse euill practises, whereby to drawe other mens goods vnto vs. Also it is lawfull to take the fruite of a mans labour as a iust reward. In bargaining, let craft and falshod be away. Let vs doe all things openly and simply, w<sup>th</sup> the same faithfulness that we would require at other mens handes. Let our labo<sup>r</sup> be lawfull in lawful vocation, so as we may with a good conscience, boast, that we haue done nothing against any man deceitfully.

Hether to we haue spoken of y<sup>e</sup> rightfull way of getting of riches, Now will I shew in few wordes, in what sorte wee ought to bee



mindes towards riches, when we haue gotten them. For we must vse a singular cunning, that our riches (when we haue gotten the) become not thornes and snares to vs. Which thing to auoid, let vs follow the counsell of Dauid and Paule, of which the one in the 62. Psal. saith: If riches flow vnto thee, set not thy heart vpon them. And the other 1 Tim. 6. saith: Marke the rich men in the wo:ld, y they be not proud, nor trust not in the vncertainie of riches, but in the liuing God. The chiefest point therfore is, that we be not led away with couetousnes of the riches of this wo:ld, and that we set not our minds or trust vpon them. Let vs be ready to put them frō vs as often and whensoever it shal please God. Whether we haue them or want the, let vs account them as transitory & fraile things, and preferre Gods blessing alone before all thinges in the wo:ld. Away with trust in vncertaine riches: away with pride and disdain of the poore. Let come trust in the geuer of the riches: let come a godly and lowly minde.

And so haue we how wee ought to be minded towards riches. Nowe will I put to a little concerning y right vse of riches. When I handled the gospel of the glutton, I saide there were foure lawfull vses of riches. Of which the first is, that they should serue to y glo:ry of God, the furtherance of Religion, and the maintenance of the ministry of Gods wo:rd. For if we be bozne to glo:rie God, surely all that euer we haue, must serue to that purpose.

The second is, that we should with our goods liuere and garnish those common weales in which we liue. In which consideration tributes are to be paide with a cheerefull minde.

The third vse is, that we should mainteine our selues honestly according to our degree, and susteine our household: that our house may be kept honestly after the rate of our habilitie, without filthy niggardship, & foolish lauidnes. The fourth and last vse is, that our sp:ings (according to Salomons counsel) should flow forth abroad: that is to wit, that we should be liberall to the poore, and riehe in good wo:ks, to the intent that many may inioy our goods, geuing thanks with vs to God the father of our Lord Iesus Christ, who ministreth all thinges abundantly. Against these foure kindes of v: sing riches aright, many doe offend, as we haue heard in the gospell of the rich glutton and poore Lazarus.

I haue spoken of riches: Now remaineth to be expounded what  
is



is meant by this saying: That when you haue neede, they may receiue you into euermlasting habitations. Doeth not Christ onely receiue the belauers into the heavenly habitations? Now then is it saide here, that the poore (because wee haue made them our friends with the vnrigh:eous Gammion) shall receiue vs into euermlasting Tabernacles: First it is manifest, that Christ in this place directeth his words to the belauers. For in the beginning of the text it is written: And Iesus saide vnto his Disciples, that is to say, to those that are iustified, and haue eternall life in Christ. Again, this is manifest, that eternall life is Gods gifte by Iesus Christ.

It followeth then, that there is another manner, whereby the poore receiue them that haue bene liberal to them, into euermlasting life, then that whereby Christ receiueth them. Now then shall they receiue vs into euermlasting Tabernacles: As witnesses and auouchers of our faith. For by the frutes they iudge of faith, whereby alonely they knowe men to bee saued. The same meaning (though in other words) is often set forth in the scripture. GOD shall reward euery man according to his workes, not for y<sup>e</sup> workes deserue heauen: but because they are euidences of faith, and the feare of God: like as contrariwise, euill workes proceede of vnbelaefe. Therefore let vs be mindfull of this saying: and stirre vp our selues with it, to doe wel to our neighbour, following the example of Christ our Saviour, to whom be hono: and glo: y<sup>e</sup> euer and euer. Amen.

## Upon the x. Sundaie after Trinitie.

The Gospell. Luke. xix.



And when hee was come neere to Hierusalem, hee behelde the Cittie, and wept on it, saying: If thou hadst knowen those thinges that be- longe vnto thy peace, euen in this thy daye thou wouldest rake heede. But now are they hid from thine eyes: For the daies shall come vnto thee, that thine enemies shall cast a ba:ke

Dd. v.

about



The x. Sunday after Trinitie. xiij

about thee, and compasse thee round, and keep thee in on euery side, and make thee euen with the ground, and the children which are in thee: And they shal not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that solde therein, and them that bought, saying vnto them: It is written: My house is the house of prayer, but ye haue made it a den of theeues. And he taught dayly in the temple. But the hie priestes and the Scribes and the chiefe of the people wēt about to delstroy him, but could not finde what to doe. For al the people sticke by him, and gaue him audience.

The exposition of the Text.

**T**his gospel consisteth of two parts, wherof the one teacheth what Christ did without the citie of Ierusalem: & the other teacheth what he did in the temple after he was come into y<sup>e</sup> citie. While he was without the citie, he bewailed the miserie that was to come vpon the citie, and therewithall prophesied of the destruction of the whole citie and the people. In which thing he both shewed his affection toward all mankind, and also declared plainly, how great Gods wrath is towards sinners that repent not. Then entring into the temple, he findeth fault with the abuse of y<sup>e</sup> temple: he drineth the byers and sellers out of the temple: he testifieth that the temple is a house of prayer, that is to say, a house dedicated to God and his seruice: and that it is not meete to defile this house with worldly businesses. Now there are (as I said) two parts of this gospel, one of Christs weeping, & of his promise concerning the sacking of the citie, and the destruction of the whole natiō. And another of Christs dede in the temple. But these two parts contein in them many points and lessons, and therfore I will speake of them seuerally one by one.

*Of the first part.*

Of this first part there be two places, which are:

- 1 Christs prophesse against the citie Ierusalem, with the circumstances thereof.
- 2 The vse of this part in our Church.



Of



*Of the fyrst.*

**I**n the first place doe meete many circumstances, which are, fyrst, Christes affection towards mankind. 2. The prophecie it selfe. 3. The time of the visitation. 4. Whereby they might haue knowne the time of their visitation. 5. Why they knewe not the time of their visitation. 6. Their punishment for neglecting their visitation. 7. The delay of their visitation.

The first. Christ beholding the Citie, wept vpon it. This weeping of Christes is a notable witnesse of Gods mercy towards mankind. For our Lord bewaileth their destruction, no lesse than a most pitifull father bewaileth the destruction of his own children, whome he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulness towards the Gospell. For he could it otherwise be, but that the Sonne of God (who was borne very man to this intent, that he should by offering vp of hymselfe in sacrifice, set mankind free from euerlasting damnation) shoulde be grieved at so great vnthankfulness of men, whome he hath created to saluation from the beginning, and after ward called to repentance, by sending his Prophets and Apostles vnto them?

The second. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen wyth the ground, and thy children which are in thee. Here Christ prophesieth of the miserie that shoulde come vpon Hierusalem: which miserie happened vnto them in very deede, the fortith yeare after. I will diuide the storie of this miserie into thre parts, whereof the first is an assignement of those things that happened before the destruction of the Citie Hierusalem: The second is a reckening vp of the evils which the Citizens suffered in the seige: And the third is a noting of the miserie that followed the sacking of the Citie.

What happened before the spoyle of the Citie? Surely many things, whereby God would haue called his people to repentance: as prophesies, signes, wonders, and foetokens. Prophesies, as this prophesie of Christes, whereof we haue heard, & whereof mention is made in these words: Zach. 1. And it will come to passe in that day, that I shall make Hierusalem an heauie stone to all people. All that lift it vp shall be tozned and rent, and all kingdomes of the earth shall be gathered together against it.

Also



The tenth Sunday after Trinitie.

Also there went wonders befoze. A whole yeare together there appeared a Blasing star quer the Citie Hierusalem, in the likenesse of a fire sword: and warlike Chariots and hozes were seene encountering together in the aire.

Signes; The doze of the temple opened of it selfe in the night: and a voice was heard in the Temple, saying: Let vs remoue from hence, let vs remoue from hence.

Fozetokens: A man of the common sort, named Jesus, cried in the strætes: A voice from the West, a voyce from the East. And the more he was chastised by the officer, the more he cried out. By these Prophecies, wonders, signes, and fozetokens, did the Lorde allure the Jewish people to repentance, but all was to no purpose, and therefore ensued most greuous punishment.

Let vs then speake of the punishment. The first day of Swete bread began the sege, and continued vnto the eight day of September. By and by after arose inward sedition in the Citie, where through friends and kinsfolke slue one another without mercy. By reason of the stinch of the carcases of them that were dead, there grue a most soze plague, in so much as it was not possible to burie the dead. Herevnto came hunger, which was so great, that the mothers did eate their owne children: besides a number of other most shamefull matters, which I let passe. In the ciuill sedition (wherein were slaine two thousand men) the Temple was set on fire, and utterly consumed. Afterward, the soze part of the Citie was taken of the enimie: and within a while another part: and at length all the whole Citie came into the hand of the enimies.

After the sege, the vanquished people was had in so great contempt, that seven thousand of the nobilitie and chiefe personages, were appointed to the common works like slaves: and many were reserved to open shewes. The number of them that were slaine (besides those that perished of hunger in the Citie) was fourescore and seventene thousand. As many as were vnder .xxvi. yeares old were sold by the Souldiers. The honest women and maidens were ravished by the men of war. Afterward againe vnder Domitian, there arose a new persecution. For Domitian made a serch so: all y were of any kindred or alliance to David or Christ. Thus much concerning the bodily punishment that ensued y contempt of the sonne of God, wherewithall was ioyned a spiritual punishment in cōscience,  
and



and at the end folowed eternall torment in hell.

The third: If thou hadst knowen, yea if thou hadst euen in this day. &c. The time of visitation is that wherein God visiteth, sometime to punish sinners, and other whiles to doe good to the godly, & that many waies. Howbeit the chiefe time of the visitatiō of Gods mercy, was the time of Christs preaching, when he allured both them and all the world to repentance, offering grace & enerlasting life to those that repented. Of this time speaketh the Lord.

The fourth. Whereby might the Jewes haue knowen the time of their visitation? They had many evident proofes and tokens of it. First Christs miracles did openly shew his power. If ye beleue not me (saith he) beleue my works, for they beare witness of me.

Secodly, Daniel foretold this time of visitation, in Babilō. Thirdly: the kingdome of Iuda was remoued according to the prophesie of Iacob, Genesis 48. The scepter shal not be taken from Iuda, vntil Zilo shal come, that is to say, the seede of the woman, which is Christ the Lord. Fourthly, least they should be offended at Christs pouerty, they were warned of it before by þe prophet Zachary, who in his 9. chapter saith: Behold the king shal come poore. Fifthly, Johns record concerning Christ. Sixthly, the voice of God the Father ouer Christ in his baptisme, & in the mount. These and manie other things might haue certified the Jewes of Christs presence, and of the time of their visitation.

The fifth: But wherfore knew they not the time of their visitation, seeing they were put in mind of it by so many signes? There were 2. veiles: the one fleshly, the other spirituall. The fleshly veile was, for that being masked in the pleasures, allurements & cares of þe world, they could not consider those things that pertained to their soule health, but they thought as it is witten in the second chapter of the booke of wisdom. Short and full of wearinesse is the time of our life, and there is no ease in the end of man, neither is there any man knowen to haue returned from þe dead. Come on therfore, let vs inioy the pleasures that be present, let vs leaue tokens of our mirth euery where, for that is our portiō. After this manner was þe rich glutton masked, who some write to haue been a citizen of Ierusalem. So was he also that said, when he saw his barnes full of corn: Now my soule take thy pleasure. But what hapned to him? In the mids of his pleasures, he was called away to punishment. And  
their.



their spirituall veile was that wherof Christ speaketh here, and wherof Paul speaketh in the first to the Romanes. He gaue them ouer into a reprobate or froward mind. And. 2. Thes. 2. He gaue the strong delusion, that they should beleue lies, which would not obey the trueth. And this is the rightfull iudgement of God.

The sixth: The punishment for neglecting their visitation, which is double: Bodily and temporall: Ghostly and eternall: Unto the temporall and bodily punishments, pertaineth this horrible wasting of the citie: and also all the miseries and mischieues of mankind, which miseries and mischieues ought of duty to put vs in mind of repentance.

The seventh: The cause of the delay of the punishment. This doth Paul expound Rom. 2. when he saith: that the riches of gods goodness and long sufferance doe prouoke vs to repentance. For God is slowe vnto anger, that is to say, vnto vengeance, and that is to the intent that we at length acknowledging our sinnes, should mourn for them, and flee vnto Christ by true faith.

*Of the second.*

As much as Paul saith: That all that is written, is written for our learning: Let vs see what is the vse of this doctrine.

First therefore let vs that beleue in Christ, and are the holy Ierusalem of God, heare the voice of Christ bewailing our sinnes, and let vs learne how he is affectioned towards vs. Also let vs know y<sup>e</sup> time of our visitation, whom God hath visited wonderfully in this Realme: First with his word, which surely is preached purely in all the churches of Denmarke. Howbeit, because we haue slenderly obeyed his gospel, he hath visited vs with warre, with famine, with pestilence, & euery man after a sundry fashion. And if we repent not (yea and that betimes) he will visite vs againe with warre, pestilence, and famine, & at length will utterly destroy vs. Let vs repent therefore: let vs promise amendment: let vs embrace Christs gospel: and (to be short) let vs frame our liues after a godly & holy manner, that we may escape in the day of wrath.

*Of the third.*

And he entred into the temple, &c. In this second part of the gospel, there are foure circumstances chiefly to be obserued.

The



The first is the wickednesse of the high Priestes. The Temple of Salomon was ordeyned, not to keepe marts and markets in, but for these purposes: First, that Gods word should be taught in it, and that the people should come together in it, and pray: according to that which Salomon himselfe saith in the dedication of the Temple: Whatsoeuer thy people shall pray in this place (that is, in this Temple) thou shalt heare them in thy dwelling place in heauen, and when thou hast heard them, thou shalt be fauourable vnto them. Besides this, it was established by lawe, that the sacrifices should be slaine hard by the Temple, according to the law. The Pharisees and high Priests did all things contrarie hèreunto. For they despised Gods word, they practised heathenish chopping and changing, yea rather (as Christ saith) of Gods temple they made a denne of thieues. Thieues murther many, to the intent to get their goods to themselves. And the high Priests (through their false doctrine and misinterpreting of the scriptures) murthered many thousands of men, while they traiterously bereft their soules of euerlasting blisse. Hereby it sufficiētly appeared, how wicked these high Priests were against God: for they not only despised Gods word themselves: but also gaue other men occasion to despise it, and wilfully to withstand it to their vtter destruction.

The second is, the druing of the biers and sellers out of the Temple. Christ drineth out the biers and sellers, and that without violence. By which deede first he testifieth himselfe to disallowe the vngodlinesse of the Pharisees. And secondly, he declareth himselfe to be the true King and high Priest of this people. They King verily, in that he setteth his hand to the taking away of vngodlinesse, like as Ezechias did when he toke away the brasen Serpent, because the people did Idolatrie vnto it, and their hygh Priest, in that he defendeth the true doctrine, and rebuketh the baggage of the Pharisees.

Moreover, thys druing out, was a certayne fatherly warning, that the Temple shoulde bee destroyed, vnlesse they amended. By thys deede he gynneth them to vnderstande of the punishment which all the vngodlye shoulde runne into, that had misused Gods Temple: namely, that Christe shoulde one daye cast them quite out of the Temple. Furthermore, let both parties, (I say both Magistrates, and gouernours of Churches,) learne hereby



hereby: the one to take away the instruments of wickednesse, by force of hand and outward violence: and the other, to cut off all superstition (as much as may be) with the sword of the spirit, that is to say, with Gods word. So did blessed Theodosius, who took all Images and Idols out of the Churches. So did that most godlie Prince Iohn Friderick, Duke of Saxonie. These mens examples followed that Prince of most holy memorie, Christian King of Denmarke, the third of that name, whose benefite the scholes and Churches in this realme enjoy still at this day.

The third is, concerning Gods Temple, which is of two sorts, made with hand, or visible, and spirituall, or not made with hand. And either of them is the house of prayer. My house (sayth Christ) is the house of prayer. The vse of the Temple that is made with hands, consisteth chiefly in these points: First, that it be a publike place, wherein the word of God may be taught and heard. Secondly, that the Sacraments be ministred there. Thirdly, that the godly resort thither to pray for the common neede. And lastly; that it be a place, wherein is made open and common confession of religion. But what is done in the Papacie? In stead of Gods word, are thrust in mens traditions: in stead of the distribution of Gods mysteries, there are set forth most horrible dishonorings of God: they set heauen to sale: they blase the Masse for the quicke and the dead: they rob the Church of the Sacraments: they defile the Sacraments with their blasphemous additions: and of the place of open profession of the Gospell, they make a consistorie of hypocrites, which conspyre against the Gospell of Christ. Thus much concerning the temple that is made with hand. The temple that is not made with hand, or the spirituall Temple, is both the whole Catholike Church, and euery seuerall member thereof.

For thus saith Paule writing to the Corinthians: Know ye not that the Temple of God is holy, which is you? Yea the builder of this Temple Christ saith: If any man harken to my word, we wil come vnto him, and dwell with him. And therefore all the whole Church and the seuerall members thereof are called Gods temple, and are his Temple in deede. The foundation of this Temple is the Sonne of God. For other foundation can no man lay, than that which is layd already, which is Iesus Christ. This Temple is reared by the sonne of God, and builded by the Prophets, Apostles,  
the



The Ministers of y<sup>e</sup> word, the godly Magistrates, and holy householders, according to the grace which the Lord giueth to euery of the in their Temple. This Temple is purged and kept cleane by the Cloud of Christ. The doorekeeper of this Temple is the holy Ghost, when men knocke at the doore of it with prayer and faith. And this Temple is not idle. For in it is continually praying of God, continually prayer, holy oblations, and (to comprehend all in one word) seruice of God without wearinesse: for vnto this holy vse is this holy Temple of God dedicated. But as for such men as follow their own lusts, their Tyrannie, their vsurie, and deceit: They not onely vnhalow this Temple of God, casting out the doorekeeper the holy Ghost, and driving away the workemaister Christ: but also they become the Temples of Sathan, wherein the blood of Christ is dishonored, Gods word put to reproch: and in stead of praying to God, succedeth worshipping of Saincts, cursings, blasphemies, slaunders, & (to conclude at a word) all the Church ringeth of y<sup>e</sup> praises of Sathan. But what moueth vs to couet to be the Temple of God? First, the dignitie. For what greater glorie is there, than to be the Temple of the holy Trinitie? Secondly, the profite: For by this meanes we passe from y<sup>e</sup> Chappell of Sathan (where nothing reigneth but death and damnation) to the house of God and euerlasting blisse. Thirdly: the end for which man was created. For we are created to be the temples of God. On the contrary part, it is to be considered, how vnworthy a thing it is, & how great a treason to God, to defile this temple with any wickednesse. And therefore we must enforce our selues w<sup>th</sup> all our power, to do true seruice of god in this his temple, & to offer to him y<sup>e</sup> sacrifice of our lips, that is to wit, thanksgiving, & the frankincense of our hart, that is to wit, faith & innocencie. The fourth is: the world iudgeth farre other wise of them that are the Temples of God, than Gods word doth. The world supposeth that the honorable, the mightie, the wise, and the rich are receiued into this temple: But the word of God teacheth the contrarie, and examples shew it. And although no man be cast off for y<sup>e</sup> nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that such men being entangled in y<sup>e</sup> affaires of the world, haue the lesse mind of this spirituall temple. Examples hereof are Caine and Abel: Esau and Jacob. Thus doth God alwaies chuse y<sup>e</sup> weakethings of this world, that he might put



The eleuenth Sunday after Trinitie.

the wrong things to shame. But this will not moue. For Christ saith: Feare not thou little flocke, for it hath pleased my father to giue you a kingdome. To whome through Christ with the holy Ghost, be honour w<sup>o</sup>ld without end. Amen.

Upon the xi. Sunday after Trinitie.

The Gospell. Luke. xviij.



Christ tolde this parable vnto certaine which trusted in themselves that they were perfecte, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe. God, I thanke thee that I am not as other men are, extortioners, vnjust, adulterers, or as this Publicane. I fast twice in the weeke: I giue Tythe of all that I possesse. And the Publicane standing a farre off, would not lift vp his eyes to heauen, but smote his breast, saying: God be mercifull to me a sinner. I tell you this man departed home to his house iustified more than the other. For euery man that exalteth himselfe shall be brought lowe: and he that humbleth himselfe shall be exalted.

The exposition of the text.

The occasion of this Gospell was, that after Christ had taught concerning the force of prayer, and the forme of praying, he minded also to set forth euident examples, wherein he might paint out the nature both of effectuall prayer, and hypocritical boasting. For in as much as no man can pray aright, except he first be righteous by faith in Christ: it cometh to passe that many imagine themselves to be righteous, & therefore thinke themselves to pray aright. Wherefore it was needfull to make a difference betwixt them that are righteous in deede, and those that counterfet a righteousness. For they that will seeme righteous and are not, can in no wise pray. But such as acknowledge their finnes, and repent them



them earnestly, they onely being made righteous by faith, can pray effectually and aright. For this cause therefore y<sup>e</sup> Lord setteth here 2. images before vs. Wherof the one is of hypocritish prayer, & the other is of true and godly prayer. The pharisee (who thought himselfe godly and righteous, and was not so) maketh vs a prayer to know an hypocrite by. Contrariwise, the silly Publicane casting himselfe flat before God, and acknowledging his owne uncleannes, & yet neuertheles seeing vnto mercy: doth by his example set forth a forme of true and healthfull prayer. The places are three.

1. Of the righteousness of the law, and of the soundnes of the pharisee.  
2. Of the righteousness, and of true repentance.

3. Of Christes iudgement concerning the Pharisee and the Publicane.

*Of the first.*

I haue said to certain that had an opiniō of themselves that they were righteous. Here I must needes speake of the righteousness of the law, what it is, and what is the vse, end, and prerogative of it. For thereby we shal vnderstand, how farre the Pharisees are wide from the true righteousness.

What is the righteousness of the law? It is a perfect obedience of all our members inward and outward, vnto Gods law: of y<sup>e</sup> heart, the affections, the will, the mouth, and briefly of all the powers and abilities as well of the body as the minde: which obedience it beho- ueth to be, not at starts, but continuall: not baine, but perfect & full: not stayned, but pure and chaste: such as might haue been performed by Adam before his fall, and such as is performed by the holy An- gels in heauen. That the righteousness of the law ought to be such a one, both Moyses and Christ doe teach in these words: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with al thy strength, and with all thy power: and thy neighbor as thy selfe. Moreouer, forasmuch as he is pure, holy and chaste. And they that fulfill this righteousness, they onely haue the promise of the lawe. For thus saith Moyses: The man that doth these things shal liue in them. No man (Christ onely excepted) did euer performe this per- fect and continuall obedience, such as the law requireth.

*Ce. ij. There.*



The xi. Sunday after Trinitie.

Wherefore al they that think themselves righteous with this righteousness of the law, are not onely blinde and arrogant, but also blasphemous against the law of God, which they measure by their owne slender skil, and not by the voice of God. That none is able to fulfill the law of God, I have declared of late, and will now briefly bring the same to our remembrance againe. First our members both inward and outward (wherewith we should execute obedience to the law) are mangled, & corrupted with a certaine horrible outrage, so as they are able to doe nothing aright. Again, the law of sinne as a most stout giant gripeth our limmes, even after y<sup>e</sup> we be bozne a new, that we cannot performe what we would. Whereupon S. Paul crieth out: O unhappie man that I am, who shall deliver me from this body subiect to death? And in another place: To wil, is present with me, but to performe: I finde not in my selfe.

Also, I do not the good that I would do, but y<sup>e</sup> evil which I would not doe, that doe I. Thus the regenerate have a forward will, but they are destitute of ablenes to performe that which they would. So importunate is our household enemy, withholding us from that which is good. What shal we say then of them whose will is not yet reformed, such as all they be that are not regenerate? To the furtherance hereof also maketh it, that the law of God is spirituall; but we are carnall. For thus hath Paul (being at that time a faithfull christian) said: The law is spirituall, but I am carnall; so I am under sinne. Whereby it is easie to see, that we are not able to performe due obedience to y<sup>e</sup> law. For how is it possible that flesh should performe spirituall righteousness? I alleadged many & sundry other reasons not long agoe, wherby I shewed that no man in this life is able to yeelde perfect and full obedience to the law. What is to be done then? Here thou shalt first heare the voice of y<sup>e</sup> law: What saith it? Cursed is he y<sup>e</sup> continueth not in al y<sup>e</sup> thinges that are written in the booke of the law: Here thou hearest the sentence of the law. Let this saying of the law humble thee before god, and utterly cast thee downe, that thou maist acknowledge both the filthines of thy sinne, & thy just damnation. What is to be done here? Are we able to eschue this curse of the law? Thou art not able of thine owne power. Wherefore y<sup>e</sup> must either perish, or els seek a remedy against this damnation of y<sup>e</sup> law: but other remedy surely there is none, then onely Iesus Christ; who purposely came into y<sup>e</sup> world  
to



to take vpon him selfe the curse of the lawe, and to deliuer all that beleue on him, from the power of the lawe, that is, from damnation, on which the law threatneth to those y<sup>e</sup> transgresse it. Wherefore this curse extendeth it selfe to all men that heare not Christ, nor are clothed with his righteousnesses, that they may appeare apparelled therewith in the sight of God. For Christ is the end of the lawe, to iustifie all that beleue. Rom. 10. These things haue I spoken concerning y<sup>e</sup> righteousness of y<sup>e</sup> law, to this intent, that I might shewe how fond these Pharisees were, which thought theselues righteous, and held scoone of others, as vnholy and vnrightheous. But what is the cause that this Pharisee and y<sup>e</sup> rest of his rable thought theselues righteous? The cause was blindnesse. For he was so blind, that he saw not the meaning of the lawe, yea rather, he saw only the colouring of the law, and neuer looked into the heart of the law, according as y<sup>e</sup> text of this gospell sufficiently declareth. For he saith: I thanke thee that I am not as other me, extortioners, vniust, adulterers, or as this Publicane. He had seene the letter of the lawe then, but not the spirit: that is, he sticke only in the outward workes, but he considered not the spirituall meaning which the lawe requireth. Nowebeit, to the intent these things may be set the playner before our eyes, let vs see first what manner of workes this Pharisees were. Secondly, let vs lay them to the lawe of God. Thirdly, let vs gather thereby what wanted in him. And fourthly, let vs see of howe many finnes he was found guiltie, and cast by the lawe, though he haunt himselfe righteous before men.

The workes of this Pharisee were faithlesse, proceeding of meere misbeleefe and pride. Nowe in as much as the scripture sayth plainly, Without faith it is impossible to please God: who is so mad as to call this outward vifo<sup>r</sup>, righteousness?

Let vs lay his workes that he boasteth of, to the word of God. The law requireth pure obedience: This man out of his most vncleane hart, draweth slaunders against God and his neighbour. The lawe commaundeth him to loue his neighbour: He accuseth him, yea and that before y<sup>e</sup> iudgement seate of God. What should I make many words? He hath done nothing according to y<sup>e</sup> appointment of the law: Is it not a great matter to be no extortioner: to be no vniust man: to be no aduulterer: to fast, & to giue almesse? Surely these things are not to be disallowed. But this Pharisee did wret-



shewly desire the good deeds he had done; with selfeloue and pride: what wanted he then? The wellspring of good woorkes, faith in Christ, which worketh by charitie: whereas this is not, be the worke neuer so sightly and faire, yet can it not be acceptable vnto God: yea rather, it is an abhominacion before God, specially when there goeth an opinion of righteousness with it, like as we see in this Pharisee.

We haue seene from whence the woorkes of this Pharisee proceeded, and how farre they are bold from the righteousness of the law, and what he wanted: Now let vs see how vnrighteous he was. First, he durst prease vnto God, and boldly speake vnto him, being without feare of God, without faith, without repentance, without the mediator Christ: by whome only the enterance of the father is set open. Is this so great a wickednesse? Yea: In this act he breaketh all the commandements of the first table, and as it were trampleth it vnder his feet. Againe, he being but dust and ashes, durst boast before God: when notwithstanding, it is written: The guiltlesse is not guiltlesse before thee. How great a pride was this? he seeth yet: Though he despise both God and men, doth he not feine himselfe neuertheless to be righteous? Thirdly, he abuseth the temple of God, which was ordeyned to pray for forgiveness of finnes both publicke and priuate. But what maketh he of the Temple? A Court barre to accuse others at: fourthly, he layeth violent hands vpon all the whole second Table, and breaketh it contrary to the nature of Charitie, which is wont eether to salve the finnes of our neighbour, or else to conceale them. What doth he? I am not (saith he) as other men, extortioners, vniust, aduersurers. Yea, all this seemed but a little to him.

Wherefore being in the vpper ende of the Temple, he looked behinde him, and sawe y<sup>e</sup> little Publicane praying, and he had no sooner espied him: but he accuseth him by and by at the iudgement seate of God. Neyther am I (saith he) as this Publicane. If he had beene a godly man in deede, he would haue beene glad for the Publicane, as the Angels of God were, which reioyce in heauen vpon a sinner that repenteth. But when as he accuseth the repentant, he sheweth sufficiently of what spirite he spake. He ought to haue remembered the saying of Iesus the sonne of Sirach: Despise not a man that turneth from his sin. For we are all of vs in corruptio, that is to say,



subiect to many miseries. Let him that standeth, see that he fall not  
saith the Apostle Paul. As touching the fasting and tithing of this  
hypocrite, I say no more but this: *fasting whereby the stoutnes of the flesh is subdued: is a thing  
not evil.* But if thou fast to merite any thing at Gods hande, then  
thy fasting becometh an abomination. For God wil not be wor-  
shipped with mens traditions: but according to the rule of his owne  
law. Concerning tithing, I say this: That God so ordeined it in his  
common wealth, that the priestes of the tribe of Leuy should haue  
whereof to liue. And Christ saith: The labourer is worthy of his  
hire: and thou shalt not make the eye that treadeth out the corne.

*Of the second doctrine.*

Aske us in the pharisee we haue seene what manner of righteous-  
nes the pharisaicall righteousness is: and haue shewed the  
fondnes of it, by comparing it with the righteousness of the lawes.  
So now followeth the second doctrine, concerning christen righte-  
ousnes, which is represented vnto vs in this Publicane, as it were  
in some liuely image. Doubte it because y<sup>e</sup> scripture teacheth of ver-  
tues by two wayes, that is to wit, by the rule, and by example: I  
will first see what the scripture sayth of Christen righteousness. And  
afterward I will shew the same in the example of y<sup>e</sup> Publican, that  
in so doing the rule may be confirmed by example.

Now as concerning the rule of Christen righteousness, these are  
clere sayings: Paul in the third to the Romaynes sayth: All haue  
sinned, & are destitute of the glory of God: and they are iustified free-  
ly by his grace, through the redemption that is in Christ Iesu, who  
God hath set forth to be the mercy seate through fayth in his blood.  
And anon after in the same chapter: We behold that a man is ius-  
tified by faith, without the works of the law. 2. Cor. 5. Him that  
knew no sinne, he made sinne, that wee might be made the righte-  
ousnes of God in him. Rom. 5. Like as by the disobedience of one  
man, many became sinners: So againe by the obedience of one  
man, many are made righteous. And of Abraham: Abraham  
belieued God, and it was imputed vnto him for righteousness. And  
David: Blessed are they whose iniquities are forgiven, and whose  
sinnes are covered.



The xi. Sunday after Trinitie.

number in the scripture concerning christen righteousness: but I haue alledged these few, that I might thereby gather a general doctrine concerning christen righteousness.

First therefore is gathered of these textes, that christen righteousness is not of works, albeit that he which is iustified, beginneth henceforth to doe good works. This therefore is to be bozne in mind, that works are in such wise excluded, as that they are not the cause of this righteousness, but the effects and fruits, as I wil shew hereafter. Secondly is gathered of these sayings, that christen righteousness is not the obedience of men themselves, but of Christ for them. Thirdly, that this obedience of Christes is bestowed vpon man, to the intent he may be righteous by it, and not by his owne righteousness. Fourthly, that whosoever beleueth, is made partaker of this righteousness of Christes, so that it is imputed to him as his owne. For Christ is the end of the law, to iustifie every one that beleueth. Fifthly, that because we are sinners, we be reconciled vnto the father by Christ, whome God hath set forth to be the mercies seat. Sixthly, that Christes blood was shed for the finnes of them that beleue, so as the iustice of God, or of the law is satisfied. Seventhly, by all things gathered, it falleth out, that christen righteousness consisteth of acquittall from sinne, imputation of Christes righteousness, and an acceptation vnto euerlasting life, freely for Christes sake. This is y<sup>e</sup> summe of the doctrine of y<sup>e</sup> church concerning christen righteousness: wherby it cometh to passe, y<sup>e</sup> Christen iustification is an acquittall from sinne, an imputation of Christes righteousness, & an acceptation vnto eternal life, freely for Christes sake. Nowbeit, this is further to be bozne in minde, that by faith only (wherby we are iustified) this righteousness is effectually brought forth frutes most acceptable to God, through Iesus Christ. And where this fruite is not seene, there is scarce any faith founde. For when we beleue, therewithall we are bozne new men, that we should yeld new obedience vnto God.

Now let vs see this selfe same doctrine of christen righteousness in the example of the Publicane. First (as the text saith) he stood a far off. For being put in feare with his owne vnworthines, he durst not come forth with the Pharisee into the sight of Gods maiestie. In likewise Peter falling downe at Christes feete, saide: Away from me, for I am a sinfull man. Likewise, the Centurion, Lord, I am



not worthy that thou shouldest come under my roofe. This fearfulness in the conscience of man, riseth of the knowledge of the law: by the squire wherof when a man examineth his owne deedes, hee is enforced to cry out, I am a sinfull man. Secondly he dareth not lift vp his eyes. Here is noted how the Publican was ashamed of the filthines of his sinne. 3. He knocketh himselfe vpon the brest, wherby is signified his striving against wanhope and despaire. 4. When he saith: Lord be mercifull vnto me a sinner: he geueth vs to vnderstand how we ought to flee vnto God onely for the putting away of our sinnes. Hetherto he hath wrestled with sinne, with the sentence of the lawe, and with wan hope. By which wrestling is declared that he was sorry in deede. Now foloweth, how he wound him selfe out of this hel as it were. For when he saith, God be merciful to me a sinner: he raiseth himselfe vp by faith against despaire. For here he called to remembrance the promises concerning Christ, y God wil be mercifull vnto sinners, which falling to repentance doe flee vnto Christ with true faith. For hee is the propitiation for our sinnes. In raising himselfe vp in this wise, he imputeth sinne to himselfe, and mercy vnto God: he acknowledgeth himselfe y sick man, and God to be his Physician: he setteth mercy against sinne: and so believing God to be fauourable vnto him, he is iustified by faith alone. After the same maner did Daniel: Vnto thee Lord be righteousness, and vnto vs confusion and shame.

And so we may learne of this Publican, first the manner of true repentance and christian righteousness: for euen as true repentance is true sorowes for sinne: euen so righteousness is to be loosed & acquit from sinne, when we come vnto God by true faith, as I haue saide before. We may learne of him, of what sort true prayer ought to be. For it must proceede from the bottome of the heart in the feare of God, and leade vnto the propitiation which is in Iesus Christ. 3. We must learne of the Publicane, to behaue our selues after a lowly maner, both before God and men.

Must we then liue after y maner of Publicans? Yea surely must we, so farre forth as they repent and amend, according as this publican did. For as this Pharisee is not misliked for the outward honest works that he did, but because he trusted in the works: So this Publican is not to be commended for the sinnes that he had committed, but for his repentaunce which ensued. Yea, we haue lessons in both



of them, that we may fare the better by. With both of the we must  
goe to church: with both of them we must giue thanks vnto God:  
with both of them we must pray. We must learne of the Pharisee,  
to doe honest outward woorkes: and of the Publicane, to bring with  
vs godlines of minde and true faith.

*Of the third.* I say vnto you, this man went home to his house iustified; and  
not the other. Here we haue Christes iudgement of the Phari-  
se and the Publicane. The Publicane (saith he) departing out of  
the temple, came home to his owne house iustified by faith. And the  
Pharisee returned not iustified, but rather condemned. This confir-  
meth he with a generall sentence: For euery one that exalteth him-  
selfe, shall be brought lowe, and he that humbleth himselfe shall be ex-  
alted. The Pharisee exalted himselfe, thinking himselfe righteous  
by his deedes of the lawe, which were none at all: and therefore hee  
was brought lowe by the sentence of damnation. The Publicane  
humbled himselfe by acknowledging his sinne, by lowly prayer, &  
by trust in Gods mercy through Christ: and therefore he was exal-  
ted by the grace of acquittall, and glozy of blessednes. That we may  
be humbled after this mans example, Christ graunt, to whom with  
the father and the holy Ghost, be glozy for euermore. Amen.

*Vppon the xii Sunday after Trinitie:*

*The Gospell. Marke vii.*

**I**esus departed fro the coasts of Tere & Si-  
do, & came vnto the sea of Galile, through  
the midst of the coasts of the x. cities. And  
they brought vnto him one that was deaf  
& had an impedimet in his speech, & they  
praised him to put his had vpo him: & whe  
he had taken him aside fro the people, he  
put his fingers into his eares, & did spit, & touched his tougue,  
& looked vp to heauē & sighed, and said vnto him: Ephata, that  
is to say, be opened. And straight way his eares were opened, &  
the



the string of his tongue was loosed, and he spake playne. And he commaunded them that they should tell no man. But the more he forbad them; so much the more a great deale they published it, saying: He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The exposition of the text.

**T**his Gospell conteyneth one of the Lords myracles, whereby he sheweth his power, his will, and his office. His power appeareth in this, that all things created are at his commaund and obedient, as the Sea, the winds, the ffeendes, and diseases, as in this place. His will is scene by his readinesse to helpe, for he is most readie to helpe all that call vpon him. His office appeareth in that he is a Saviour according to his name, which is Iesus. These three things are to be scene welneere in euery of Christs miracles, which we must learne to vse aright. For we must vse the power of Christ our Lord against the tyrannie of the world, Sophistrie, and Hypocrisie, yea, and against all the whole kingdome of Satan. Let vs set the knowledge of his will against the ouerthwart will and iudgement of our flesh. Let vs arme our selues with the minding of his office against all Antichrists that will rob Christ of his office. These three things we may behold in this present Gospell as in a Glasse.

Here the deafe and dumbe man is held in bondage by the Deuill. But what doth Christ in this case? He uttering his power, openeth his eares, and looseth his tongue, inauigre the Devils resistance. Againe, in that he helpeth this miserable and wretched creature, he sheweth himselfe to haue a remorse of his miserie, and by so doing, uttereth his good will towards him. Lastly, he declareth his owne office, in shewing himselfe readie and cherefull to helpe this man. For by this dede he doth vs to vnderstand, that he was sent to helpe the afflicted and those that are in miserie. We haue what Christ meaneth by his myracles. Now let vs see the summe of this present Gospell. Christ healeth the deafe and dumbe man that is brought vnto him. By which dede is signified, that Christ came into the world to helpe such as come vnto him, according to this text: Every one that calleth vpon the name of the Lord, shall be saued. The places are these.



The twelfth Sunday after Trinitie.

- 1 The example of them that bring this deafe and dumbe man vnto Christ.
- 2 The deede and miracle of Christ.
- 3 The fruite of this miracle to the beholders.

Of the first.

**D**Eparting againe out of the coast of Tyre. &c. Before we enter into the first doctrine, the occasion of this present miracle is to be obserued: which was Christes iourney, and the place from whence he took his iourney.

His iourneying it selfe declares how busie the Lord was in his office, and how earnestly he thirsted our saluation. The place sheweth, how he meant that the Gentiles also should be made partakers of his benefites. For he came to seeke that which was lost.

Now let vs see the first doctrine. They brought vnto him a man that was both deafe and dumb; & besought him that he would lay his hands vpon him. Here are two things to be marked: first, what these bearers of this deafe man do: and secondly, what they request. What do they? They bring vnto Christ a man that is deafe and dumb. In these few words is a Christen mans life described. Which description it standeth vs in hand to vnderstand aright, to the intent we may handsomely follooe the example of them. For first they acknowledge Christ to be the true Messias, and secondly, they beleue in him: both which things they declare by this deede. For no man cometh vnto Christ as to a saviour, ne calleth vpon him, but he that beleueth in him. For like as no man beleueth, but he that heareth: so no man calleth vpon him, but he that beleueth. Rom. 10. By this reason faith being concerned of the word of life, is the soule health and righteousnesse of Christians.

Is this faith idle? No. Here are shewed three fruites of it. The first is confession: for here by their deede and word they confesse Christ. For even as men beleue with the hart vnto righteousnesse: even so is confession made with the mouth vnto saluation. The second is the calling vpon Christ: for faith and inuocation are so knit together, that ye may sooner separate heate from fire, thā pluck them asunder one frō another. The third fruite of faith is brotherly loue, which these bearers utter in hart, in worke, and in word, by bringing this afflicted & miserable creature vnto Christ. Sext thou now



now what manner of men these bearers were: Seest thou þ. whol  
 life of a christian painted out in their deed, as in a table? But wher  
 fore was this done and written? That both I and thou might haue  
 an example of reuerence towards God, and of charity towards our  
 neighbor. This is a pattern of a true christian life. We must ther  
 fore beleue in Christ as these men did. We must confesse Christ as  
 these men did: a faith requireth that we should call vpon Christ as  
 these men did. Besides this (according to the example of these men)  
 it becometh vs to loue and help our neighbor with heart, with hand  
 and with good will. I pray you what greater work of loue can there be gotten  
 being vnto Christ a man in the gloome vnder the power of the deuel.  
 we eschew and contemne, despised and utterly dishonoured by men,  
 and to take so great care for another mans welfare, and yet to be  
 derided by rich and poore, noble and vnnoble, citizens and coun  
 tryfolke, learn what becometh the, if so be they mind not to be are  
 a face of christianity in name. Let every man according to the state  
 of his calling, indemour to bring as many as he can to Christ, and to  
 call vpon him, and so haue a godly carefulnes for the welfare of o  
 ther men: as our lord of disconsol is mooued of so ad to do so.  
 Here is the doubt. This deafe man had no faith: for he could not  
 heare the word, whereby faith is conceived: and yet was he healed  
 by Christ for the faith of other men. It seemeth therefore that a man  
 may be saved by another mans faith. I answer. Christ loosed the  
 tongue of the dumbe man, & then being called vpon by the diseased  
 person, he gaue him faith: vpon the attainment wherof, the diseased  
 person was saved by his own faith, and not by another mans faith.  
 Againe, there is a difference to be put betwixt corporall benefites and  
 euerlasting saluation. As for corporall benefites, the godly may ob  
 teine them for the ungodly at Gods hand. But as for saluati  
 on, they cannot obtaine it for them, unless they themselves also haue  
 first conceived faith by the word of God. For except þ. godly might  
 obtaine corporall benefites for þ. vngodly, the world could not stand in  
 this so huge a flood of wickednes and stumbling blocs.

Thus much concerning the deed of these bearers, & the profita  
 ble example thereof. Now let vs see what they desired of Christ. They  
 besought him (saith the text) that he would lay his hande vpon  
 him. For they had marked how Christ by laying on of his hands,  
 had giue health vnto many afore. Wherewith to intent we may vn  
 derstand



derstand this ceremonie; foure things are to be obserued concerning  
 laying on of hands. First, how ancient the custome of laying on of hands is.  
 Secondly, to whom it belongeth to lay hands vpon others.  
 Thirdly, to what purpose and end the laying on of hands serueth.  
 Fourthly, what is the mysticall meaning of hands.  
 As concerning the antiquite of the custome of laying on of hands,  
 the scripture teacheth: that this custome is taken of the fathers: For  
 in the 28. of Genesis, we reade that the Patriarke Jacob laide his  
 hands vpon the heads of Danasse and Ephraim, the sonnes of Jo-  
 seph: Which custome after ward was confirmed to the Jewes by  
 law: and this custome continued vnto the time of Christ, who al-  
 so vsed the same, and deliuered the beeth of ouer to his Apostles.  
 And that to laying on of hands was ioyned prayer; it is manifest  
 by the 19. chapter of Mathew, where it is written; that children  
 were brought vnto Christ; that he might lay his hands vpon them  
 and pray: And as yf we consider of wisdom, grace and  
 strength, we shall find the custome of laying on of hands is.  
 Now let vs see to whom it belongeth to lay on hands: to which thing  
 it is gathered by the laying on of hands, of Jacob and others. For  
 it was the guise, that the elders should lay their hands vpon the  
 younger, the fathers vpon their children, and the priestes vpon the  
 people. For it was a solemne ceremony, in the power of those that  
 were in authoritie or degree aboue others.  
 But to what end was this ceremonie ordeined? It may be gather-  
 ed by the scripture, that it was ordeined to five ends. First, that it  
 was done of purpose to blesse and pray, as in Mark. 16. and Mar. 7.  
 is declared. Secondly, for offering: for the priestes were wont to lay  
 their hands vpon the heads of the beastes that were giue for sacri-  
 fice. For healing: like as Christ did oftentimes lay on his hands  
 when hee went about to heale such as were brought vnto him. 4.  
 That by praying the holy ghost might be bestowed vpon them: as  
 we reade in the Actes of the Apostles. Fifthly, in geuing orders to  
 the ministers of the word, hands were wont to be laide vpon those  
 that were receiued into the ministerie.  
 Now will we adde somewhat concerning the mysticall meaning  
 of hands. They that blessed folke by laying on of their hands, did sup-  
 ply the name of God. The hands signified Gods helpe and fauour.

The



The laying on of hands signified that he on whom the hands were laid, was under the favour and protection of God, and that he was blessed of God. In their blessings, Gods favour and helpe were wished for: and in sacrifices, the hostes were dedicated unto God. In healings, Gods hand stretched out it selfe, while by his power he restored the sicke unto health. Likewise in the giving of the holy Ghost, the hands signified Gods presence. In consecrating y<sup>e</sup> priests this was meant by laying on of hands: that those which take orders, were dedicated unto God as sacrifices, and were allowed and appointed to the service of God. Thus much concerning the first place, namely, concerning y<sup>e</sup> laying on of hands. Now let vs briefly consider what this place confirmeth, what it confuteth, & wherof it admonisheth vs. It confirmeth, that the children of God are led by the spirit of God; and should exercise themselves in godlines and charitie. It confuteth those that boast of their emptie faith, worde of the true feare of God, and charitie to their neighbour. And it admonisheth vs to performe the works of faith as well inward as outward, if we will be accounted among the children of God.

*Of the second.*

The second doctrine that I purposed, is concerning the deed & miracle of Christ, how to y<sup>e</sup> first woman understood this deed. certaine things are to be noted concerning Christs miracles. The Prophets, Christ, and the Apostles wrought miracles, to assure men that the doctrine which they taught, was of God, and to y<sup>e</sup> intent that men being convinced of Gods truth by miracles, might be saved, and by believing be saved. That these are the chiefe ends of miracles, John the Evangelist beareth witness in his second chapter, where he saith thus: This beginning of miracles did Jesus in Cana of Galilee, and manifested his owne glory, and his Disciples believed on him. Here are two ends signified: Christs glorie, and the faith of the Apostles. The glorie comprehendeth the power of his Godhead, his affection towards mankind, and his office and the certaintie of his doctrine. Doubtless, there is a difference to be made betwene the Prophets and Apostles, and Christ. The Prophets and Apostles wrought not miracles by their owne power, but by the divine power of Christ, whose spirit spake by the mouth of them. But Christ wrought miracles by his owne power.

Wherefore



Wherefore like as the Prophets and Apostles by their miracles declared themselves to be the servants of Christ: so Christ by his miracles shewed himselfe to be the Lord and God of them. And if any man demaund why miracles are not wrought now adayes by the Ministers of Gods word: Thou shalt understand, that as soon as miracles had confirmed Christs glorie, and the truth of God: they had discharged their dutie. And therefore we must no more looke for miracles, but we must hold our selues content with the doctrine of the Prophets and Apostles, which God hath confirmed with many miracles long ago. Thus much concerning miracles in generall. Now let vs come to the miracle of this day, in which are many circumstances to be obserued, whereof each one containeth a singular doctrine and admonishment.

The first, Christ tooke him aside from the people. And why did he so? For two considerations, that is to wit, for the time, and for the meaning. For the time, because he would not yet haue his Kingdom published vnto the whole worlde. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betwene the Jewes and the Gentiles: which thing was done afterward when he armed his disciples with this commission: Go into the whole world, & preach the Gospell to all nations. And for the meaning, because he that desireth to haue Christ to be his Abilition, must depart out of the yeards of the malicious persons & sypiners. For there is no agreement betwene Christ and Beliall.

The second. He thrust his fingers into his eares. Surely this was not done but for some purpose. For by y signe he both shewed the preciousnesse of his flesh which he had taken vpon him, that by offering it in sacrifice, mankinde might be restored to his former healthfulnesse, which he had lost by sinne: and also giueth vs to understand, that his word can neither be heard nor understood, vnlesse our eares be opened by Christs finger, that is to say, vnlesse the holy Ghost do open the eares of our heart.

The third. And he spit and touched his tongue. By this mylticall manner of beaking, he both vs to wit, that the abilitie to speake proceedeth of him, and that he will worke effectually in his Church by meanes.

The fourth: He looked vp into Heauen. By this gesture he signifieth, y his mind is lifted vp to his heauenly father, whome he prayed



prayed vnto, not only for this man, but for all others that are afflicted. For prayer is not so much y sound of the mouth, as the humble lifting vp of the hart vnto God: which lifting vp of the hart, is signified by the outward signe of the eyes looking vp to heauen ward. Whereupon Dauid saith: I haue lift vp mine eyes vnto thee that dwellest in the heauens. Of which thing we also are put in minde when we say: Our father which art in heauen.

The fifth: He sighed. Surely it must needes be a great matter that caused so great a personage to sigh. Therfore had he not an eye all only to this dumb man, whom he could haue deliuered from his disease with one becke: but he had an eye to these fve things. First, to sinne, which is the cause of all miseries in mankind. 2. To the tyrannie of the Diuell, who had so sore oppressed mankind, with which tyrannie he knew he had to encounter. 3. To the curse of the lawe, which he should take vpon himselfe, to the intent we might be cleared of our guiltines. 4. To his owne most bitter death which he should suffer for all mankind. 5. To the vnthankfulness of the greatest part of the world. For he foresawe that many should vtterly hold skorne of his benefite, and many of rechelesnesse neglect it: in so much as the least part of the world should embrace his benefites to their saluation.

The sixth: he speaketh to this dunbe man and sayth, Ephata, that is to say, Be opened. It was not for nothing y Marke in this place vsed the Hebreue word, for by this word Christ sheweth, first, how great is y power of his Godhead, who by his word both commaundeth & bringeth to passe what he wil: wherby not only our faith concerning Christes Godhead is confirmed, but also we are done to vnderstand, y all those are in safety, which are vnder his gouernment, and haue committed themselues to his protectiō. And by this word is shewed, how great y strength of Gods word is, specially where it is laid hold on by true faith. 3. That no man can be saued without Christes word, wherby he comandeth vs such things as are meete for vs to do. 4. By this comandemēt, Be thou opened, he signifieth that mans will is required in the matter of saluation: not for that the wil being vnreformed by the hand of God, is either able or willing, but for that, when it is moued and framed by the holy Ghost, it should not striue against the holy Ghost. 5. That the worke of Saluation is whollie Christes, and not mans: according as the



The. xij. Sunday after Trinitie.

Hebrew word sheweth.

The seventh: And forthwith his eares were opened, and the string of his tongue was loosed, and he spake perfectly. This present miracle, was also a benefite of Christ toward this miserable man. By which miracle is shewed, that at Christs commaundement, and at the preaching of his word, we are loosed from the shackles of the Demill, that we should not be fettered any more with them. This miracle (that I may repeate it in fewe wordes) confirmeth that Christ both can and will help all that are afflicted, which are brought to him, and seeke his helpe. Also it overthroweth the error of them, which shunning Christ as a freight iudge, do call upon Saints. And moreover, it warneth vs to flee vnto Christ only by faith and prayer, when we are in trouble and distresse.

Of the third.

And he charged them that they should tell no body. But the more that hee forbade them, so much the more did they publish it, and wonder at it. Christ forbiddeth them to tell this deepe abroade: and they ought to haue obeyed his commaundement. Wherefore the goodnesse that ensued, was to be ascribed, not to their obedience, but to the goodnesse of Christ. For it was his will to haue had this deepe kept secret till after his resurrection.

But what fruit sprang of this miracle of Christs? first the beholders conceived faith in Christ. Secondly, they published this deepe, and glorified God: which glorifying God is the utmost ende of all Christs works. But what is it to praise God? The praysing of God, springeth of knowing God: which consisteth in these things: To haue a right opinion of the substance of the Godhead, and of the persons of the Godhead: To be assuredly that he is the fountaine and wellspring of all goodnesse and good things. To flee to him by Christ in all necessities. To confesse thy faith openly as these men did: and in such wise to giue light to others by thine example, that many being moued thereby, may flee vnto Christ, to whome with the Father and the holy Ghost be honour for euer. Amen.

The





**L**esus turning aside to his Disciples, saide:  
 Happy are the eyes that see the thinges  
 which yee see. For I tell you that many  
 Prophets and kinges haue desired to see  
 thole thinges which ye see, and haue not  
 seene them: and to heare those thinges  
 which ye heare, and haue not heard the.  
 And behold, a certaine lawier stoode vp,  
 and tempted him, saying: Master, what  
 shall I doe to inherite eternall life? He saide vnto him: What  
 is written in the lawe? how readeest thou? And he answered and  
 saide: Loue the Lord thy God with all thy hart, and with all  
 thy soule, and with all thy strength: and with all thy minde: and  
 thy neighbour as thy selfe. And he saide vnto him: Thou  
 hast answered right. This doe, and thou shalt liue. But he wil-  
 ling to iustifie him selfe, saide vnto Iesus: And who is my neigh-  
 bour? Iesus answered, and sayde: A certaine man descended  
 from Hierusalem to Hiericho, and fell among theeues, which  
 \*robbed him of his rayment, and wounded him, and departed,  
 leaving him halfe dead. And it chaunced that there came  
 downe a certayne Priest that same way, and when he sawe him,  
 hee passed by. And likewise a Leuite, when hee went nigh to  
 the place, came and looked on him, and passed by. But a cer-  
 taine Samaritane as hee iourneyed came vnto him: and when  
 hee sawe him, hee had compassion on him, and went to him,  
 and bounde vp his woundes, and powred in Oyle and Wine,  
 and set him on his beast, and brought him to a common Inne,  
 and made prouision for him. And on the morrowe, when hee  
 departed, hee tooke out two pence, and gaue them to the  
 Hoste, and saide vnto him: Take cure of him, and whatsoe-  
 uer thou spendest more, when I come againe I will recompence  
 thee. Which now of these three thinkest thou was neighbour  
 vnto him that fell among the theeues? And he saide vnto him:  
 He that shewed mercy on him. Then saide Iesus vnto him, Goe  
 and doe thou likewyse.



The xiii. Sunday after Trinitie.

The Exposition of the Text.

**T**his Gospel consisteth of two parts: in the former, whereof Christ communeth with his Disciples of true blessednes, & teacheth them wherin the same consisteth, that is to wit, in the knowledge of himselfe. In the latter he disputeth of the right way to eternall life, of Gods law, and of loving God and our neighbour: in the discourse of which point: he propoundeth a parable, wherby he teacheth who is to be counted our neighbour. The places are foure.

1. Which is the true blessednes.
2. The Lawiers question concerning the attainment of everlasting life, and Christs answer to the same.
3. The chiefe points of the law.
4. Of the parable wherby we are taught who is our neighbour.

*Of the first.*

**I**esus turning aside to his Disciples, said: Happy are the eyes that see the things which you see. For I say vnto you that &c. Here Christ teacheth which is the true blessednes, & what is y<sup>e</sup> true and substantiall ioy of man in this life, that is to wit, to see y<sup>e</sup> sonne of God. Then if they onely be happy or blessed that see the sonne of God, it followeth, that none attaine to blisse by their owne works & deserts. Wherefore this seeing of Christ is worthy to be desired.

But it is to be knowen that the sonne of god is seen after 2. sorts: that is to wit, in this life, and in the life to come. In this life he is to be seen in 3. maners: first carnally only. Then carnally and spirituallly at once. And last of all spirituallly onely.

Carnally onely, Christ was seen of the greatest part of y<sup>e</sup> Jewish nation, which neuerthelesse was damned. Wherefore the seeing of Christ in the flesh onely, doeth not of it selfe profite to saluation: but rather furthereth to greater damnation. Herode saue Christ, so did Pilate likewise, so did Judas, Caiphas, and many other ungodly persons, whose damnatio teacheth vs, that to see Christ outwardly in the flesh, availeth not to saluation, if there goe not true faith in Christ with it.

Christ was scene in the flesh & in the spirit at once together, of the wise men, of Mary, of Simeon, Zachary, Zacheus, the Apostles, & many others, whose seeing turned to their soules helth, because they  
not only



only beheld Christ with their outward eyes, but also with the eyes of their hart. Which thing is manifestly seene in that womā, which for washing Christes feete with hir teares, and wiping them with y<sup>e</sup> heare of hir head, herd Christ say vnto hir, that hir sins were forgiven hir, for y<sup>e</sup> faiths sake which she had in him. Of this seeing chiefly speaketh our Lord in this place, when he saith: Many Prophets and Kings haue longed to see that you see, and haue not seene.

In spirit only do all they see Christ, which beleue in him: for so doth Christ himselfe interpret it when he saith: As Moyses lift vp the Serpent in the wilderness: So must the Sonne of man be exalted, that all which beleue in him, may not perish but haue life euerlasting. After this sort did Abell see Christ in his sacrifice, and so did Abraham, of whome Christ beareth record, saying: Abraham sawe my day, and was glad. So see we Christ at this day as many of vs as beleue in him. Now, that they which see Christ in thys wise, are blessed, this saying of our Lord vnto Thomas testifieth: Blessed are they that beleue and see not. For we see him in the Gospell, where he appeareth face to face vnto vs, that we should be transformed into the likenesse of him.

Whither to concerning the first maner of seeing Christ, and y<sup>e</sup> parts of the same: after which maner he is seene in this world. Now foloweth the otheer maner of seeing, which is in y<sup>e</sup> glory to come, where we shall see him most perfectly, & be delighted with euerlasting gladnes, reioying the most pleasant and comfortable beholding of him.

But wherefore doth he auouch those to be happy that see Christ? First, for that Christ is the word of life, without which there is no saluation to be looked for. For this word of life deliuereth the beleuers from eternall death. For like as he that seeth not Christ (and specially with the eyes of faith) abideth in prison, and vnder the Denill: even so he that seeth Christ, ouercometh the world and all euils, according to this of John: This is the victorie that ouercometh the world, even your faith. But do we not see many godly men to be in ill case in this life, and to be put to most greuous punishment? I answer: Yet are they blisset for the sequelle of the matter. For there shall be a most ioyfull deliuerance from all euils, where with the godly are oppressed in this life. And therefore Christ saith in Mathew: Blessed are those that mourne, for they shall receyue comfort.



The. xiii. Sunday after Trinitie.

*Of the second.*

**A** Certayne Lawyer roode vp, tempting him, & saying: Master, what shall I do to haue euerlasting life? Iesus answered: Thou shalt loue the Lord thy God. And as it is written in Mathew: If thou wilt enter into life, keepe the commandements. To the intent we may vnderstand this answer of Christ aright, it is to be noted, that there are two kinds of men with whome Christ hath to do. For some are Hypocrites: and some repent in good earnest. The Hypocrites being proud, & swelling through opinion of their owne righteousness, thinke theselues to haue no need of Christ: and therefore they persecute him, one while by tempting him, another while by slaundering his doctrine, and sometime by open violence. When such as these be do seeke the way of saluation, he pointeth them to the law, and saith: If thou wilt enter into life, keepe the commandements. But those that fall vnto repentance, and take the way of saluation at Christes hand, are not sent by Christ vnto the law, and to Moyses: But he taketh them to himselfe, & biddeth them beleane on him. Which thing whē they do, he graunteth ouer his owne righteousness vnto them, that they should not be subiect to the curse of the lawe. We will make this more apparant by examples. The Pharisee of whom we heard a late, seemed righteous vnto himselfe, but he was pronounced vnrighteous by Christ, because he had not the righteousness of the lawe which he made his brags of. Contrariwise, the Publicane that brought his sinnes into the temple with him, which he there bewailed, fleeing to the mercy of God, went his way home iustified. And in as much as he was iustified and made righteous, he was also made an heire of eternall life. In Mathew the lawyer asketh Christ the question, saying: What shall I do to get eternal life? And Christ answereth: keepe the commandements. Contrariwise, the wretched theefe being a sinner, repenteth vpon the crosse, & calleth vpon Christ by faith, to whom Christ saith: This day shalt thou be with me in Paradise, that is to wit, in euerlasting life. In this Gospell commeth also a doctoz of the lawe to tempt the Worde, and saith: What shall I do to possesse eternall life? To whome our Lord answereth: Thou shalt loue the Lord thy God and thy neighbor, as thy selfe, which is all one as if he said, if thou wilt enter into life,



life, keepe the commandements. But to the sinfull woman, Luke 7. he saith: Thy faith hath made thee whole. And so Christ dealeth w<sup>th</sup> two hundredes of men, according to the diuersitie of whom, he sheweth the right way into heauen.

Why sheweth he the way by the law, sith no man was ever able to come to heauen by that way; because it is the straightest way to heauen, according to this: The man that doth these things shall liue by them. This way therefore doth Christ shew to them y<sup>e</sup> hold scozne of him. For whosoever despiseth Christ, either he shall die for ever, or els fulfill the law, which is impossible for him to do. Again, there is another way to heauen, which is open to those onely that beleue in Christ, who is the way into heauen.

*Of the third commandement.*  
**T**hou shalt loue the Lord thy God with all thy whole hart, with all thy whole soule, with al thy whole power, & with all thy thought, and thy neighbor as thy selfe. This is a summe of Gods lawe, and an abridgement of the x. commandements. In both of these commandements there are foure things to be considered. First the affection that is required to be in man towarde God and his neighbor. 2. The object, namely God & the neighbor. 3. The causes of obedience, that is to say, of louing God and our neighbor. 4. The manner of louing.

1 The affection that the law requireth, is louingnes, which cannot please vnlesse it be pure and voide of hipocrisie: For nothing can please God which is painted, because he is voide of all painting, and is holy, pure, and incorrupted.

2 The objects, (that is to wit, the things whereabout the affection of louing must be occupied) are God and our neighbor.

3 The causes of louing God and our neighbor are set downe in the commandement. For God is to be loued, because he is our God and Lord: and our neighbor is to be loued, because he is our neighbor.

4 The maner of louing is expressed also. For God is to be loued with all the whole hart, with all the whole soule, and with all the thought: and a mans neighbor is to be loued as a man loueth himselfe. Notwithstanding the things that we haue touched briefly, must be expounded moze at large.



## The xiii. Sunday after Trinitie.

Loue or charitie in generall, is an entire affection, embracing a thing with frendly and hartie good wil, in such wise as y<sup>e</sup> minde burneth in desire of it, and wisheth most wel vnto it. This charitie is of two sortis: the one of God towards the creature, and the other of the creature towards God and other things. Againe the loue of god towards his creatures is of two sorts. One vniuersal, wherewith he embraceth all his creatures, sustenting and vpholding them, y<sup>e</sup> they may continue in their state. This louingnes is called also his vniuersall mercy. Another is peculiar, wherby god to the inward affection of his hart, loueth his church right deere in his sonne. This moued him to giue his sonne, according to this saying: so god loued the world, that he gaue his onely begotten sonne. This moueth him to giue the holy ghost. This moueth him to preserve the church. To be short, this louingnes maketh him to geue himselfe wholly to his church. The thinking vpon this loue of God, wil comfort vs against the sentence of the law, against the bitterness of the crosse, temptations at the instant of death. Also this louingnes of God causeth god to chastise his childe, and againe to heale them when hee hath stricken them.

I haue spoken of Gods loue towards his creatures. Now foloweth concerning the loue of the creature toward God and men, and other things. This charitie or loue is the entire affection wherewith man must loue God: and next God, his neighbor as himselfe. This loue of the creature therfore is of two sorts also. One wherewith it fauoureth God, and another wherewith it fauoureth the neighbor. Now, that loue wherewith it becommeth vs to embrace creatures, hath many degrees: Of which the first is that, wherby we loue our brethren that are knit vnto vs by aliance of Ch:istes spirit. The second is that, wherby we fauor those that are bounde vnto vs by any aliance of the flesh. The third is that, wherby we loue others that are vnknown vnto vs. The fourth is that wherby we indenuour to doe good to our enemies. The fifth is that wherby we fauour each other creature, according to the degree of their worthinesse.

Which are the causes of louing God, or wherfore doe we loue God? Although it may be sufficiently known by y<sup>e</sup> comendement: yet notwithstanding I wil repeate y<sup>e</sup> causes more deeply, & set each of them severally by it selfe. Therfore y<sup>e</sup> loue of man towards god, first is kindled by the remembrance of Gods benefites towardes  
vs



vs. and by thinking vpon þ vnmeasurable loue that he beareth vnto vs ward. Secondly, it must be increased by the liuely feeling of gods fauor towards vs, wherof we haue experience euery minute. And thirdly it must be exceedingly inflamed by hope and trust of the good things promised. These causes are contained in these words: Loue the Lord thy God. He is Lord, that is to say, Defender: God, that is to say, Gouvernor and Sauour: and Thine; that thou shouldest looke for all good things at his hand.

We haue (after a sort) what manner a thing the loue of God is, wherewith man ought to loue God: and therewithall we haue seene the causes. But what is the maner of louing? In what maner & after what sort must we loue him? That is expessed in the terte by these words: With all thy whole hart, with all thy whole soule, with al thy whole power, with al thy whole thought. This word whole, signifieth three things which must go iointly with mas loue towarde God. First, that the loue of men towarde God must bee perfect: Secondly, that it be pure, and thirdly, that it be continual. Then are they saide to loue God with all their whole heart: which perfectly, purely, and continually beare an earnest loue towarde God, so as they feare him onely, trust in him onely, and repose their hope in him onely. Men are saide to loue God with all their whole soule, when their wil is answerable in all things, perfectly, purely, & continually, to his heauenly wil. Which thing we pray may take place, when we say: Thy will be done. He is loued with all a mans whole power, when all the members inward and outward doe perfectly, and purely, and continually bend themselues together to obey and serue God. He is loued with all a mans whole thought, when there is no space to be found wherin God is not loued purely, perfectly, & holily. This is the maner of louing God substancially, which neuer was in any man since Adams fall, saue onely in Christ: albeit there be certaine slender beginnings of it in the regenerate. Of which things there be foure tokens.

First, to prefer the obedience of God befoze all things in þ world, according to this: He that loueth me, will keepe my commaundements, and my father wil loue him.

Secondly, to vse the holy misteries reuerently in þ feare of God.

Thirdly, to allure others by our example, to loue God.

Fourthly, to loue our neighbo: for gods sake. Where these foure



The xiii. Sunday after Trinitie.

things meete, thou hast euident tokens of loue begun towards god: which must frō day to day take new increasment in y<sup>e</sup> regenerate.

I haue spoken of the first point of the lawe, that is, of the loue toward God: Now wil I speake of the second point, that is to wit, of louing our neighbors: concerning which, let these three thinges be obserued. The causes of the loue, the manner, & the order. The causes are twaine: the one is commandement, and the other is nature, because man is neighbor vnto man. The commandement of God is, that we should loue one another, Christ also giueth this charge: Loue ye one another. To obey this commandement, is a most heynous offence. The other cause is nature, sothly for y<sup>e</sup> man is neighbour to man, and that many waies: as in respect of creation: in respect of resemblance: in respect of regeneration: in respect of y<sup>e</sup> common life: and in respect of the glory to come: of which degrees of neighborhode, we haue spoken already a while agoe.

Now is y<sup>e</sup> neighborhode to be loued: The Lord answereth: Loue thy neighbor as thy selfe. Now how euery man loueth himselfe, let euery man learn of himselfe.

The order of louing is shewed afoze, that is, that those should be loued most, that are allied to vs by the spirite of Christ. Then secondly those that binde vs by any aliance of the flesh. Thirdly our enemies also are to be loued, as Christ teacheth Marth. 5. And as Christ sheweth by the parable that he putteth forth here. And thus much concerning the two chiefe points of the lawe, whereunto it is manifest that no man is able to yerd full obedience, which thing I shewed a late by foure reasons.

Yet is not this lawe giuen for nothing. For first we are taught hereby, what was the state of man before his fall, when it was yet vncorrupted. For the was man able to fulfill this lawe in al points. Again, hereby we vnderstand how sore mans nature is corrupted, when we see how farre we are wide from the perfect obedience of y<sup>e</sup> law. Besides this, we are warned to acknowledge our own frailtie and vncleannesse, & to flee vnto Christ who is the perfection of the lawe, to iustifie euery one that beleueth. Moreover we be taught what is the end of the lawe, & what are the chiefe points of religious life, wherein we must occupy our selues. Lastly, hereby we are admonished to think of what sort the obedience of the Angels and of the holy men, shalbe in the everlasting life.

Of



*Of the fourth.*

**A**Nd he willing to iustifie himselfe, said vnto Iesus: Who is my neighbour? *¶* When this Lawyer had receiued another answer, that he looked for: least he might seeme to be ouerset by holding his peace, dwelling in opinion of his owne righteousness, he asketh who is his neighbour. To whom Christ made a far other answer, that he looked for. And to this intent he may fetch in this Lawyer to assoile the case himselfe, he putteth forth a long parable saying: A certaine man came downe from Hierusalem to Hierico. &c. But in answer simply thus: All men are neighbours one to another. This answer would haue seemed both easier and shorter. The Lord did this to correct the leude interpretation of the Pharisees & Lawyers. For they interpreted the law after this manner: Love thy friend & hate thine enimie. So by these mens iudgement, those that were friends, were deemed neighbours also one to another. *¶* Whither Christ disproueth in the fifth of Mathew, and teacheth that we must loue our enimies also. Therefore so much as Christ and the Lawyer agree vpon this case concerning friends: (for both of them confessed friends were to be loued,) Christ goeth about to make the Pharisee confesse that enimies are in the number of neighbours, for all men are either friends or foes vnto vs. The Pharisee graunteth that friends are to be accounted neighbours. But because the doubt is concerning enimies, Christ telleth this parable of the Jewe and the Samaritane, that is to wit, of two that by profession were most bitter enimies. For the Jewe hated the Samaritane extremely, and counted him as a dog, and the Samaritane could not but knowe it. But what cometh to passe? The Jewe falleth among thornes, he is robbed, he is wounded, and he is left halfe dead. After that certaine Jewes had passed by this wounded man, & were no whit moued with this mischance: the Samaritane commes and helps the poore wretch. He performeth the deedes of charitie vpon him, he letteth him vpon his owne beast: he carrieth him to his owne Inne: he hath a care of him: he compoundeth with his hoste, that he shoulde intreate him well and friendlye: and he promiseth to pay it, if he laye out any more about the entertainment of him.

*Which*



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Which of these thinkest thou (saith Christ) was that mans neighbour? Was it the Leuite that passed by? or the Priest? or this Samaritan? The Pharisee answered: He that shewed mercie to him. And Jesus said vnto him: Go thy waies and do likewise. The Pharisee confesseth that the Samaritane performed the deedes of charitie towards the wounded man, and that therefore he was rightly called his neighbour. And hereupon is made the answer, that all men are neighbours one to another. Howbeit, to the intent to abate the high lookes of the Pharisee, he biddeth him go and do as the Samaritane did. By which saying, he sheweth that the Pharisee is farre from the perfection of the lawe. Wherefore let vs follow the Samaritane as much as we can, through the grace of Christ, to whome, with the father and the holy Ghost, be honour, praise and glorie, world without end, Amen.

Upon the xiiii. Sunday after Trinitie.

The Gospel. Luke. xviij.



And it chaunced as Iesus went to Hierusalem, that he passed through Samaria and Galile. And as he entred into a certaine towne, there met him ten men that were Lepers, which stood a farre off, and put forth their voyces, and sayd: Iesus, mayster haue mercy vpon vs. When hee sawe them, he sayd vnto them, goe shewe your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them when he sawe that he was cleansed, turned backe agayne, and with a loude voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayd: Are there not ten clensted? But where are those nine? There are not found that returned againe to giue God praise, saue only this stranger. And he sayde vnto him: Arise, go thy way, thy faith hath made thee whole.

The



## The exposition of the Text.

**T**he summe of this gospel is, that Christ is the true Messias, very God and very man, who by his mighty will onely, can help whom he list. And he listeth to help all that flee vnto him, as the example of these x. lepers sheweth. For he disdaineth them not as many other men doe: but he uttereth his fatherly mind towards them, in healing them when they call vpon him, and in ridding them from their disease, which was both most foule and most contagious. Neither is he otherwise minded towards any other, then he was towards these miserable soules, so y they craue his aide as they did. Therfore let vs looke vpon these Lepers, and learn what maner a high priest we haue, that is to wit, not onely such a one as is soze for our mischances; but also such a one as by his owne mighty wil is able to help those whom he perceiueth to craue his help, & to set them free from all misery. For euen as he censed these in their going away, or rather when they were absent: euen so, although he be not seene present, yet can he help. Therfore let vs prease vnto him with assured faith in al our necessities, assuring our selues that we shall finde help in due time. And thus much briefly concerning y summe and vse of this gospel. The places are three.

1 Of these ten Lepers.

2 Why the Lord sent them to the priest.

3 Of the thankfulnes of the Samaritane, and of the vnthankfulnes of the other nine.

*Of the first.*

**I**n the first doctrine of this gospel which I haue purposed concerning the Lepers: I will say these things in order. How despised Lepers were among y people of Israel: what the deed of the teacheth vs: how a great number are infected w spirituall leprosie, and haue neede of Christ to be their phisitio: & what we may gather of christs deepe, concerning his affection towards vs.

Lepers were counted among the Jewes, vncleane & vnwozthie to be conuersant among the Israelites, and that was for their most foule and contagious disease, wherewith they were atteinted. And by y appointment of Gods law, they caried about w them badges of reproach and shoo, wherby they were put in minde of their vngodlines and wicked deedes, for which they were fallen into such  
miserie,



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miserie. In Leviticus are numbred 5. badges, by which they might be discerned from other men, least they should be defiled with their infection. One was a loose garment. Another was a bare head. The third was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open proclamation; whereby they were proclaimed uncleane: as which were unworthy to be conversant among the Israelites. Whereby it is easie to coniecture, in how great sorow they lived, and how miserable their state was: and being beset with these miseries, they resort unto Christ. Whereupon we may gather remedies against three sorts of temptations: of which the first springeth of the thinking upon the miserie and filthinesse of our sinne. The second proceedeth of our untowardnes, for that we be not of sufficient behauiour to sue to so great a Prince, as is our saviour Iesus Christ. The third issueth of the consideration of deserts, wherof we perceiue our selues to haue none at all. For according to the example of these Lepers, we must not suffer our selues to be feared away with these thinge, from resorting to our onely phisition and saviour.

Now we see what these ten Lepers did. As the Lord entred into a certaine towne (saith the text) there met him tenne Lepers, which stood a farre off, and lift vp their voice, saying: Iesu master haue mercy vpon vs. Here haue we in these Lepers an example of true lowlines, faith, inuocation and confession.

That they stand a farre off, it is a token of submissio & lowlines, For in consideration of their disease (and of sin which was y cause of their disease,) they did from the bottome of their hart cast themselves downe before God, acknowledging their own miserie, y foulnes of sinne and the most iust sentence of y law condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first grece or step vnto glory, like as pride is the first step vnto shame: which thing the Lorde himselfe witnesseth when he saith: Every one that exalteth himselfe shalbe brought low, and every one that humbleth himselfe shalbe exalted. Let vs then followe these mens example, & cast downe our selues by true repentance, before God: which thing if we doe, it shal happen to vs according to Christs saying: He that humbleth himselfe, shalbe exalted.

In that they resort vnto Christ, it is a witnes of their faith, which they had gotten by hearing him spoke of abroad. For out of doubt they had



had heard of this most swete saying of Christ, wherewith he allu-  
reth al men vnto him after so fatherly a sort, & offreth his grace vnto  
to all men: Come vnto me all ye that labour and are loden, and I  
will refresh you, and you shall finde rest vnto your soules. Whys  
word Come all ye that labour, they had heard, & conceiued hope,  
that he who offered himselfe so gently vnto al men, would not shake  
them off. Wherefore through the faith that they had conceiued,  
they encouraged themselves, and came vnto Christ. Let vs also  
after these mens example, whereby the fatherly promise is confir-  
med, be encouraged to hope well of Christ in all our aduersities.

The fruite of this faith foloweth, which is inuocation: for thus  
they pray: Iesu, maister, haue mercy vpon vs. In this most earnest  
prayer, first, they acknowledge themselves to haue no deservings,  
but rather horrible finnes. For he that saith haue mercy, boasteth of  
no desert, nor feeleth any worthines: but rather he confesseth his  
owne vnworthinesse, and acknowledgeth himselfe vnworthy a be-  
nefit. Secondly, in this prayer they acknowledge Christ to be the  
true Messias, and the vanquisher of death & all misfortunes. They  
acknowledge him to be meeke and mercifull, not such a one as en-  
creaseth the affliction of those that be afflicted, but rather such a one  
as remedieth and healeth their diseases. Let vs also follow this ex-  
ample of praying, and let vs in our prayer thinke & acknowledge  
Christ to be such a one in very dede, as they describe him to be in  
this their prayer.

Also in these Lepres we haue an example of confession, which  
can neuer be plucked away from prayer. And surely a man coulde  
not confesse Christ in those dayes without perill. For the men of  
might and wisdom did persecute Christ, and forbade felke to pro-  
fesse him, as we haue read in the ix. of Iohn, where the Pharisees  
rebuked the blind man whome our Lord had restored to his sight,  
because he confessed Christ. But let vs follow the example of these  
Lepres. For although the affliction seeme greuous, which is to be  
sustained for professing Christ, yet notwithstanding y<sup>e</sup> soule health  
whereunto the profession tendeth, is greater and more certaine,  
then that w<sup>ch</sup> should dete from it for any fond frayings.

I haue spoken of the bodily Leprosie, & of y<sup>e</sup> commendable dede of  
these Lepres. Now will I briefly describe the spirituall Leprosie, &  
shew y<sup>e</sup> remedies of it. The spirituall Leprosie is the contagion and



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infection of the minde, the hart, and the affections of man, so as no part in man is pure & cleane. This Leprosie also hath his marks. Wherof the first is separation from the household folke of God, and from the company of the Saints, Angels, and men. The second is an vncouered head, that is to say, a barenesse of the gifts of the holy Ghost, full of reproch, wherof is said in Ezechiel, thou wert bare & full of confusion. The third is a muffled mouth, that is to say, a stinking breath & a pestilent blast of most leud talke, which proceedeth from an vncleane hart. The fourth is a dwelling set from resort of men, such as the dwelling of the rich glutton is, who dwelt a great way from the habitation of y blessed sort. The fifth is open proclamation, that is to say, the curse of the lawe, which is openly proclaimed against all that repent not, that is, against all spirituall Lepres.

But what remedie is there against this ghostly Leprosie? It is not to be cured by any cunning of man. There is but only one Physicion that can cleanse it, which is Jesus Christ. To whome if y Lepre come and humble himselfe before him, calling vpon hym, and crauing to be healed, this most skilfull Physicion will by and by, first with his owne blood wash off the filth of this spirituall Leprosie, & then with his spiritual oyle annoint the infected limmes, vntill they be made full whole. Vnto him therefore must we go on y feete of faith: his medicine which is offered by the voice of the Gospell, is to be receiued with the mouth of the hart, that is to say, with faith: Of him is to be requested that effectuall oyle, wherewith the appaired powers and strength are renued: and great heed is to be taken, that we fall not into this Leprosie againe, by losing this healthfull medicine of Gods word, and this healthfull oyle of the holy Ghost. Whiche thing if we do, the curing of vs will be the harder afterward. For when any disease hath taken too deepe a roote, it is a harder matter to heale it.

*Of the second.*

As soone as he sawe them, he said: Go and shew your selues to the Priest. Whome he had healed in their going away by hys only beck, them sendeth he to y priests: who though they were wicked and couetous, yet did they serue in the ministry ordeyned by God. But why sendeth he them to y Priests: There were many & great



great causes.

The first was, that he might trie their faith: whether they believed his word and his promise. For God is wont by diuers meanes to trie the stedfastnesse of his seruants in faith: not to their hurt or hinderance, but to the intent that their faith being tried, and as it were fined in the fire of temptation, may become the purer. So was the faith of Abraham tried, when he was commaunded to go kill his only begotten Sonne. So was the womans faith of Syrophenicia tried, and there be many other examples, as of Job, Joseph, David, and all others.

The second is, that by this his doing he may confirme the publike ministerie ordeyned by God. For the priests had a commaundement to discern and iudge of Leprosie: and to receiue into the open congregations, such as will be thoroughly clensed, excluding the others. And if he had done otherwise, he might haue seemed to haue broken Moyses law, which he came not to breake, but to fulfill and performe.

The third is, because the lawe and the priesthode beare witnesse of Christ, according as he saith himselfe: The lawe & the Prophets beare witnesse of me. For whereas the Priests were commaunded to iudge of Leprosie, and to take the offering for the clensing of the Lepre that was healed: it was a figure of Christes power, who can not only iudge of Leprosie, but also clense the same, & that with the sacrifice of his owne body, and with his owne precious blood.

The fourth is, that the priests might learne by that miracle that the true *Messias* was come. For so Esay tolde them before, that Christ should shew his presence by wonderfull miracles, among which this is reckned by for one, that he should make the blinde to see, and clense the Lepres. Therfore when the priests had scene this heavenly miracle, they should haue concluded vpon the Prophecies of Esay, that Iesus the sonne of Mary was the true *Messias* promised in old time to the fathers, specially with the Prophecies concerning Christs comming did leuell all to this time.

The fifth is, that the Priests being by this miracle conuicted, that Christ the true *Messias* was come, should send their hearers, & the people vnto Christ the most skilful and cunning Physician both for bodie and soule: which thing they did not, least their owne gaines should be abated. They haue many folowers now adays, specially in



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the Papacie.

The first is that these Lepres being receiued by the record of the Priests, should shew their bountifullnesse toward God and the ordinarie ministerie.

Notwithstanding, beside these true causes for which Christ sent these Lepres to the Priests, the Papists haue forged another, namely, that we should shew our sinnes to the priests, numbring vp all our faults, with all the circumstances of them, which surely is a thing impossible. The Papists therefore do wrest this text to a strange sense, and with their allegorie do make grinnings where withall the wretched consciences are horribly snarled. And so of a most comfortable Gospel, they make a most butcherly slaughterhouse of conscience. What? Is not priuate confession to be retained? Yes in deede, but not in consideration of this allegorie, nor yet after the maner of the Papists, which like Judges exact the reckning vp of all a mans sinnes, and denie that there is any remission, if there be not a full reherfall of all the sinnes, which (as David witnesseth) no man vnderstandeth, and much lesse can he then reckon them vp.

But what is the cause why auricular confession is kept still in our Churches of Denmarke? For the commodities thereof, whych are very many.

The first is, that in this priuate talke, the rude and ignorant may be instructed, which haue neede to be instructed in the Catechisme.

The second is, that in it striplings and yong men may be tried how they profite. For it is the duety of a good shepheard, not only to teach godly doctrine openly, but also his office requireth, that (after the example of Paule) he should make a proue of his hearers at home, how much they haue profited in godlinesse. For in this priuate communication he shall pricke forward the slothfull as it were with a spurre, he shall commend the diligence of those that haue profited much, and encourage them to like continuance.

The third is, that in this priuate conference, an account of their faith is required of those, whose faith and religion may iustly be doubted of.

The fourth is, that in this talke, the weake consciences are releued with doctrine, counsell, and comfort, specially when they be entangled with any scruple of conscience. For such persons do wel by themselves, if they get the to their shepherds, that they may be ray-

sed



sed and receiue comfort.

The fifth is, that he that belieueth truly in Christ, is clearely acquitted from his sinne: For whereas sinne is a falling from Gods lawe and wil, with a binding of the party to euerlasting death and damnation: out of doubt every one is acquit that belieueth the free promise: according to this saying: He that belieueth on the sonne hath euerlasting life: whereupon it foloweth, that true absolution is a deliuerance of the beleeuing man from his being bound to eternall death and damnation: yet notwithstanding it is profitable for al mē to heare the gospel privately also, which being uttered by the mouth of the minister, declareth forgiveness of sinne, and inheritance of the kingdome of heauen to them that beleue, for then verily is the kingdome of heauen opened, when the gospel that is preached, is receiued by faith.

*Of the third.*

**A**nd one of them seeing that he was clenzed, came back againe with a loude voice, glorifying God, and fel vpon his face before Iesus, geuing thanks. In this Samaritane we see a most godly example of thankfulness and thanksgewing. Now to the intent we may be stirred vp by his example, I will say somewhat concerning true geuing of thanks in this order. First what it is, and what causes it hath: next, what things are required to it: and lastly, for what things we ought to geue thanks.

As concerning the first, true thanksgewing is an acknowledging and confession of benefites receiued, together with a thankfulness of minde, and a publishing of Gods goodnes. This appeareth plainly in this our Samaritane. He acknowledgeth himselfe to be clenzed of his leprosie: he confesseth the same thing openly: he returneth w<sup>th</sup> a thankfull minde vnto Christ: geuing him thanks for his benefites and blasing abroad his goodnes. This thanksgewing hath diuers causes. First the knowledge of God the benefactor. 2. The knowledge of himselfe. 3. The perceiuerance of the benefit. 4. An affection earnestly bent by faith vnto the praying of God: all which things we see in this Samaritane. To the furtherance hereof also, cometh examples which may stirre vs vp to thankfulness.

Thus haue we what thanksgewing is, and what causes it hath. Now let vs see what thinges are requisite vnto it. There are two

Eg. y.

things



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things requisite. First vertues which can neuer be separated from true thanksgiuing: and secondly the lawfull maner of thanksgiuing. The chiefe vertues are two: Trueth & rightfulness. Trueth, like as it simply and openly acknowledgeth God the benefactor (as this Samaritane doeth) so it excludeth hipocrisie and lying. Hipocrisie truely, that thou maist geue thanks not onely with thy mouth (as the pharisee did) but with thy mind and voice together. And it excludeth lying, that thou shouldest not ascribe thy successe in vnhonest things vnto God: as if a theefe would geue God thanks for a fatte bootie, or a harlot for a wanton loue. And Rightfulness excludeth pride and the abuse of the thing: and on the contrary part putteth vs in minde of thankfulness, of humbling our selues, and of calling vpon God.

The maner of thanks giuing is sufficiently shewed both in the example of this Samaritane, and by this saying of Paul: I thank God through Iesus Christ. For when the Apostle saith: By Iesus Christ, he meaneth first, that in thanksgiuing, faith must shine before. Next that we should acknowledge our selues to haue receiued the benefite by Christ. Then, that we should referre all thinges to Gods glory. And lastly, that we may both knowe that our thankfulness is accepted through Christ, and also that by the same Iesus Christ, we haue access to God the father, to giue thanks to him for his benefites receiued.

Now foloweth a question for what things thanks are to be giue. Job giueth thanks for the harmes that he had receiued. This Samaritane giueth thanks for the riddance from his disease. And so it foloweth, that thanks are to be giue both for aduersitie & for prosperitie, howbeit, after a diuers maner.

When thou giuest thanks for aduersities, as for affliction or other miseries, thou must doe foure things. First the burthen by weying heavy vpon thee, must put thee in minde of thy sinne, and of repentance. For it is the witnes of Gods iudgement for sinne. 2. Thou must accept the crosse & euery other misery, as a rod of thy most deere father, nurturing thee and chastising thee lest thou shouldest perish with the disobedient. 3. Giue god hartie thanks for this his fatherlie chastisement, &c. 4. Thou shalt humbly desire, either deliuerance fro the burthen that pesselth thee, or els asswagement, conditionally, that it be no hinderance to Gods glory, and thine owne saluation.

For:



For prosperitie thou shalt giue thanks with promise of continuall  
all mindfullnesse of them. And thus much concerning true thanksgiv-  
ing. But alas, no more but one of the ten cometh backe, the o-  
ther nine go their waies vnthankfull for the good turne that they  
had receiued. Whereupon the Lord saith: Are there not ten clen-  
zed? and where are these nine? There are not found that retur-  
ned againe to giue God praise, saue only this straunger. Here  
thou seest an example of horrible vnthankfulness, in those that  
had forgotten the benefite newly receiued. There be many such in  
the world. But what became of them? By shaking faith off, they  
continue in state of damnation, when in the meane season the Sa-  
maritane heareth, Arise, goe thy way, thy faith hath made thee  
whole. Vnto let vs follow to our only Saviour, which is Iesus  
Christ our Lord, to whome with the Father and the holy Ghost be  
honour, praise, and glory for ever and ever. Amen.

*Vppon the xv. Sunday after Trinitie:*

*The Gospell. Math. vi.*



O man can serue two maisters: for either he  
shall hate the one and loue the other, or else  
leane to the one, and despise the other: ye can  
not serue God and Mammon. Therefore I say  
vnto you: Be not carefull for your life, what  
ye shall eate or drinke: nor yet for your body,  
what raiment ye shall put on. Is not the life  
more worth than meate? and the body more of value than rai-  
ment? Behold the foules of the aire, for they sowe not, neyther  
do they reape, nor carie into the barnes: and your heavenly fa-  
ther feedeth them. Are ye not much better than they? Which  
of you (by taking carefull thought) can adde one cubite vnto  
his stature? And why care ye for rayment? Consider the Li-  
lies of the fiede how they growe: They labour not, neyther  
do they spyne. And yet I saye vnto you, that euen Salomon  
in all his royaltie, was not clothed like one of these. Wherefore

G g. iii.

if



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if God so clothe the grasse of the field (which though it stand to day, is to morrow cast into the furnace:) shall he not much more do the same for you, O yee of little faith? Therefore take no thought, saying: what shall we eate, or what shall we drinke, or wherewith shall we be clothed? After all these thyngs doo the Gentiles seeke. For your heauenlye Father knoweth that yee haue neede of all things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall be ministred vnto you. Care not then for the morowe, for to morow day shall care for it selfe: sufficient vnto the day is the trauaile thereof.

The exposition of the text.

**T**his Gospell is a parte of that louing Sermon that Christ made to his disciples, Math. 5. 6. and 7. Chapters. In which part he condemneth couetousnesse and distrust, as which can not stand with the seruice of God. For No man (sayth he) can serue two maisters. Againe, with many arguments taken of Gods prouidence, he dissuadeth from vngodly and heathenish carefulnesse of things pertaineing to this life: which carefulnesse springeth partly of not knowing Gods prouidence: and partly of distrust byed in vs by nature. Last of all, he prescribeth a certayne rule to those that are his: Seeke first the kingdome of God and his righteousnesse, and all things else shall be cast vnto you. And least any man should surmise this saying to be a defence for idle slouthfulness, he addeth: For sufficient vnto the day is the trauell thereof. This is the summe of this Gospell. Now will we propose certayne places, which are these.

- 1 Our Words saying: No man can serue two maisters.
- 2 How great the prouidence and care of God is for vs.
- 3 The commandement and promise of Christ. Seeke ye first the kingdome of God, and his righteousnesse, and all things else shall be cast vnto you.

Of the first.  
**N**O man can serue two maisters. For either he shall hate the one, & loue the other. &c. By y<sup>e</sup> two maisters whome Christ sayth



saith no man is able to serue, we must vnderstand two things which are so cleane contrary one to another, that they cannot be together: but that where the one is, there y other must needs be away. Such as are (for examples sake) vices and vertues: heauenly things and earthly things: the flesh and the spirite: the true worshipping of God and Idolatrie, vnder which is conteyned couetousnesse, and God and the diuel. Of which Paul speaketh in this wise: **W**hich agreement is there betwene Christ and Beliall: **W**hy no man is able to serue such masters, the reason is easie to shewe, because they commaund and require contrarie things of their seruants: therfore if thou obey the one, by and by thou dost against the other: and so contrariwise. The people of Israel (as we finde in the xviij. chapter of the third booke of kinges) would haue serued the true God and Baal together. **W**hose error the Prophet Helias repriming, saith vnto them: **W**hy halte ye on both sides? If the Lord be **G O D**, folowe him: and if Baal be God, folowe him. As if hee had saide: You will serue two masters that commaunde you contraries, which thing it is not possible for you to doe, without the contempt of the one of them. For when you serue Baal, you offend God with foule whozdom. The same vice doth the Prophet Osee reprimou in this people. But men will needs make such shiftes for themselves. The Paimins worshipped both God and the diuel, painting the one white and the other black. And being asked why they did so: they answered: **W**e worshippinge God that he shoulde doe vs good: and we worship the diuel, because he shoulde doe vs no harme. After the same maner some in these daies hold still the popish superstition for the most part, and yet neuerthelesse pretend to imbrace Gods word and the true religion. In these daies we wil serue both couetousnes, and our belly, and yet therewithall we boast our selues to be true worshippers of God, but y cannot be. He that worshippeth the diuel, hath renounced God. He that imbrace the Popish Idol seruice, hath troubled the wel of Gods word. He y serueth couetousnes, cannot be the seruant of God. Which thing the Lorde purposed to shew chiefly in this gospel. **W**hy so? Because Paule writing to Timothy saith: They that will be rich, fall into temptations, & the snares of the diuel, & into many vnprofitable & hurtfull desires, which dooone men in destruction and damnation. For couetousnes is the root of al euill, in seeking after y which diuers haue



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Trayed from the faith, and wrapped themselves in many sorowes. Here doth Paul cunningly paint the nature of couetousnes, which fighteth full but against godlines and the seruice of God. For they haue contrary effects. He that serueth couetousnes, falleth into the snares of the diuel: but he that serueth God, bursteth the snares of y diuel. Couetousnes draweth a man into destruction & damnation, but the seruing of God deliuereth him. Couetousnes leadeth alway from faith, but the woꝛshipping of God kepeth men in faith. Couetousnes snarleth a man in many sorowes, but the seruing of God leadeth a man into euerlasting ioy. Couetousnes is the roote of all euill, and the seruice of God is the wellspring of all good. It is no maruell therfore that Christ saith: No man can serue God & Mammon. For they fight one against another, & are delighted in contrary things. God comādeeth thee to seeke the welfare of thy brother: but couetousnes counselleth thee to liue to thy selfe, as we see in the rich glutton. God commandeth thee to bestowe of thy goods vpon y poore: but Mammon bids thee get other mens goods by hooke or by crooke. God wil haue thee sober: but Mammon bids thee run to riot & take thy pleasure. Howbeit it is here to be noted, that y Lord denyeth not but a man may haue riches and serue God both at once. For Abrahā had riches: so had Dauid: so had Ioseph in Egypt, Ezechias, Iosias, Theodosius, Cornelius, & many other, who neuertheles serued God. Why so? Because they serued not their riches, but made their riches seruants vnto them. Therfore the Lord saith in expresse woꝛds: No man can serue God and riches. What is it to serue riches? It is to set a mans hart vpon them as Dauid saith. It is to heape vp riches by hooke or by crooke. It is to keepe goods with wrong, and not to dispose them by Gods commandement. It is to shrink from the faith, and from the feare of God, for hoꝛding vp of riches, and to deuise sundry waies to heape vp riches.

Howbeit for as much as the chiefe cause of couetousnes is heathenish carefulnesse for the belly: Christ indeliuoureth to take away this cause. For he dealeth like the skilfull Physicians, who when they take in hand to cure any disease, doe shewe the danger of the disease: and first practise to take away the rootes and causes of the disease.

Of



*Of the second.*

**B**E not carefull for your life, what you shall eate, nor what you shall clothe your bodies withal. Christ doth not by these words prohibite godly and holy care: But heathnish and vngodly care. Therfore least any man might imagine that this saying of the Lord is a maintenance to slouthfulnes (before I fall in hand w<sup>th</sup> the arguments wherby our Lord indenuoureth to call vs from heathnish and vnlawfull care) I will speake a few things concerning lawfull and vnlawfull care. For a man had neede to be well aduised in this case, and diligently to distinguish the one from y<sup>e</sup> other. For as there is no greater plague to the worshipping of god, then heathnish care and vngodly thoughtfulness: so there is nothing more to be wished, then that euery man should walke carefully in his vocation before God. It is to be knowen therfore, that there are three sorts of care. One is wicked and heathnish: another is necessary and holy: & the third is mixed of both. The middlemost is not onely lawfull, but also needefull and holy: in so much as he that hath it not, cannot bee reckoned among the childeen of God.

The vngodly or the heathnish and wicked thoughtfulness & care, is that which groweth of distrust and of the ignorance of Gods prouidence. This heathnish care is in the gospel of this day condemned by the mouth of Gods owne sonne, and forbidden to the childeen of God by many reasons, as we shall see after ward. This vnholly and prohibited carefulnes, is sometime called the care of the flesh, partly because it proceedeth of the corrupt iudgement of the flesh without faith, and partly because it tendeth to a fleshly end, namely the ease and restines of this present life.

The carefulnes which I saide was necessary, godly and holy, without which no man can be accounted among the childeen of god, is commended to vs by testimonies of the scripture, & many examples of holy men, Rom. 12. It is saide: Let him that ruleth, doe it with diligence. 1. Tim. 5. If there bee any that careth not for his owne, and specially for them that be of his household, hee hath renounced the faith, and is worse then an infidell. Abraham, Isaac, & Jacob had a godly care for their household. After y<sup>e</sup> Joseph had prophesied of the 7. plentifull yerres, and of other 7. barren yerres that should follow those plentifull, he toke vpon him at Pharaos commandement, to care for the employment of those seven yerres store  
and



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and prouision, after a godly maner. Daniel in Babilon, & the godly kings and prophetes among the people of God, did not compasse so great matters, without this godly care. Paule 2. Cor. 11. Colos. 2. 2. Thess. 2. uttereth his carefulnesse for the Church. So doe kings for their realmes: householders for their households: the ministers of the word for their hearers: the schoolmasters for their schollers: and to be briefe, al men in their seuerall vocations may haue (or rather ought to haue) this holy care, if they wil execute their duety accordingly. But to the intent this holy and needfull care be not stept with any vice: it is to be knownen, that 5. things are required therunto. Of which the first is, Gods commandement. For the godly minde must take nothing in hand but by the commandement of God. Honest therefore must that vocation be. wherof the care shalbe godly and holy. Againe, that holy care must proceede of faith, for without faith, nothing can please God. Thirdly forasmuch as if the Lord keep not the citie, they watch in vaine that keepe it: prayer & thanksgiuing must goe with it. Prayer verily, wherewith to desire Gods help: & thanksgiuing, wherby to attribute our successe vnto God, and not to our owne wisdom or worthinesse. For soothly it is the best remedie that can be against the temptation of heathenish thoughtfulness, to flee vnto God by earnest prayer. Which thing Paul teacheth in the 4. chap. to the Philippias in these words: Be careful for nothing, but in all things let your requestes be made knownen to God by prayer and intretance with thanksgiuing. Fourthly, our care must tende principally to the glory of God. For although regard may be had to the welfare of our house: yet the principall ende must be Gods glory. Fifthly, if our care and trauel haue not so good successe as we would wish: Let vs submitte our selues to the will of God our father, in true feare and lowlinesse, according to the counsel of Peter, saying: Submitte your selues vnder the mighty hand of God, that he may exalt you in the time of exalting, and cast all your care vpon him, because he careth for you. And Psal. 5. Cast thy care vpon the Lord, and he shall feede thee, and he shall not suffer the iust man to be tossed continually for ever.

The next care is that which in part seemeth godly, and in part is conuincid or found to be vngodly. As when we regard the things that pertain to our duety, (which thing God requireth earnestly at our hands) but yet through a certaine misdoubting of Gods prouidence,



bred in vs by nature, we passe our bounds, and traisterously rush in to Gods office. As when a householder bringeth by his children as right, & after a godly manner, and looketh well to his householde: but so, as ouermuch fearefulness and sorow driueth him to impatience, when his trauell and care haue not successe according to his mind. Therfore let the godly man cast his care vpon the Lord, and do his duty lustily, and not suffer his godly care to be stained with heathenish distrust, to þ intent that hauing cast away this heathenish distrust and sorowfulness, peace may continue with vs inwardly, & we may be moze modest & meeke towards men, with to home let vs serue alone God, shaking off þ yoke of mammon & heathenish carefulnesse. Thus much haue I said concerning þ thre kinds of carefulnesse, to þ intent we may know from which of the Lord dissuadeth vs in this Gospell. For he dissuadeth vs not from the godly and holy carefulnesse, such as he himselfe suffered most of all men, but from the vngodly & heathenish care. Now here be set in order six arguments, by which is confirmed Gods prouidence and care for vs. Whereupon is concluded, that heathenish care which proceedeth of want of knowing Gods prouidence, is to be shaken off.

The first argument. Is not the life more than meate, and the body more than rayment? What is it, if God haue giuen the greater thing without your care, why should he not giue that which is the lesser? When sith he hath without your care giuen vs soule and body, which are great things, why should he not giue vs food and rayment whereof these things haue neede, that they may continue and not decay, specially seeing he hath created all things to our vse.

The second. Look vpon the fowles of the ayre, which neyther sowe nor reape, nor gather into their barnes: that is to say, Our heauenly father feedeth the birds of the aire which are far inferior vnto you, if ye respect the degrees of worthinesse, why then should he not feede you whom he hath created after his owne likenesse? With this argument both Dauid comfort himselfe when he saith: Which giueth meate to the young Ravens that call vpon him.

The third. Which of you by taking thought is able to make himselfe one cubite higher? & wherfore then take ye thought for your raiment? As if he had said. Vaine is this thought of yours. God giueth stature of the body wout thy care, & why should he not giue raiment wout this thy heathenish distrust of God, as though he refused to



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to assist thee in thy laboꝝ.

The fourth. Consider the Lilies of the field how they growe. The Lilies in the fields take their sap of the earth, according as God hath disposed before: and they are so beautifully arayed, as that Salomon in all his glory was not arayed like one of them. Seeing then that God doth so much for the Lilies which wither away within a while, and shall be burned: why should he not clothe vs whome he hath created to eternall life?

The fifth. After all these things do the heathen seeke. As if he should say: You in times past, after the maner of Heathen folke, were ignorant of Gods pꝛouidence, and boyde of faith. But nowe ye knowe that God hath a care of you. Why then seeke yethings needefull for your selfe, with heathenish carefulnesse?

The sixth. Your father knoweth that you haue neede of all these things. Marke these things aduisedly. He sayeth not, the dreadfull God, the ielous God, the maker of heauen and earth, he that visiteth the sinnes of the fathers vpon their children knoweth: But he saith, Your father knoweth: Whose father? Your father. What maner a father? Your heavenly father. Bycause he is heavenly, he is also most good, most mighty, and most wise. Bycause he is most good, he will giue those things that be good. Bycause he is most mightie, he can giue what he will. And bycause he is most wise, he knoweth how, what, and when it is meete to giue.

*Of the third.*

Seeke ye first the kingdome of God and his righteousnesse, and all things else shall be cast vnto you. In this short saying of Christ are two things, commaundement, and promise. The commaundement is: Seeke first the kingdome of God and the righteousnesse of God. And the promise is: And all things else shall be cast vnto you. First and foremost therefore let vs see the commaundement, and then the promise.

The commaundement is, that we should seeke the kingdome of God, and the righteousnesse of God. Here it is demaunded what maner of things Gods kingdome and righteousnesse are. And againe, after what meanes they are to be sought. The kingdome of God is of three sorts in scripture: that is to wit: of power, of grace, and of glory. He biddeth vs not seeke the kingdome of his power, but of his



his grace: from whence is the passage to the kingdome of glory. What is the kingdome of grace? It is that kingdome wherunto we are receiued of mere grace, while we beleeue the Gospell. For the Gospell is as it were the voice of a tryer, wherby they are called to this kingdome. Of this speaketh Christ in another place: The kingdome of God is among you. Then is this kingdome, the grace of God which Christes gospel offereth. The promise is the gate. The bringer in is the holy Ghost, which sanctifieth and regenerateth vs a new in the lauer of baptisme by the word. Briefly, this kingdome of grace is mercy, forgiveness of sinnes, ioyfulness of conscience, and deliuerance from the kingdome of Satan. What is that righteousness of God which he biddeth vs seeke? Out of al doubt it is the new life and obedience which God requireth of his childre. And it is called the righteousness of God, because it pleaseth God, that is to wit, for the faithes sake wherby we are reconciled to god in the blood of Christ.

The promise is. And all things els shalbe cast vnto you. That is to say, the things that pertain to the sustentance of this life shal be given you. But Paul (wherof no man doubteth) did busily seeke the kingdome of God: and yet notwithstanding in the xi. Chapter of the second epistle to the Corinthians, he complaineth, that hee was distressed with hunger and thirst. Again, holy Jacob suffered scarcenes of corne & other victuals, in somuch that he was constrained to go with his household into Egypt, lest he and his should haue perished for hunger. Therefore this promise of Christ seemeth vaine. I answer: Christes promise faileth not: for the trueth can not lie. For Christ who is our Portion is not ignorant whē remedies are to be ministred, and when they are to be withholden. He regardeth not so much our businesse, as his owne wisdom. Therefore let vs take this for certainty, that he forsaketh not those that are his. As for that we now and then want things necessary, there bee many causes: First, that we may be exercised in patience. 2. That now and then our sinnes may be punished with those plagues. 3. Forasmuch as we oftentimes seeke thinges superfluous, wee iustly and rightfully want things necessary. 4. Because we abuse things when we haue them.

5. Because we yeld not thanks vnto God. 6. Because we distrust God. 7. Because we diuers times ascribe the good things that wee receiue.



receiue, rather to our owne indolour and painfulness, then to God the giuer of them. Wherefore if we conet Gods blessing, let vs confesse and doe as the Prophet doth, which saith: All things are thine Lord, and we render vnto thee the things that we haue receiued at thy hand. Here as the Prophet confesseth al things to be gods gifts: so he turneth all things to Gods praise. Which thing that wee also may doe, our heauenly father graunt vs through Iesus Christ, to whom be glory world without end. Amen.

### *Upon the xvi. Sunday after Trinitie:*

*The Gospell, Luke, vii.*



And it fortuneth that Iesus went into a citie called Naim, & many of his disciples went with him, and much people. When he came nie to the gates of the citie: Behold, there was a dead man caried out, which which was the onely Sonne of his mother, & she was a widowe, and much people of the Citie was with her. And when the Lord sawe her, he had compassion on her, and saide vnto her: Weepe not. And he came nigh and touched the Coffin, and they that bare him stoode still. And he said: Young man, I say vnto thee arise, and hee that was dead sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophet is risen vp among vs, & God hath visited his people. And this rumor of him went foorth throughout all Iewry, & throughout all regions which lie round about.

#### *The exposition of the Text.*

**P**aul the Apostle wryting to the Romans, saith: What things soeuer are wrytten, they are wrytten for our instruction, that through patience and comfort of the Scriptures wee might haue hope. Wherefore when we reade the most sweete Gospell of this day,



Day, let vs knowe that it pertaineth not only to y<sup>e</sup> widow of Naim, but also to all mankind. For Christ in this Gospell beareth witnes of y<sup>e</sup> power of his owne Godhead, of his pitifulnesse towards them that be in distresse; and of his office. For first the Lord proueth himselfe to be almightie, in that he ouermastereth death, which is the King of sinne. Againe, he uttereth his pitifulnesse towards vs, in hauing compassion vpon this womans miseries. And he sheweth that it is his office to destroy the works of the diuell, for vnto that purpose came he into the world, as Moyses, the Prophets, he hymselfe, and the Apostles testifie. These are the things in generall, that are to be considered in this Gospell. Wherefore, to the intent we may receiue the greater fruite thereby, I will propound three places, which I will intreate of in this Sermon.

- 1 What maner of affection Christ beareth towards vs.
- 2 The declaration of this present myracle, with the circumstances of the same.
- 3 An Image of all mankind.

*Of the first.*

**T**he Euangelist telleth a story of a certaine yong man that was dead, and caried out to be buried: at the sight whereof our Lord was moued with compassion. For when he beheld the forlorne mother, he conceived a deeper thought. There came to his remembrance the fall of mankind, the tyrannie of the Diuell, and y<sup>e</sup> greatnesse of the miseries wherewith mankind is distressed, by reason of sinne. He considered it was his office to ouerthrow these fortifications of satan. For he saw in this woman, a patterne of mans wretchednesse, which did put him in mind of mans fall, & of his owne office.

We may therefore gather two things of this place. One, what we be: and another, what Christ is toward vs. We in very deede are miserable, in distresse, and damned, and we can not of our owne power wrest our selues out of so great mischances. Christ is God and man, and came to saue that which was lost, who in this case uttereth his affection towards mankind. For he is none other wise minded towards vs, than he was towards this widow. He is greeued for hir calamities, and he is greeued for ours. He helpeth hir, and he will helpe vs also. This is the very thing that the Apostle saith, writing to y<sup>e</sup> Hebrewes; We haue an high Priest that  
can



can be sorie with vs in our infirmities. Yea surely, he hath greater affection and loue towards vs, than this widow hath towards hir only sonne, whome she foloweth here weeping to y place of his buriall. For thus saith the Prophet: Can a woman forget the babe of hir owne wombe: though she do forget, yet will I not forget thee.

But what are the causes of this unspeakable louingnes of Christ towards vs, that are all to be bewebbed with the filthinesse of many wicked crimes? Surely there is no desert of ours, ne worthinesse in vs. Howbeit, there be foure causes whereby the Sonne of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For he created vs, and therefore we are his by right of creation. And although he know vs to be full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that we be his creatures. Thou hast mercy on all things (saith the wise man) and thou hatest none of the things that thou hast made.

The second is the worthinesse of our creation: Namely, for that we are created to the likenesse of God, according to this: Let vs make man after our owne image and likenesse. And bycause this image was for the chiefe part thereof defaced through sinne: the Lord himselfe came to repaire it againe. Which thing cometh then to passe, when we beholding him stedfastly by true faith, are transformed into the likenesse or image of God.

The third is, the end to which we are created. For we are created to be the temple of God glorifying God. And albeit that this Temple was then vnhalowed through sinne: yet the stufte of it was still remaining, whereof Christ might build vp a new Temple.

The fourth is the destruction of Satans kingdome, to ouerthrow the which, Christ came into the world. A certaine hantell of this destruction was given to this miracle. Christ encountered oftentimes with Satan, and oftentimes did put him to flight, and at length ouercame him when he arose againe from death. This victorie of Christs shall be seene perfect in the last day, when the last of all enemies (death) shall be abolished. These foure causes moued our Lord to take flesh vpon him, and to become man: and in the flesh, that is, in the nature of man, to suffer both in soule and body for mankinde.

And although this affection of Christes be oftentimes comended vnto vs in the word of God, and warranted with many miracles, yet



pea and with the obedience of the Sonne of God himselfe, who was obedient to the father euen vnto the death of the crosse: yet notwithstanding there be three things that labour to perswade vs otherwise. That is, the lawe, conscience, and the heape of miseries wherewith we be overwhelmed in this life. For these things crie vnto vs that we are abjects from Christ.

The lawe saith: Cursed is every one that continueth not in all the things that are written in the booke of the lawe. And there is no man but he saith he hath innumerable wayes transgressed the lawe. We looke vpon Cae who became subiect to the sentence of cursing for breaking of one commaundement: and what shall become of vs that haue offended God so often.

The sentence of this law is confirmed by the fearefulnesse of the conscience, which is as good as a thousand witnesses, as it is said in the Proverbs: The conscience is a thousand witnesses. Hereunto pertaineth this saying of the Poet: *As each mans conscience findeth him, so feelles he in his hart, a ioyfull hope or dreadfull feare, according to desert.* And St Bernard saith: The evil conscience of our finnes, is our witnesse, our iudge, our tormentor, and our prison: for it accuseth vs, it iudgeth vs, and it condemneth vs. What can be more greivous (I pray you) than day and night to carry such witnesse about vs in our brest: Many being convicted by the record of this conscience, haue abridged their owne liues, while they could not endure to heare hir accusing them, and bearing witnesse against them.

To the furtherance hereof commeth a huge heape of calamities, which confirme the sentence of the lawe & the conscience. Against these three most greivous temptations, let vs in true repentance set Christ alone. He came into the world to take away the curse of the lawe: to wipe out sin: to turne into glory al the miseries of those that beleue in him; howbeit in such wise as all things are done orderly. This world is a wast wilbernes, fro whence we must passe into our country. The people of Israel came not by & by into a resting place that was promised them. Joseph came not to so great dignity in Egypt, without imprisonment before. Christ entred not into his glory, til he had bin first crucified, dead & buried. Wherefore it behoueth vs also to enter into glory by a crosse. For thus saith Paule: If we suffer wth him, we shall reign wth him also. He shall meete & encounter, loketh for the garland in vain. No man shall be crowned (saith the Apostle)

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but he that contendeth lawfully. The same saith: we are made safe by hope. Therefore against the curse of the lawe, let vs let Christ, who became accursed for vs. Against our conscience accusing vs, let vs let Christ acquiting vs from sinne. If the Sonne set you free (saith he) you are free in deede. Against the miseries of this present life, let vs let Christ and y purpose of God, whose will it is that we should become like vnto the image of his Sonne. To be briefe, let vs in true repentance & faith flee to y throne of grace our Lord Iesus Christ. In him only shall we find helpe at time conuenient. For he saith to all that beleue in him: Be not afraid my little flocke, for it pleased my father to giue you a kingdome. And so let vs not suffer any thing in heauen, in earth or hell, to perswade vs that Christ is otherwise affectioned towards vs, than he was towards this widow. Therefore let vs learne hereby that Godudgeth farre otherwise tha doth the world. Our God and mediator Iesus Christ doth not after the maner of the world reiect them that be in miserie & distresse, but he receiveth all that come vnto him: according to his promise: Come vnto me all ye that labour and are laden, and I will refresh you, & ye shall find rest vnto your soules. Furthermore, godly widowes may learne hereby, what a patrone, aduocate, and comforter they haue. Let gouerners of Churches learne hereby, not to shun such as be in miserie and distresse: And let y magistrate learne by the example of Christ, not to despise, not to shake off, not to condemn men because they be in misery & distresse, but rather to cherish & comfort them. Again, let vs all learne to embrace one another with mutuall affection of charity, and to comfort one another after a godly maner. And thus much concerning y first part of this Gospel. Now followeth the second.

*Of the second.*  
In the declaration of this present miracle, there be many circumstances. Of which eche one hath his seuerall lesson, and therefore I will rehearse them in order with their lessons and admonitions. The first: When the corse was caried forth, the widow his mother followed after, and a great company of the citie with him. Here we see two things: of which y first is the solemne bearing out of the Corse, which the sorrowfull mother followeth: and the other is the honour & solemnitie of the buriall. They carie y dead Corse after an honest sort to y place of buriall: so also did the holy Fathers.



Abraham buried his wife honorably. Joseph conveyed the Corse of the Patriarke Jacob to buriall, with a great traine of people. Jacob and Esau buried their father Isaac honorably. To be short, among all the godly there was great solemnitie vled in burials. And that was done in hope of the resurrection of their bodies, and of the immortallitie that is to come. The church at this day foloweth the example of the holy fathers, though many be to be found which call out their dead corse as if they were the carcases of swine. In our burials is vled such a solemnitie as this is. The godly being present folow the beere: & there is a singing, ringing, & sometime preaching. They that folow the beere, doo first utter their good will to wards him that is departed. 1. By this beere they shew an example of their faith, concerning the rising againe of the dead. 2. They are warned that they themselves in their time (when the Lord shal thinke good) must folowe, and by death take their leaue of these miseries of the world. 3. When there is singing, and that is, to the intent the living may comfort themselves with goodly psalmes, and geue God thanks for him that is dead, if he depart in the true possession. 4. The ringing is, not onely to call the people together to bring the corse to the church, but also that the living may thereby be put in minde of Gods trumpet, by which all the dead shal be waked vp in the last day. 5. Lastly there is preaching, to the intent that those which wayte vpon the corse to Church, may carry home some instruction and comfort with them against death. And thus much briefly concerning the first circumstance, and the solemnity of burial which is obserued among vs.

The second: Our Lord saith to the widow: Weepe not. Here some demaund whether it be lawfull to mourne for the dead. The examples of holy men and the scriptures admitte mourning for the dead. In Deut. the last chap. all the people mourned in the desert for Moyses when he was dead. Abraham bewailed his wife Sara. Joseph a holy man mourned many daies for his father Jacob. David mourned for Amnon his sonne: Israel for Samuell: Martha for Lazarus: and our Lord himselfe also wept for Lazarus. Iesus the sonne of Sirach in his 2. chapter saith: My sonne shed thy teares ouer the dead, and begin to sozow as if thou hadst suffered harme.

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But Jeremy in his 22. chap. saith: Bewaile not y<sup>e</sup> dead. And Christ saith here to the woman: weep not. These countersayings Paule reconcileth. 1. Th. 4. where he saith: Brethren, I would not haue you ignorant concerning them that are false asleepe, that ye sorrow not as others doe which haue no hope. When is it heathnish sorrowing that is forbidden, which hath no hope of comfort by the resurrection of the dead. But measurable mourning is graunted, such as they vse which haue comfort set present before them.

But in as much as we fall into mention of comfort, let vs briefly say from whence Christians may fetch comfort in the death of their friends. First let them think vpon Gods wil, which they are bound to obey. 2. Let them thinke vpon the vniuersall case of all men. For we must all die once. 3. Let them thinke vpon Gods righteousnesse. For what is more rightfol then that he which hath giue life, should take it to himselfe againe, & keep it, when he sees it good so to doe. 4. Let him think vpon gods wisdom, who only knoweth whether it is more for our behoofe to liue or die. For he taketh many away either because they should not be made worse, or els y<sup>e</sup> they should not endure any mo troubles in this mortal life. 5. Let the think w<sup>th</sup> themselves y<sup>e</sup> the dead are set free fro y<sup>e</sup> miseries of this life. 6. Let the thinke it is vaine to take long sorrow for the, sith sorrow cannot call them againe. For so did Dauid comfort Daniell in the 12. Chapter of the second booke of kings. He mourned as long as his childe lay sicke: but when he was dead, he arose and washed, and ate meate. 7. Let them think that he which sorroweth ouermuch, doth hurt his owne body, and in so doing sinneth against God. 8. Let the think that the blisse of immortalitie is not to be enuyed to the party deceased. For blessed are they (saith the scripture) that die in the Lord. Let the thinke vpon the resurrection of Christ, and of our selues also which shalbe at the latter day. For this thought must be a common remedy, not onely against the sorrow that we conceive for y<sup>e</sup> dead: but also against all afflictions as wel of mind as body. But some man objecteth: I haue forgone the comfort of my life. Then thou bewailest not him that is dead, but thou bewailest thine owne selfe and thy losse that thou hast by forgoing him. It is a naturall thing to weepe. Thou sayest truely: but let grace overcome nature. Thus much is added briefly in the second circumstance concerning comfort at the death of our deere friends.



**The third:** Our Lord toucheth the coffin wherein the dead man lay. By which touching he declareth that his body was the instrument to get vs life and saluation.

**The fourth:** He speaketh to the yong man and saith: I say to thee yong man, arise. So also raised he the yong mayd, as is in Marke. So raised he Lazarus, that had bene buried foure dayes, as is in John. Here we are taught, both that Christ is stronger than death, and that his word is the word of life and saluation.

**The fifth:** The dead man riseth at Christs call, and this is the miracle, he riseth that was dead: he began streight waies to speake: and our Lord deliuered him to his mother.

**The sixth:** Feare fell vpon them all, and they glorified God, saying: A great Prophet is risen vp among vs, and God hath visited his people: & this saying was spred abroad of him through all Iewrie. Here is described a double fruite of this miracle. The one befalleth to the present hearers: and y other extendeth vnto others, to whome the report of this miracle came. The present beholders conceiued faith hereby, and so feared God, glorifying him with true worship, and acknowledged the Messias to be come, whome also they confessed. Besides that, the report hereof came vnto others that were in Iewrie and the countrey bordering thereupon, who in likewise conceiued faith in the Messias. And in these daies the report hereof commeth vnto vs, wherby we may acknowledge Christ to be the very Messias, and to be stronger than death, and may conceiue faith in him: magnifying God with hart, voice, confession, and manners: and so it will come to passe, that one day we shall haue by him a ioyfull resurrection to euerlasting life.

*Of the second.*

**S**aint Ambrose sayth, that the image of the Church is set forth there: and because it representeth our estates, it is worth the opening. The widow (saith he) signifieth y Church: the dead yong man euery sinner that liueth without repentance: and y Coffin betokeneth the body of sinne. The widow bewaileth her dead sonne: That is to say, y Church lamenteth for the vnrepentantnes of the wicked, and entreateth Christ to moue them & drawe them to him with his word and his spirite. Christ therefore biudgeth them that caried the cofse to stand still. For the sinner is borne to hell by foure porters,

h. iii.

which



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Which are these: First hope of longer life. Secondly, looking vpon other mens faults. Thirdly, presumption vpon Gods mercy. And fourthly, flatterie of lewd companie. Now if thou wilt rise from the death of sinne, thou must needs heare Christ, who biddeth the po<sup>or</sup> ters staie. First therefore thou must exclude hope of long life, because life is vncertaine (according as the experience of many teacheth) and perill is at hand as it is to be seene in the rich Glutton. Againe, thou must not set another mans euill life before thee as a patterne to follow: but thou must submit thy selfe to God as Abraham did: thou must trust in him: and thou must amend thy conditions: knowing that the multitude of offenders shall excuse no man in iudgement. It booted not Adam to say: The woman that thou gauest me hath giuen me of the Apple. Thirdly, lay away presumption of Gods mercie: for this presumption is a great cōtempt of God. Rom. 2. Fourthly, put away flatterers that entice thee to euill. And when thou hast done so, leane vpon Christ with liuely faith, and he will quicken thee to eternall life, the which, Christe graunt vnto vs, to whome be honour for euermore: Amen.

*Upon the. xvii. Sunday after  
Trinitie.*

*The Gospell. Luke. xiiii.*

**I**T chaunced that IESVS went into the house of one of the chiefe Pharisees to eate breade on the Sabbath daye: and they watched hym. And beholde, there was a certaine man before him which had the drop sic. And Iesus answered, & spake vnto the Lawyers and Pharisees, saying: Is it lawfull to heale on the Sabbath daye? and they held their peace: and he tooke him & healed him, & let him go, & answered the, saying: Which of you shal haue an asse or an oxe falne into the pit, and will not straight way pull him out on the sabboth daye? & they could not answer



answer him again to these things. He put forth also a similitude to the guesles, when he marked how they preased to be in the highest roomes, and laide vnto them: When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honourable man then thou be bidden of him, and he (that bade him and thee) come and say to thee: Giue this man roome. But rather when thou art bidden, go & sit in the lowest roome, that when he that bade thee cometh, he may say vnto thee, Friend sit vp higher. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoever exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.

## The Exposition of the Text.

**T**he occasion of this gospell was this. Christ being bidden to dinner of a certaine pharisee, was watched by those that sate at meate with him, that either in his wordes or in his deedes they might haue found sonewhat to charge him withall. For the world is so wicked, that like as men cloke vices vnder the visors of vertue: So they are not ashamed to raise slander vpon honest deedes & true vertue. So great is the malice of mē. Notwithstanding, Christ is not feared away with their lewdnes, but keepeth his olde wont, and executeth his office even in the thickest of his enemies, leauing vs an example, that we should not cease to proceede in well doing, though we should see all the whole worlde bent against vs. Christ therfore healeth this wretch, declaring therein the might of his Godhead, his most forward wil to help them that be in miserie, and his office for which he came into the world. He sheweth the right maner of halowing the saboth day, and by his deedes dooth as it were define the true keeping of the Saboth. By which thing, like as he reprobeth the pride of the pharisees and their ignorance in the scriptures: So he exhorteth them vnto true humilitie. And thus much concerning the summe of this present Gospell. The places are three.

1 Of the saboth, and the true works thereof.

2 Of the miracle by which the vse of the Sabboth is confirmed.

3 Of true humilitie.

Th. iij.

Of



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*Of the first.*

**W**hen the Lord was bidden to dinner by a certaine pharisse upon the saboth day, and that a certaine man diseased of *ḥ* Dropsie was brought befoze him, he demaunded of those that seemed to themselves to be wiser then other me, whether it were lawfull to heale vpon the saboth day. And the cause why hee put forth this question, was for that as the Pharisses had with their gloses corrupted the other scriptures: So also had they defaced the keeping of the saboth. Howbeit for as much as the question is concerning the saboth, we wil set forth the whole doctrine concerning the saboth, and speake of foure things in order. First wherefoze God ordeyned the saboth day. Secondly what is the right vse of *ḥ* Jewes saboth. Thirdly what maner of holy dayes ours ought to be. And fourthly of the true ceremonies of the Church, and of the endes of them.

Why then did God ordeine the saboth day? There be reckoned chiefly five causes. Of which the first is, that it should be a perpetual sacrament or remembrance of Gods rest after the creation of *ḥ* world, which he made in sixe daies with all the furniture and contents thereof. This cause is alledged in the seconde of Genesis, where Moyses saith that the Lord commanded the saboth day to be kept holy, because he rested that day from creation. The same thing also is declared in the xx. of Exodus in these wordes: The seventh day is the saboth of the Lord. For in sixe daies the Lord God made heaven and earth.

The second cause of the ordeining of the saboth is, that it should be a tipe and counterfigure of Christs saboth keeping. For it representeth the saboth, which Christ the true Pascheouer and Creator of the new heauen and new earth should rest in his graue vpon the saboth day, and keepe the very saboth aright. And therfoze he commaundes the Jewes straightly, to keepe the saboth day. And by the vnsearchable deuise of his wisdom he ordeyned, that Christ the true Paschall Lambe, should be slaine and put to death vpon the very day of the passouer, and that he rested the saboth day folowing, in his graue.

The third cause also why the saboth was ordeyned, was that it should be a pledge of the promise, For God promised his people a



Saboth, that is to say, a rest, Esay 14. And in that day, when God shall giue thee rest from thy labour and from thy confusion, & from thy hard bondage wherein thou didst serue, &c. The people of God looke for three kindes of rest. The first is from the labour of the present troubles in this life. The second is from the temptations wherewith our owne conscience and the diuell assaulteth vs. The third is from the thraldome of the deuill, so as he may neuer more bring vs vnder his bondage and hard yoke.

The fourth cause of the institution of the saboth is, to the intent there should be a time certaine for teaching and hearing the worde of God, or that there should be a time wherein there might be an open and common professing of the religion, in which the godly might take comfort, and the ignorant be instructed in godlines. Esay 58. If thou call a delicate Saboth: Then shalt thou delight in the Lord. Job. 22. Then shalt thou delight in the almighty and lifte vp thy face vnto God. For the Saboth was not ordeined to play & drinke in, but to pray and praise God in. Whereupon Austin saith: It is lesse euill to goe to plough, then to play vpon one of these daies.

The fifth cause is for ciuill policie which is commended to gods people. Deut. 5. In these words: keepe the Saboth day, that thy man seruant, thy maide seruant and thy selfe may rest. And afterwarde: Thou shalt doe no maner of worke therein, thou and thy sonne, & thy daughter, thy man seruant, and thy maide seruant, thine Ox & thine Ass, and the stranger that is within thy gate. And thus haue we the true causes, and the right vse of the Jewish Saboth. Nowe although the Jewish Saboth together with other ceremonies of Moyses, be abolished and disanulled, so farre forth as pertaineth to the keeping of the seventh day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the lawe of God and nature. For like as God will be serued, and that his word shall be preached: So nature telleth vs it is vtterly necessary, that there should be some certaine time appointed for holy matters. Therefore there must needs be certaine daies appointed for folke to assemble and meete in openly at certaine houres, that the word of God may be taught and learned, to the intent all thinges may be done orderly and after a comely fashion in the Church, according as Paul teacheth the Corinthians.



The xvii. Sunday after Trinitie.

Moreover, in our holy dayes two thinges are to be obserued. One is, what is to be eschued: Another is what is to be done. Three things are to be eschued. The first is outward labour: and to the intent the mind may wholly inted to Gods seruice: that is to say, that it may wholly intend to heare Gods word, to learne it, and to consider vpon it. And therfore it is the magistrates duety to prouide that the seruice of God be not hindred at such times by bodily laboures. Nowbeit, here is to be knowe that there be foure exceptions which excuse those that labour at such a time. The first is necessity. For our Lorde him selfe excuseth his Disciples for plucking the eares of corne vpon the seuenth day, as saith Matthew in the twelfth Chapter.

The second is the profite of the Church, like as the Priestes did all things vpon the Saboth day which seemed needfull in y<sup>e</sup> church, without trouble of conscience for the Saboth.

The third is the profite and sauegard of our neighbo<sup>r</sup>: wherefore our Lorde also healed the man that had the dropsie, vpon the saboth day.

The fourth is the authority of the Superiours, to whom we must be obedient. But let the Superiours take heed that they offend not him which is their superiour while they hold their Inferiours to straits. The second thing that is to be eschued, is voluptuous life, together with al the works of darkenes which fight full but against keeping holy the saboth day. Thirdly thou must eschue the cōtempt of godly ceremonies: soothly, least ether by absenting thy selfe, or by despising the holy ceremonies, thou geue others example to become worse.

Thus haue we what things are to be eschued in our holy dayes: Now let vs see what is to be done in the. First therfore in as much as the Jewes were occupied in killing sacrifices, & in offering: Let vs also slea the sacrifices of our own bodies, and offer the Calues of our lippes. Let vs earnestly repent: let vs glorifie God with heart, mouth, confession, and behauior: let vs offer the incense of our hart: that is to wit, faith, and hope: let vs offer the sacrifice of well doing, with which kinde of sacrifice God is delighted (as the Apostle saith to the Hebrewes:) let vs be quick to geue almes: Let vs cherish the weake members of the church: & let vs heale them also (as much as may be) after the exāple of Christ and other holy men, which exercised



cised themselves in the true holyday works.

Now remaineth somewhat to be sayd of Ceremonies. Ceremonies are customs and ordinances made to gouerne the body of the Church withall. These, if they be lawfull (for I haue nothing to do with vngodly Ceremonies) either haue their warrant of the manifest word of God, as Baptisme and the Lords Supper; else they make in deede to the maintenance of the doctrine, and orderliness of the Church, and are ordeined by some counsell of the spiritualtie, or by y godly Magistrate. These Ceremonies serue to two ends. For they are ordeined for comelinesse and order sake. Of comelinesse are two parts: The first is, that we should be stirred vp vnto godlinesse by those helps: The latter is, that modestie & grauitie might appeare in the ministracion of godlines. Order consisteth of thre parts. The first is, that the chiefe doers or heads of the congregations, might haue a certaine rule to deale by. The second is, that the hearers accustome themselves to obedience and discipline. The third is, that peace and quietnesse be prouided for, by maintaining the Church in good estate. Thus much bryefly concerning Ceremonies, and the ends of them, and the parts of those ends.

*Of the second.*

The second lesson which this Gospell teacheth, is concerning y miracle whereby the man was healed that was diseased of the dropse. In this miracle are four things to be obserued The question, the healing, the defence of the deede, and the vse of the same.

The question is put forth by Christ himselfe, Whither it be lawfull to heale vpon the Saboth day. Hereunto the Pharisees make none answer, for if they denied it to be lawfull, they shoulde haue seemed cruel against the miserable soule that was diseased of the dropse. If they had graunted it to be lawfull, they would haue been afraid to seeme transgressours of the lawe. If he had not healed him, they would haue sayd, that either he could not or would not helpe this diseased person. And if he had healed hym, they would haue thought themselves to haue had iust cause to accuse him as a breaker of y Saboth, & so consequently as a despiser of y law of God. Here was danger euery way. But our Lord passing not for theyr Sophistrie, toke this wretched man that was diseased w the dropse,



He, and healed him before the Pharisees faces, and sent hym alwaies whole and sound. In which dede (as I sayd at the beginning) he shewed both his power, his will, and his office.

Now followeth in the third place, the defence of this dede. Which of you (saith he) hauing an oxe or an Asse fallen into a pit, draweth him not out by and by vpon the Sabbath day? As if he had said, Either it is lawfull to heale a man vpon the Sabbath day, or else vnlawfull. If it be lawfull, why lay you waite for me as a transgressor of the Lawe if I do it? But if it be vnlawfull, why do you saue your Asses and your Oxen vpon the Sabbath day? What said they to this? They could not answer thereunto (saith the Evangelist.) But to what vserneth the healing of this dropse by Christ? To two vses. The one is generall, whereof I haue spoken already, namely; that by this miracle Christ might shew his power, his will, his office, and the truth of his doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse, this man that was diseased of the dropse, was salued into it by disordered sursetting.

Wherefore we also may learne, that Christ despiseth not those that haue cast themselves into diseases through their owne fault, so that they follow the example of this man that had the dropse, that is to say, if they come vnto Christ with all their hart: and if they suffer themselves to be touched and healed by him: that is, if they beleue his word, fall to repentance, acknowledge Gods iust wrath, and desire pardon & healing of their soze, or at least wise allwagement of it for Christs sake.

*Of the third.*

**A**nd he sayd to the guests that preased for to sit highest at the table: when thou art bidden to a feast. &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of which I will say these things in order. First, what humilitie is, next, how many kinds of it there be. Thirdly, what causes it hath, as well of furtherance as of hinderance. And fourthly, what be the fruites & rewards of true humilitie.

As touching the first: to the intent we may knowe what humilitie is, we must see whom the scripture calleth humble or lowly. Paule calleth those humble whom Christ calleth poore in spirit, such as those  
are



are which being vtterly boide of all opinion of their own strength, wisdome, and righteousness, impute vnto God alone, whatsoeuer good things they haue. Humilitie then is a vertue wherthrough we acknowledging our selues as we be in deede, doe waie vñle in our owne sight: & vtterly voiding from vs all trust in our own strength, wisdome, and righteousness: doe cast down our selues, before God, and in him onely seeke all good things through Christ. Notable examples hereof are in Mary Magdalen, in the theefe, in the Publicane, in David, and in other holy men. This is the true humilitie, of which Christs promise is to be vnderstood. Blessed be þe poore in spirit. Thus haue we what humilitie is. Now let vs see how many sorts there be of it. One is wherby we cast downe our selues before God: and another wherby we humble our selues before men. But we must beware that pride put not on the visor of humilitie: which if man pluck not of, surely God will bring it to shame. But let vs leaue that visor, and speake of the true humilitie that hath respect to God & man. Humilitie to Godward, is the true feare of God springing of the true acknowledging of our owne infirmity, and of Gods godnes towards vs: such as was the humilitie of Manasses in prison, who when he could not bowe the knees of his body because of þe straitnes of the prison, did bowe the knees of his hart. So did Abraham humble himselfe, when he confessed himselfe to be but dust and ashes. True humilitie to manward is a true mildnes, wherthrough we prefer not our selues proudly before any man, but with a single meaning apply our selues vnto al men. Of this humilitie we haue the greatest example in the sonne of God, whose example Paul admonisheth vs to follow Phil. 2. So was the blessed virgin humble, so was Anne the Prophetesse, and so were many others.

Now must I speake of the causes (acording as I promised in the thirde place) which surely are many. The first is Gods commaundement. For the first table requireth humilitie to Godward, and all the second table requireth humblenes to manward. The second is the example of Christ. Whereupon Paule in the seconde chapter to the Philippians: Let the same mind be in you which was in Iesus Christ, who being god, tooke þe shape of a seruant vpon him. The third is the consideration of thy selfe, what thou wert before thy birth, what thou art from thy birth to thy death, and what þe shalt be after this life. Thou wert seede & blood in thy mothers wombe,

nowe



now thou art in a folloewer of his series during this life, and in the  
end thou shalt be worke meate. The fourth is, that thy goods and  
good gifts (if thou haue any) are not thine owne, but Gods bestowed  
vpon thee to doe good with vnto others. Wherefore if thou be either  
proude of them, or abuse them, thou must stande in feare of horrible  
punishment. The fifth is, to thinke that God is able to take away  
what giftes soeuer thou hast, if thou abuse them; and yeelde not the  
praise to him alone. The sixth is, that many which seeme to haue  
lesse giftes then thou, doe oftentimes employ their laboꝝ moꝝe to  
the profite of the common weale and the Church then thou doest.  
For as God is the strength of bread, so is he the power wherby any  
thing is made acceptable to him selfe. And these are the sixe causes,  
which being knit together, make true humilitie: the which is hin-  
dered by two mischieses, strife and vaine glory. Wherefore Paul in  
the second to the Philippians saith: Doe nothing of strife or vaine  
glory, but through humilitie, let every man esteeme other better  
then himselfe. For as for those which haue a delight in striving,  
like as they be destitute of charitie: so are they also voide of true hu-  
militie: and vaine glory fighteth full but against humilitie. Whos  
haue we what humilitie is, of how many sorts it is, & what causes  
it hath. Now foloweth that which I promised to speake of in the 4.  
place, of the rewarde and naturall fruites of the same. He that is hu-  
ble shall receiue three fruites: the first before God: the second before  
men: and the third in himselfe. *And glorye shall be added vnto him*  
First before God the fruite is, that he which is rightly humble,  
hath God dwelling in him. Whereupon Clay 57. I dwell he aboue,  
and in the sanctuary, & with him also that is of a contrite and hum-  
ble spirite. And in the 66. Whom shall I regard? Euen him that is  
poore, & of a lowly troubled spirite, & standeth in awe of my words.  
Like the second, God exalteth the lowly. 1. Pet. 5. God resisteth the  
proude, and giueth grace to the lowly. *And I will add vnto him*  
Before men the lowly person receiveth this fruite. Euen as the  
proude body is disdained of all men: euen so hee that is lowly in  
deede, is honoured of all men: and an honest name and report fo-  
loweth him. *And I will add vnto him*  
In himselfe, the lowly person findeth these most sweete fruites.  
First humilitie or lowlines is the mother of chastitie and patience.  
Secondly, it is the way vnto wisdom. Proverbs. 21. Where as



is lowliness, there is wisdom. Thirdly, it is the keeper of faith, and of the feare of God. Fourthly, it is the furtherance of invocation, and after a sort procureth to be heard of the Lord. Psalm. 101. The Lord looked downe vpon the prayer of the lowly. Fifthly, glorie accompanieth lowliness. Math. 5. Blessed are the pure in spirit, for theirs is the kingdome of heauen. Math. 23. He that humbleth himselfe, shall be exalted. Prouerbes. 20. The lowly person shall come to worship; not for that lowliness deserveth these things, but because these things fall vnto the lowly, through the lowliness of Christ. To whome be glory for ever and ever. Amen.

*Vppon the xviii. Sunday after*

*Trinitie.*

*The Gospell. Math. xxiii.*

**W**hen the Pharisees had heard that Iesus did put the Saduces to silence, they came together; and one of them (which was a Doctor of law) asked hym a question, tempting hym, and saying: Mayster, whyche is the greatest commaundement in the lawe? Iesus sayde vnto hym: Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule, and with all thy mind. This is the first and greatest commaundement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the Lawe and the Prophets. Whyle the Pharisees were gathered together, Iesus asked them, saying: What thinke yee of Christ? Whose sonne is he? They sayde vnto hym. The sonne of Dauid. He sayd vnto them: How then doth Dauid in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my right hande till I make thyne enemies thy footstool. If Dauid then call hym Lorde, how is hee then hys Sonne? And no man was able to aunswere hym any thyng, neyther durst any man (from that day forth) aske hym any more questions.

*The*



The exposition of the text.

**T**his Gospell containeth a summe of the christian doctrine, & is to wit, the doctrine of the lawe and of the Gospell. A Pharisee propoundeth a question concerning the lawe, and Christ answered againe another concerning the Gospell. But for a sundry purpose. For the Pharisee asketh a question concerning the lawe, to the intent to tempt Christ, & to picke a quarell to him. But Christ demanded of him concerning the Gospell to the intent to bring & misweening Jewes and Pharisees, unto the true knowledge of the lawe & the Gospell. For they, because they thought that men were iustified by the deeds of the lawe, despised the Gospell, supposing there was no neede of any other doctrine to the attainement to saluation, than the doctrine of the lawe, whose error Christ confuteth. See heere the goodnesse of Christ. Although the Pharisees aske the question vpon malice, yet notwithstanding Christ answereth them according to his owne office: and teacheth an absolute doctrine concerning the lawe and the Gospell. Therefore the summe of this Gospell is, that Christ contriueth all the lawe and the prophets into these two points: which are the loue of God, and the loue of our neighbor. Afterward he enquireth of the Messias, that is to wit, of himselfe, to the intent he might shew what one he was, namely, God and man, who was to this end promised to the fathers, that he should destroy the works of the Diuell, and that all kindreds of the earth might be blessed in him, who becoming our Priest, should pacifie Gods wrath by paying our ransome for vs. The places are these.

1 Of the Saduces whose mouthes our Lord stopped.

2 The question concerning the summe of the Lawe, and a rule how to serue God.

3 The question concerning the Messias.

Of the first.

**T**He Pharisees hearing that he had put the Saduces to silence, assembled together. &c. Albeit that the Pharisees and Saduces were of a sundry religion one from another, and defended contrarie opinions: yet they agree in this, that both of them do set theselues against Christ. Herode and Pilate were enemies



uiles: yet they agree in this point, that both of them desire to dispatch Christ out of the way. Thus doth ungodlinesse conspire against Christ and his holy Gospell.

As concerning that he sayth: Christ had put the Saduces to silence: it is to be knowne, that the Saduces (who denied, that the soules of men liued after death, and tooke away the resurrection of the dead) did strue against him, either to the intent to win him to subscribe to their opinion, or else to make him a laughingstocke to the rude people, that was seduced and noyled by these teachers. Wherefore they stept vnto Christ after this manner: If the dead shall rise againe, many incommodities, many debates, and many absurdities will ensue. This they goe about to proue in this wise. There was a certaine woman among vs, that had been wife to seuen men one after another. Now if there shall be a rising againe of the dead, this woman shall rise, and the seuen husbands that she had shall arise also. Now if she sticke to any one of them, the rest wyll fall at oddes with him: and if they all dwell with hir together, nothing can be more troublesome to the woman, nor nothing more hard for the men to abide. Wherefore seeing that these absurdities should folow y<sup>e</sup> resurrection of the dead, it is ill done to auouch that there shall be a resurrection. This was their manner of reasoning, whose duty it had been to instruct the people aright concerning the hope of everlasting life, from which like a sort of false caitiues, they withdrow men, and yet will needs be called righteous. But Christ stoppeth these felowes mouthes, & so putteth the to silence, y<sup>e</sup> being dashed out of countenance with his words, they had not what to say. Wherefore he reproveth them, confuteth them, & teacheth them. He reproveth them, for that they were ignorant in the scriptures, and yet would take vpon them to be teachers of the Scripture. He confuteth them openly by putting forth an example. God is the God of the liuing: God is the God of Abraham, Isaac, and Jacob: Ergo, Abraham, Isaac, and Jacob do liue. If they liue, either in their bodies, or in their soules. In their bodies they liue not, for you knowe their tombes: therefore they liue in their soules, which you falsly surmise to dy together with their bodies. But now mens soules liue, y<sup>e</sup> in their time they may returne into their bodies, to the intent that such as haue done wel in this life, may receiue reward, and those y<sup>e</sup> haue done euill, may suffer iust punishment. This is y<sup>e</sup> summe of the



The. xviii. Sunday after Trinitie.

contutation. What doth that teach: two things. The one is, that the dead shall rise againe by the might and power of **G D D**, vnto whome nothing is impossible. He was able to create all things of naught, and why shall he not be able to call soules againe into their bodies, specially sith he hath determined it, and that it is to the advancement of his righteousness and glory: Paul in the second to the Philippians saith: We looke for a Saviour from heauen, euen Iesus Christ, which shall transfoyme our corruptible bodies, that they may become like vnto the glorious body of him, through that same power, whereby he is able to make all things subiect to himselfe. Wherefore when our reason beginneth to dispute of the resurrection, let vs set foure things against it. Gods determination: Gods almightinesse: Gods iustice: and Gods glory.

His determination, for that he hath ordeyned and appoynted to raise the dead. Because God is vchangeable, he will neuer call back againe, or disannull this determination. And there are certaine examples of this determination remaining. Christ our Lord rose againe from the dead. Enoch was conseyed alive into Heauen. Elias was taken vp alive into heauen in a fire Chariot.

Let his almightinesse be set against our reason, which thinketh it vnpossible for the dead to rise againe. For if he could not do the thing that he hath determined to do, he werc not almightie. And if he were not almightie, neither were he to be called God.

His iustice requireth, that he should render reward to them that haue deserved well, and punishment to the vngodly. We see that in this life the godly for the most part are in ill case, and the vngodly in good case. But now in as much as Gods iustice requireth that the good should fare well, and y euill should fare amisse, and that it fall not out so in this life: there must needs be another life to come, wherein God according to y rule of his righteousness should render to the godly, life euerlasting, and to the vngodly the paines of hell.

Also Gods glory is to be set against the Sadnes opinion and our owne reason. God made man for his owne glory, that he should continually praise and glorifie him. Which thing verily could not come to passe except there were a resurrection of the dead.

Moreover, Christ instructeth the Sadnes, concerning the state of men after y resurrection. There shall be no vse of mariage, there shall be no begetting of children; but they shall liue for euermore in continuall



continuall chastitie, as the angels of God doe. Therefore there is no debate to be feared betwene the many husbands that haue had one selfe same woman to wife one after another, when they liued here. Thus much concerning the Saduces, and the confutation of their error: and the confirmation of vs for the resurrection of the dead: the beleefe wherof is warranted vnto vs by the determination of god, which is vnchangeable: by his mightinesse: wherby hee is able to make all things subiect to him: by his iustice, wherethrough he recompenceth euery man according to his deedes: and by his glory, which must be rendred vnto him of the Saints world without all end.

*Of the second.*

**N**ow steps forth the Pharisee and demands of Christ which is the cheefest commandement in the lawe. Our Lord answereth: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, and with all thy power. This is the first & greatest commandement: and the second is like vnto it. Thou shalt loue thy neighbor as thy selfe. In these two commaundements hang all the lawe and the Prophets. That is to say, whatsoeuer Moyses and the Prophets doe teach of the true seruice of God, it is contained in these two pointes. For as much as I haue lately on the xiii. Sunday after Trinitie, and oft elswhere spoken concerning the lawe of God, and told what it is: what is the vse of it: that no man is able to fulfill it: and how it is abrogated from the godly: I will not here repeate the same things any more, but wil speake of two other things. First, wherfore Christ saith that the second commandement of louing a mans neighbor, is like vnto the first, louing of God. Again, because Christ saith, that the whole lawe and the Prophetes doe rest in these 2. commaundements: which is: for that in them is contained whatsoeuer Moyses and the Prophets haue taught concerning the true seruice and worshipping of God: I wil speake a litle of the true worshipping of God, that we may stand vpon a sure ground in that behalfe.

As touching the first point, it is to be knowen, that the second commandement of louing a mans neighbor, is not said to be like y<sup>e</sup> first, ether in order, or in obiect, or in degree of louing. For in order y<sup>e</sup> first commandement is the former. The obiect (or thing whercon the first commandement relecth) is God, according as the obiect of the second



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comandement of man, our neighbour. The degrees of loue require that the chiefest good thing should be loued most: and then all other things each in their order, according to the degrees of their worthinesse. Therfore is not the second comandement like the first, in order, in object, or in degree of loue. How then is it like it? First in the affection of louing, because either of them both demaundeth vni- teined loue. Secondly in band: for both of them binde vs either to o- bedience, or to punishment. And lastly, in attainment of obedience: for he that saith he loueth God, & hateth his neighboꝝ, is a lyer, saith John the Apostle. And thus much briefly concerning y<sup>e</sup> seconde comandement is like the first of louing God. Now will I speake of the true woꝝshipping and seruice of God, because the commaun- dments of louing God and our neighbour, conteine the grounde & substance of woꝝshipping God.

Therfore to the intent we may the better vnderstand the doctrine of woꝝshipping God aright. I wil speake of foure things in order, which make to the opening of the matter. First I will geue a rule wherby the woꝝshipping of God is to be eracted and tryed. Secondly I will shew a substantiall foundation, whereupon to ground the woꝝshipping & seruice of God. Thirdly I will declare what woꝝke may rightly be called Gods seruice. Fourthly I will shew what maner of men are able to yelde rightfull seruice vnto God. These foure points being thoroughly knowen, it will appeare vnto vs manifestly which is the right fashion of woꝝshipping God.

Then as concerning the first rule of seruing God, let this bee set for a general and vnmoueable rule: y<sup>e</sup> no woꝝshipping pleaseth god, but such as is of his owne appointment. This rule is not admitted of all men: and therfore we must fortifie it with strong foundations. First therfore God in the Prophet Esay, and Christ in his Gospel, confyrmeth this rule with these wordes: They woꝝshippe mee in vaine, teaching doctrines that are the deuises of men. And the holy ghost by the mouth of Paul Coloss. 2. condemneth all woꝝshipping that men deuise of their owne braines. And the Lorde in Jeremy saith: Walke in my precepts. Againe, it is impossible to please god without faith. But seruice is done to the intent it may please: Therfore it must needes be done by faith: but of faith it cannot bee done, vnlesse it be warranted by the comandement and manifest word of God.



For faith dependeth of the word of God. By these most certayne reasons the seruice of God is in such wise confirmed, that he that will stand to the deniall of it, may be thought more sole, than he that denieth the Sunne to be by when it is high none, and that the day is at his full light. Therefore let vs hold this rule fast, and not suffer it to be wrested from vs by any sophistrie.

The vse of this rule is manifold. First by this rule is stablished the authoritie of the lawe maker. For in a common wealth where euery man may make lawes at his pleasure, the authoritie of the soueraigne Lord falleth into contempt. This authoritie chalengeth the Lord to himselfe in the first commaundement, when he saith: I am the Lord thy God, &c. The second vse of this rule is, that this rule deliuereth from error, that we should not erre in worshipping God. The third is, that it hindreth the superstitions and malapartnesse of men in deuising new worshippings. Thus far concerning the rule of worshipping God, namely, that no worship pleaseeth God, but suche as is of his owne appointmente: and concerning the confirmation and vse of this rule. Now will I briefly speake of the foundation of Gods seruice, which is the thing that I purposed in the second place.

Now this foundation consisteth partly in the true knowledge of God, and partly in the knowledge of our selues. We attaine to the knowledge of God, by the word, and by the record added to the word. For both of the teach vs. First, that God is the fountaine of all power, wisdom, righteousness and truth. Secondly, that all glory is to be given vnto him. Thirdly, that he is most ready to help. And fourthly, that he will haue all men to flee vnto him in any daunger. We attaine to the knowledge of our selues by two things: that is, by considering the Image of God, to which man was created, & by weighing our owne strength & power as they are now. The thinking vpon Gods image directeth vs to the consideration of the end for which we men were made reasonable creatures: and it pointeth vs to the duetie wherein it becommeth vs to be continually occupied, namely, that we should expresse the Image of God in all holynesse & puritie. The weighing of our strength and power as they be now, enforceth vs to cōfesse our selues vtterly vnable to performe our duty as we ought to do. These two knowledges therfore tend to this purpose, that we should giue all the glory vnto God, & take frō our



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selues all matter of boasting: and this knowledge sheweth vnto vs our own filthines and infirmities. These things being thus opened concerning the rules of Gods service, and the foundation thereof, I will now come vnto that which I purposed in the third place, and I wil clearly define what y true seruice or worshipping of God is.

The seruice of God therefore is, a worke commaunded by God, done of faith, chiefly to the setting forth of Gods glory. Where first is shewed, what works are Gods seruice, that is to wit, those only, which God hath commaunded in his lawe, as it evidently appeareth by the rule before giuen. Secondly, is added faith, out of which the worke must proceede. For faith is the compasser of all good works: and that is, because no worke can please God, unlesse the person that doth it, please him before: and the person pleaseth by faith. Caine maketh sacrifice: and Abel maketh sacrifice. Both of them had Gods commaundement, yet was not Caines sacrifice a worshipping of God as Abels was. Why so? Because Caine had no faith, but Abel had. Cornelius in the ninth of the Acts, and the Pharisee, giue almesse. Both of them had commaundement so to do. And the worke of Cornelius was Gods seruice, because it proceeded of faith: but the Pharisees deede was abomination because the person pleased not God. Two husbandmen till their ground: the one doth God high seruice, ploughing in the feare of God, and looking for blessing from God: And the other pleaseth not God, because he is voyde of faith and the feare of God. And yet haue both of them commaundement of the worke. In the sweate of thy browes shalt thou eat, thy bread. The handmaydes that do seruice obediently to their mistresse, (peradventure in sweeping the floore) haue both of them the commaundement also. But she that bringeth faith with hir to hir businesse, doth seruice vnto God: whereas she that wanteth faith, though she do in deede that which she is bound to do of dutie, yet can not hir worke be called a seruice of God.

Furthermoze, the worke that is commaunded and wrought in faith, must tende to Gods glory chiefly. This is confirmed by the testimonie of Esay: Euery one that calleth vpon my name, haue I created to mine owne glory. I haue shapen him, I haue made him. But what is it to glorifie God? In few words, it is to attribute all glory vnto him, and to praise him with hart, with mouth, with confession,



session, and with behauiour.

Now foloweth that which I promised to speak of in the 4. place. That is to wit, who they be that are able to yeeld true worship vnto God. Although this may be gathered of the things that went before: Yet notwithstanding I wil shew it briefly here. They onely can doe seruice and worship vnto God, that haue accesse vnto him. But the children of God onely haue accesse vnto him: therefore they onely can doe him seruice aright. His children are all those that beleeue in his name. Iohn 1. And these haue accesse vnto God the Father through faith. Rom. 5. And for the same cause Christ teaching his Disciples to pray, biddeth them say: Our father which art in heauen, meaning that none but his children can call vpon him. Let this suffice concerning the true seruice of God, the summe whereof is conteyned in louing God and our neighbor. Now remaineth that I speake of the third doctrine.

*Of the third.*

**W**Hat thinke you of Christ (saith he) whose Sonne is hee? They say vnto him Davids. The Pharisees thought themselves righteous by the law: but if that had been true, Christ had bene promised in vaine. For thus saith Paul in the second to the Galathians. If righteousness come by the lawe, then Christ dyed in vaine. Our Lord therfore asked them of the Messias, that, is, of Christ, that by making mention of him, he might stirre them vp to know and consider to what end the law was geuen, and to thinke wherfore the Messias was promised. Which thing if they had done aright, they should haue reasoned thus: The Messias was promised to take away our sinne, like as Esay witnesseth: He bare our diseases. Genesis 15. In thy seed shall all nations be blessed. Therefore is it needfull, that the sonne of David, should be not onely man, but also God, the Lord of David, according as the Psalmist testifieth: The Lord saide vnto my Lord, &c. By this kind of reasoning, they might haue iudged aright both of the law and of Christ, and so they had embraced Christ the Saviour, to whome be honoz world without end, Amen.

*It. iij.*

*The*



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The Gospell. *Matth. ix.*



Iesus entred into a ship, and passed ouer, and came into his owne citie: And behold they brought to him a man sick of the Palsie lying in a bed. And when Iesus sawe the faith of them, he said to the sick of the Palsie: Sonne be of good cheere, thy sinnes bee forgeuen thee. And behold, certaine of the Scribes saide within themselves: This man blasphemeth. And when Iesus saw their thoughtes, he saide: Wherefore thinke ye euill in your harts? whether is it easier to say, Thy sinnes be forgeuen thee, or to say, Arise & walke? But that ye may knowe that the Sonne of man hath power to forgiue sinnes in earth. Then saith he to the sick of the Palsie: Arise, take vp thy bed, and goe vnto thine house: And he arose and departed to his house: But the people that sawe it marvelled, and glorified God, which had geuen such power vnto men.

The exposition of the Text.

This gospel conteineth one of those miracles wherewith as our Lord testifieth his power, will and office: so he confirmeth the certainty of his doctrine. It is shewed in this present story, how Christ healed a man that was diseased of the Palsie: Which deed his hearers accept not all with one mind. For the Pharisees blaspheme: the common sort by beholding y<sup>e</sup> miracle are put in minde of the presence of God, & are confirmed in Christs doctrine: wherby they not onely conceive feare and faith, but also utter the true fruites of faith by setting forth the goodnesse of God. This gospel therefore is as a certaine picture wherin Christs kingdom in this worlde is painted out; in which there be some that bring the diseased vnto Christ: and some that murmur, as the Pharisees in all times: and other some that feare God aright, and glorify him for his dedes. Among these sundry sorts of hearers, stands  
Christ



Christ in the middes, receiuing all that come vnto him, despising no man for his misery, healing their wounds, releasing our sinnes, and with his holy spirit, as a most precious balme, he allwaged our bruises, and healed them. This is the summe and the drift of this dayes Gospell, which for instructions sake I will deuide into three places.

- 1 Of those that brought this man that was sicke of the pallsie in a bed vnto Christ, that he might heale him.
- 2 The murmuring of the Pharisees accusing Christ, and his defence.
- 3 The end and vse of Christes miracles.

*Of the first.*

**A**Nd Iesus taking ship, &c. Here first and foremost is to be considered the occasiō of the miracle wrought in this place by our Lord. Christ taking ship (saith he) passed ouer & came into his owne Citie, y is to wit, *Capernaum*. For he kept there very much. What was the cause of this his going thither? He had been in the lande of the *Gergesenes*, where he healed a man that was possessed of a diuel: and when the diuels desired that they might enter into the swine, the Lord agreed, and so the herd of swine ran headlong into the sea, and were drowned. When the inhabiteres sawe this, they came vnto Iesus, desiring him to depart from them, for they did set more by their swine then by Christ and his gospell. And surely they haue many felowes in these daies, whom we may rightly cal *Gergesenes*. Two things therefore are to be obserued here: one, which is set forth for vs to eschue, and another which is commended to all godly folke to folow. The unthankfulnes of the *Gergesenes* is to be eschued, that set more by a peece of bacon then by their soules health. Like vnto whom are the most part of those, that are called by the name of christians. Christes forwardnes is set forth for vs to folowe, who vpon euery occasion that he could catch hold on, was earnest to inlarge y bounds of his kingdome. For as by this iorney hee sheweth how greatly he thirsted mans saluation: so by his example, he comendeth vnto vs diligence in our vocation.

Now foloweth the first part of this gospell. And beholde they brought vnto him a man that was sicke of the Pallsie lying in a bedde. And Iesus seeing their faith, saide vnto him that was sicke of the Pallsie: Be of good cheere my Sonne: thy sinnes are  
forgiuen



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forgeuen thee. In this first part of the story we haue foure things which are needfull to be obserued. The first is the example of bearers. Secondly, the man himselfe that had the palsy. Thirdly, the respect that Christ had to the faith of them. Fourthly, how the man that had the palsy was receiued of Christ.

As concerning those that bare him, their faith becometh it selfe by tokens certaine, which burneth in such wise wheresoeuer it is, that no ashes can choke the flame of it. This faith had they conceived either by seeing him teach and heale others before, or upon the report that they had heard of Christs doings. The effect is y they had perswaded themselves, that he would receiue them that were afflicted, and heale them. This liuely faith of these bearers yeldeth fife-fold fruite, of which the first is, the confession of Christ, whome it was a hard and rare matter to confesse among so many outrageous enemies. The second is inuocatio, which can no more be from true faith, then heate can be from fire. For al the wishes of the beleuers (which neuer cease) are inuocations. The third is, valiantnesse of mind, in that they hazarded their life for acknowledging of Christ. For the Pharisees, Scribes, and chiefe men of this people did persecute al those that gaue any hono<sup>r</sup> vnto Christ. The fourth is, y loue of their neighbor wherby they fauoured their neighbor vnfeinedly. And the fifth is the paine and trouble that they toke for the help of their neighbor. For they not onely bare him, which was a point of charitie: but also whē they could not come y next way vnto Christ, by reason of throng, they gate vp into the house top, and let downe the diseased soule by the winbeames: which dede was not voyde of danger. What learne we by this? Let vs euen in spite of the world confesse Christ as these bearers did. Let vs call vpon him both for our selues and for others. Let vs put our selues in peril for y truely of the gospel if neede so require. Let vs loue our neighbor intirely, not onely in affection, but also in dede. And let vs spare no paines if we may doe them any good.

Another thing which I saide was to be obserued in this first part, is the man himselfe that was diseased of the palsy, in whom are three things to be marked. His disease, the cause of his disease, and that he would be caried vnto Christ. His disease was the palsy, which is when one of a mans sides, either y right side or the left, loseth his feeling & natural moving. Surely a right grienous disease: where



whereby the whole vse of a mans body is hindered. The cause of the disease was double. Uniuersall, which is originall sinne in al men. And speciall, which had his beginning either of disordered living, or else of some very sore disquietnesse of minde. Now in that he would be borne vnto Christ, it betokeneth that he had faith, like as thase had that did beare him.

Let vs also followe this example of hym that had the Palsie. Let vs acknowledge as well our inward as our outward disease, let vs confesse our sinfulness, and let vs suffer our selues to be caried vnto Christ, as this man that had the Palsie did.

The third thing that I admonished you to consider in this first part, is, that Christ saue the faith of those men, that is to wit, of him that had the palsie, and of them that caried him. Wherby we may learne these things. First, in what sort Christ is minded towards vs. For he is of the same minde towards vs, that he was towards the man that was sicke of the Palsie. For the Lord is no acceptor of persons. And secondly, that Christ hath not an eye so much to the greatnesse of our sinnes, as to our faith. This faith obtaineth of Christ all things for the welfare both of the body and the soule. And although I thinke this man that was sicke of the Palsie, had some little sparke of faith: yet I will not strue against it, if any man say that the bearers had the faith, and not the palsie man. For it is no straunge matter, for corporall, yea and for spirituall benefites to be obtained for the faith of other men. For like as one man by his wisdom may make another man proue wise: so he that beleueth, may by his faith obtaine faith for other men. Howbeit, like as no man is wise by another mans wisdom, but by his owne: so no man is saued by another mans faith, but by his owne. Heere then we may learne, both to pray for other folks, that the grace of God may increase towards them: and also to request others that they will commend vs to God with their prayers, for the prayers of the godly is greatly available.

The fourth thing that I set forth to be looked vnto in this first part, is the manner how he receyued this Palsie man, whyche is expressed in these words. Be of good cheere my sonne, thy sinnes are forgiven thee. Heere let two things be thoroughly weyed. The one is, why he receiued this Palsie man in such wise: and the other is, the saying of Christ in receiuing him.

This



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This Palsie man seekes deliuerance from his bodily disease: and wherefore then sayeth Christ, Thy sinnes are forgiven thee? Undoubtedly there be great and weightie causes.

The first is, to teach vs that diseases are the reward of sinne, as Paule sayth: The reward of sinne is death. And Christ in the fifth of John, saith vnto one whome he had healed. Behold, thou art made whole, beware thou sinne not hereafter, least some worse thing befall thee. 1. Cor. 11. for misusing the Lords supper vnreuerently, many were dead, and many were weake.

The second is to teach vs where the healing of the body is to be begun, namely, at the mind, whose spots must first be cleane wiped out, before a man minister Physicke to the body. Let vs therefore keepe this order in curing our diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Christs sake: Then let vs in the feare of God, and with thanksgiving vse the ordinarie meanes of helpe: and let vs acknowledge the Physician to be Gods minister, who in Gods stead, shall put to his hand to the healing of vs.

The third is to reprove the Pharisees by this saying, who iudged not aright either of his person, or of his office. For alwaies there be some, that seeke to picke quarrels at the works of God. Which thing warneth vs that we should not be the lesse diligent in doing our duetie.

The fourth is, that taking hold of this occasion: he might instruct vs more fully, concerning his owne person, his loue towards men, and his office for which he was sent into the world by his father.

Now let vs wey our Lords words: For he saith to the palsie man: Sonne, be of good chere, thy sinnes are forgiven thee. These be the words of the Sonne of God, wherefore they are to be weyed aduersely. This word sonne, is to be set against despaire, which this present disease would haue perswaded him vnto. This saying, Be of good chere, is to be set against the curse, which euil conscience went about to perswade the wretch in. Thy sinnes saith he. Here grace surmounteth farre aboue sinne. This saying, Are forgiven, is to be set against the dreame of satisfaction, of merites, and of righteousness that cometh by the lawe. Thy sinnes (saith he) are forgiven thee. In so saying he applyeth the benefit of his grace to the poore wretch



to geth. Thus haue we here the doctrine of saluation, remission of sinnes, iustification and adoption. For these benefits stick lincked together so fast continually, that they cannot be plucked asunder. He requyrezth faith: to him that beleueth, he forgetteth his sinnes: whom he had absolved from his sinne, him he adopteth to his sonne, and accepteth him as righteous: and whom he hath iustified, him also wil he glorify by bestowing everlasting blisse vpon him: neither is there any other way of obtaining saluation, then that which is set out vnto vs in this example. The palse-man doth 3. things. He acknowledgeth his sinne: hee acknowledgeth himselfe to be iustly punished for his sinne, and he putteth his trust in the sonne of God. Againe, Christ doth thre things. He releaseth sinne: he adopteth him to be his sonne: and accepteth him to eternall life. Follow thou this example: Acknowledge thy sinne in good earnest: acknowledge Gods iust iudgement: and beleue in the sonne: and thou shalt feele sensibly, that Christ will bestowe his benefites vpon thee. Let this suffice to be spoken concerning the first doctrine of this Gospel: and now followeth the second.

*Of the second.*

**A**Nd behold, some of the Scribes saide within them selues: That man blasphemeth. And when he sawe the thoughtes of them, he saide: Why thinke you euill in your hearts? Here the grudging of the Scribes, and Chrestes answer, doe shewe in what sort the kingdome of Christ, and the kingdome of Sathan meete one against another. We haue here two things: of which the one is the accusation of the scribes accusing Christ, and the other is Chrestes most rightfull defence. The accusation of the scribes was this: This man is a blasphemour. Wherefore? Because he taketh vpon him to forgive sinnes, which pertaineth onely vnto God. For (according to the phrase of the scripture) blasphemye is to attribute that thing vnto a creature, which is proper or peculiar vnto God. Now to forgive sinne, is proper vnto God: which thing is assured by the testimonie of Esay, where the Lorde by the mouth of the prophet saith: I am, I am he y wppeth away thine iniquities for mine owne sake, and I will no more remember thy sins. Here upon they think they may conclude as by an infallible consequent. that Christ is a blasphemour, after this manner: Whosoever taketh



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Upon this that which is peculiar unto God, is a blasphemer. Which  
Jesus taketh upon him that which is peculiar unto God. Ergo, this  
Jesus is a blasphemer. And undoubtedly it had beene a true argu-  
ment, if Christ had beene meer man, and not God also. For I pray  
you how much our Papistes & Monkes are worse then the scribes.  
The Scribes were taught by the word of God to defend this propo-  
sition: No man can forgive sinnes but onely God. But the papists  
attribute forgiveness of sinnes to the merites of saints, to Masses,  
and to pardons, which things they deale not freely, but sell them ve-  
ry dearely. Surely a wonderfull kinde of Chapmen. They sell that  
which they have not: they sell men the smoke of wordes, and take  
redy golde for it. They promise their Chapmen heauen, and deliuer  
them hell.

But what shall we say of the ministers of Gods word? Doe they  
forgive sinne? They forgive not them selves, but they pronounce  
forgiveness of sinnes to all that they find like this man, was sick of  
the palsey. They give not ought of their owne: But they offer a-  
nother mans, by the commandement of Christ. For they offer for-  
giveness of sinnes by the voice of the gospel. As many as receive this  
voice by faith doe out of all doubt receive forgiveness of sinnes. For  
Christ saith: He that heareth you, heareth me. But what saith Christ  
to this accusation? When he sawe their thoughts he saide: Why  
thinke ye euill in your harts whether is it easier to say, thy sinnes  
are forgiven thee, or to say, arise and walke.

Here Christ doth three things. First hee saue the thoughtes  
of them, which is the propertie of God onely. Whereupon the  
scribes ought to haue thought that Christ was more then mer man:  
For no man is able to see the thoughtes of another man. For onely  
the spirit of God searcheth the depth of mens heartes. Secondly hee  
blameth them: Why doe ye think euill in your harts? As if he had  
saide: Ye sinne in thinking amisse of me. By this we may note, that  
euill thoughtes are sinnes. Thirdly by visible signe he confirmeth his  
hidden Godhead. As if hee had saide: You say that he taketh upon  
him that which is peculiar unto God alone, is a blasphemer: for he  
hurteth gods name and fame. Verily I confesse this to be true. But  
in that ye beleue not mee to be God, you doe amisse. Wherefore  
you are blasphemers, and not I. And now that I may the more proue  
my selfe to be very God, I heale this Palsey man with a beck onely,  
which



which surely is peculiar to the power of the Godhead. If I can do this by my divine power, why should I not also forgive sin: Who can utterly take away a disease, but he that taketh away the cause of the disease? Now you see with your owne eyes, that I take away the disease: and why beleeue you not that I am able to take away the cause of the disease also, which is sinne? Thus Christ appealeth to his own doings which beare record of him. For thus saith he in John: If ye beleeue not me, beleeue my works which beare witness of me. Of this second doctrine therfore we may learne three things. First, that there is continually battaile betwene the kingdome of Christ, and the kingdome of Sathan. For Sathan is ever grudging and deuiling of sundry wiles, how he may enter vpon Chet: His kingdome according to this: and thou shalt lie in waite for his heele. Secondly, that Christ by his wisdom and power ouercometh the power and deuises of Sathan, according to this. There is no wisdom, there is no counsell against the Lord. And thirdly, that we should submit our selues vnder him, acknowledging hym to be very God, and confessing hym with all such as lue vnto hym in true repentance.

*Of the third.*

**A**ND the people seeing it, were afrayde, and glorified God. Here we haue the effect and fruite of this miracle in the beholders, which fruite the Euangelist setteth ouer in this storie vnto vs. I haue oftentimes spoken of Christs miracles heretofore: and therefore I will say little here. Christ by this miracle confirmed the power of his Godhead: his owne fatherly will towards men: his office (which is to saue) for which purpose he was sent: and sealed by the truth of his doctrine, as it were with some authentick and princely seale. Againe in the hearers was conceived faith, out of faith flowed the feare of God: and by faith they glorified God with heart, voice, confession, and manners. Hereby then let vs also gather these foure things concerning Christ: and together wyth these loke on, let vs conceive faith, feare God, and glorifie hym, who is to be praised, world without end. Amen.

The



*The Gospell. Math. xxij.*

Esus sayde to his Disciples: The kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne, and sent forth his seruants to call them that were bidden to the wedding, and they would not come. Againe, he sent forth other seruants, saying: Tell them which are bidden: behold, I haue prepared my dinner, mine Oxen and my fatlings are killed, and all things are readie, come vnto the marriage. But they made light of it, and went their waies: One to his Farme place, another to his marchandise: and the remnant tooke his seruants, and intreated them shamefully: and slue them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and brent vp their Citie. Then sayd he to his seruants: The mariage in deede is prepared, but they which were bidden, were not worthy: Go ye therefore out into the high wayes: and as manie as yee finde, bid them to the Marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could find, both good and bad, and the wedding was furnished with guesles. Then the King came in to see the guesles: And when he spied there a man, which had not on a wedding garment, he sayd vnto him: Friend, how camest thou in hither, not hauing a wedding garment? And he was euenspeachlesse. Then sayde the King to the ministers: Take and bind him hand and foote, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth: For many be called, but few are chosen.

*The exposition of the text.*

**D**o ke what Ch<sup>r</sup>ist doth continually, that doth he also in this dayes Gospell. For as the good father exhorteth his children to honest life, & that sundry wayes: So Ch<sup>r</sup>ist the Lord and father of the world to come, is not contented with one way, but assaieth many wayes to keepe his children in their duetie. For sometime he doth it  
with



With faire words, as when he saith in Mathew. 11. Come vnto me all ye that labour and are laden, and I will refresh you, & sometime with fatherly promises, as when he saith: He that cometh vnto me, I will giue him of the water of life. Sometime with rewards, when he bestoweth the present benefites vpon them. And sometime with threatnings, as when he saith in the. 18. of Marke: He shall come and destroy those husbandmen, and let out his vineyard vnto others. After the same manner, in this Gospell he dealeth partly by threatnings, putting forth a parable: for he threatneth destruction to those that shall refuse to come to his marriage clad in wedding raiment: and partly by promises, that he will honorably welcome and well enterteine those that come, and are apparelled in wedding raiment. Therfore the summe of this Gospell is, that Christ requireth of his, a life worthy so holy a calling, and threatning horrible punishment vnto those that liue in the Church without repentance and sanctification, which is that wedding garment that this brydegrome requireth. The places are three.

- 1 The opening of the Parable.
- 2 The blaming of him that late at the wedding without a wedding garment.
- 3 Christs complaint: many are called and few are chosen.

*Of the first.*

**T**He kingdome of heauen is likened to a man that was a King &c. Now to the intent this present Gospell may become the sweeter to vs: Let vs looke vpon the parts of this similitude, which are many.

The first: in this place the kingdome of heauen signifieth the Church gathered together by the voice of y<sup>e</sup> Gospell, which of Peter is called a holy nation, a kingly Priesthode, & a chosen generation.

The second: The man that was a king, signifieth God the father of heauen, whome Paule calleth the King of Kings, and Lord of Lords.

The third: The kings sonne is our Lorde Iesus Christe, of whome he saith: This is my beloued sonne in whome I am well pleased. This sonne of God is called of Dauid the Brydegrome, decked with holy decking.

The fourth: vnto this sonne did the father then make a mariage,  
 k. i. when



The xx. Sunday after Trinitie.

When he willed him to be borne of the blessed virgin Mary, and he (as David saith) commeth as a Bridegrome out of his chamber. This sonne took the Church vnto him as his spouse, and betrothed hir vnto himselfe, according to this saying of the Prophet Iseas: I will marry thee to my selfe for euer, and I will marrie thee to me in righteousness and iudgement, in mercy and compassion, and I will marrie thee to me in faith; and thou shalt knowe the Lord: Wherby the Brideall (as in respect of all mankind) was begun by handfasting, as soone as the first man and woman were created. For when God made man, to the intent he should knowe him and loue him, when he garnished our first parents with originall righteousness, when he imprinted the image of his Godhead in them: then did he make this enurance. Notwithstanding, this enurance was broken by and by through the craftinesse of Sathan, who entised man to wicked breach of wedlocke, so as he forsooke his true spouse, and took him to that most filthy whozemaister the Deuill: Which iniurie the despised Bridegrome reuenged when he made the harlot naked by taking away the Kings Image, and spoiling hir of his wedding ieweles. Howbeit (O wonderfull goodnes of the Bridegrome) he determined to redeeme his spouse that had bene carried away and most filthily polluted. And so the father of this Bridegrome putteth hir forth, with in hope of this redemption, by making hir a promise of the blessed seede. At length when the fulnesse of time was come, the father sent out his sonne, borne of the virgin Mary, bound vnder the lawe, to redeeme his spouse that was vnder the curse of the lawe, which thing came then to passe, when he made himselfe the raunsome, where with she was redeemed and recouered out of the hands of the adulterer Sathan. And as in respect of each man severally, the Church is handfasted and betrothed to Christ hir Bridegrome, by faith and Baptisme, according as the Bridegrome himselfe saith: I will betroth thee to my selfe for euer, and I will marrie thee to me in righteousness and iudgement, in mercy and compassion, and I will marrie thee to me in faith, and thou shalt knowe the Lord.

In this betrothing there are two things in generall to be considered. The one is the contract and promise of the Bridegrome: and the other is the couenanting of the Bride whereby she is bound vnto hir husband. In the couenant of the Bridegrome there are three things. First, the good will and free loue of the Bridegrome, whereby he



he fauoureth y<sup>e</sup> Bride without any desert of hers. Secondly, y<sup>e</sup> meaning of the continuance of the wedlock betwene the Bridegrome Christ, and the church his spouse. I will betroth thee to me (saith he) for euer. Therefore he continueth the churches husband for euer. Thirdly, the reckoning of the iewels which Christ the Bridegrome bestoweth vpon his wife, and they are numbred here to be foure. Righteousnes, iudgement, pitie, and mercy. With his owne righteousness decketh he his wife, when for geuing her sinnes he ascribeth his owne obedience vnto her, wherthrough she appeareth a comely and beautifull Bride in the sight of the Bridegromes father. With his iudgement he reuengeth her of them that did her wrong: maintaining her, and pulling her back into the way when she steppeth a-woy. He embraceth her with pitie: that is to say, with husbandly affection. For this pitie is a kindly louingnes issuing from the innermost closet of the mind. And he embraceth her with mercy, in that he pardoneth her dayly misdoedes, & cureth her miseries. These 4. things are in the couenant of the Bridegrome. And in the couenant on the behalfe of the Bride, there be two things. The acknowledging of the benefit with the praysing of God: and faith whereby the spouse leaneth vpon her husbands breast, and without any distrust looketh for all the good things that he hath promised. By this mutual contract let vs conceiue doctrine, comfort, and faith, that no discouragement of aduersitie cause vs to flete from this Bridegrome, who neuer forsaketh his spouse, vntesse she like a forsworne woman doe first breake the faith and trouth that she hath plighted. Againe, we learne hereby also, that whosoever hath not the faith of Christ, is none of Chrestes, but is defiled w<sup>th</sup> shamefull adultery. Whereby it appeareth how truely John hath saide in his Apocalyps: Blessed are they that are called to the Lambes Supper.

The fifth: It is to be obserued, what they be that bid the guests to this royal marriage. First y<sup>e</sup> eternall God, the Bridegromes father by his voice biddeth guests to this wedding: Next, many holy fathers before y<sup>e</sup> flood. Then after the flood, Noe & Melchisedech: Joseph & Moses in Egypt. The holy prophetes & kings in the lande of Canaan. Daniel in Iewrie. After these cometh the bridegromes owne master of household John Baptist, & pointed out the bridegrome w<sup>th</sup> his finger, who also him selfe with his Apostles, made proclamation and bad guests to the wedding, saying: Come, all things are redy.



The xx. Sunday after Trinitie.

The firth: The prouision for the mariage feast is to be considered. For euen like as at the mariages of men, are killed bulles, sheepe, oxen and wilde beastes: so also against this mariage there is made most excellent prouision, and large allowance of all things. First there is set before vs, not corruptible bread, but liuely bread from heauen: wherof whosoever eateth, shal neuer after hunger. Next is set before vs water of life. For thus saith the Bridegroom himselfe: If a man drinke of the water that I shal geue him, he shal not die. Thirdly the Bridegroom refresheth our weery soules with his own body and blood. Fourthly, he furnisheth vs with his own apparell, whilest we put him on by baptisme. For thus saith the holy Ghost by the mouth of Paul, As many as are baptized, haue put on christ. And fifthly, our iunkets are the fruites of the tree of life, wherby the Bride shall haue her strength, that she may neuer die.

The seventh: But they (saith the text) refused to come. Did they so? What a churlishnes is that? Were they bidden and would not come? What letteth them? First their household guest sinne y dwel-  
leth in them. This guest holdes them back with his pety conceits, that they cannot come to the wedding when they are bidden. Secondly, the Bridegrooms enemy, that is to wit, the diuell beset-  
teth and foze layeth all the wayes, and by diuers meanes stoppeth by the passage to the wedding. Thirdly, sundry affaires keepe them away. For one hath a Farme, another hath Oren, another hath a wife, and another some other thing to busse himselfe about. And the rest caught his seruants, and sune the. The story of the world shew-  
eth this to be most true. Unto this wedding did he bid Abell: But the diuell sent out his champion Cain, and killed him. Unto this wedding did Noe byd guesstes by the space of an hundred and twe-  
ty yeeres, but those that were bidden, mockt him and laughed him to scorn for his labor. Unto this did Ioseph also bid guesstes in E-  
gypt, but a filthy strumpet accused him, and made him to be cast into prison. To this did Moyles bid guesstes, but hee suffered many things at their handes, whome he bade. To this wedding did the most holy kinges and Patriarkes bid guesstes, but their talke was helde scorn of. At length came y bridegrooms own master of y household John, but he was murdered by herod. To this wedding doth the Bridegroom himselfe the very sonne of God bid guesstes, but he is hanged vpon the galowes of the crosse. To this wedding



So the Apostles bid guests, and after them all godly ministers of Gods word: Whome the Diuell assailing, partly with his Sophistrie, partly with his Tyrannie, and partly with his Hypocrisie, striveth to kill. So the greatest part of the world being unkind, refuseth to come to this wedding of the Sonne of God.

The eight. What saith the King to this? First he is aggrieved, which surely is no marvell. For he saue both himselfe and his marriage despised of those which will they will they, are compelled to confesse, that whatsoever good thing they haue, they may thanke him for it. Secondly, he punisheth them bodily: whereof the thanklesse world which the Lord destroyed in the flood, had experience. This doth the burning of Sodome beare witness of: This doth the destruction of Hierusalem testifie. Thirdly, he punisheth spiritually in this life, with darkenesse and ignorance: and after death with everlasting paines. Greece, Turkie and Italy, & the greatest and most flourishing part of the whole world, are examples of this punishment. This doth the rich glutton testifie, who repenting too late and in hayne, in Hell, is tormented there with endlesse paynes.

The ninth: Doth the king for mens vnthankfulness, bresake off the marriage, which he had determined vpon? No, But he sayth to the seruants: The wedding is ready, but those that were bidden, are not worthy. Although this may be vnderstande of the vnthankfulness of the whole world: yet doth Christ in this place entreate chiefly of the vnthankfulness of the Jewes, whome in these words he thrusteth out from the marriage of the kings sonne. Go ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage. Behold the bountifullnes of this king. He willet all men to be bidden to his sonnes marriage without respect of nation or persons. For he speaketh of the calling of the Gentiles to the Gospell. And it is to be marked aduisedly that he saith: Whome soeuer you finde, bid them to the marriage. But where was this spoken to the Bridegromes seruants? Even then, when Christ sayd: Go ye into the whole world, and preach the Gospell to all creatures. He that beleueth and is baptised, shall be saued: and he that beleueth not, is condemned already.

The tenth: And the seruants went forth into the high waies, and gathered together all, as many as they could finde, both good and bad, and the wedding was furnished with guests.



The. xx. Sunday after Trinitie.

This came to passe after Whitsonday, after that 8 Apostles were armed with the holy Ghost, and from thenceforth vnto this day, by the Ministers of the Gospell.

Of the second.

**A**Nd the King came to see his guests: and when he spied a man there, which had not on a wedding garment, he sayd vnto him: Friend, how camest thou hither, hauing not a wedding garment? This place teacheth, first that in the visible congregation of the Church, the euill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neither is any such Church to be hoped for in this life, as the Anabaptists deeme of. For the Church is in all poynts lyke a field wherein wheate and darnell growe both together. For like as wheate abideth wheate still, although neuer so much darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe christen religion are members of the Church: howbeit, some be quicke & some dead. Those be quicke that haue a lively faith: and those be dead whyshe professe y religion without lively confidence in Christ. As for those that are out of the visible congregation of the Church, they are enemies of the doctrine, & neither quick nor dead members of the church. It foloweth, that y king comming in, saw a man without his wedding garment. What is this wedding garment? This is needfull to be knowne, y we may enioy the sweetnes of Christs marriage perpetually. At y last day there shall stand in this kings sight two kinds of men: of whome the one refuseth to come to this wedding, as the Turks and the vngodly Jewes, and many heathen nations at this day. It is manifest that none of these hath a wedding garment: of whome notwithstanding, many do lene ciuill honesty. Wherefore this outward ciuillnesse of Aristides, Fabricius, Fabius Maximus, & Cato, is not that wedding garment which he requireth. And the other sorte came to the marriage, that is to say, they conueryed themselves into y outward congregation of y Church at the preaching of the Gospell. Howbeit, these are not all of one pece. For some trust to their owne works, and thinke their chautesfulnesse to be conuered with y garment of their works. Is this the wedding garment? No in good sooth: For they are thrust out of the marriage: but now

are



are thrust out from the marriage, that bring a wedding garment to them. Other some haue no works but euill workes; howbeit they bragge of faith, and boast themselves to be faithfull, and they suppose that this their fond eraking is the wedding garment, but they are deceiued: For of such hypocrites the Lord saith: Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doeth the will of my father which is in heaue. And other some beleue aright, and these mortifie the flesh, and liue in y<sup>e</sup> spirite, and repent and set their mind to liue blameles. These only haue the wedding garment. Therfore whether ye call liuely faith or holines of life the wedding garment, ye shall not take your markes amisse: For as the calling to this marriage requireth faith; so requireth it also true holines. And that this is the true wedding garment, it appeareth in Abel, Abrahā, Dauid, and many other saintes, And it is no maruell that such a liuely faith should be the wedding garment. For whosoever beleueth his sinnes are released, Gods wrath is taken from him, & he becommeth y<sup>e</sup> sonne of God. For it is written, He gaue them power to become y<sup>e</sup> sonnes of God, as many as beleued in his name. He that beleueth on him hath everlasting life. Moreover, Chyistes righteousness is imputed to the beleuer, wherewith the man being appareled, appeareth righteous in the sight of God. But here thou must beware that thou put not on a vaine presumption in stead of true and liuely faith. If thou conest to knowe the markes of it, these they be. Wheresoeuer is true faith, there is also repentance with it, there is hate of sinne, there is true feare, and againe there is comfortableness of heart kindled by the holy Ghost, a desire to further Gods glory among men, the duties of charitie, or (to comprehend all in one word) true holinesse which is none other thing then a sequestering of our selues from the wickednes of the world by mortifying the flesh, & a clinging vnto God by quickning of the spirit. Wheresoeuer this holines is, it is a continuall strife. For the flesh fighteth against the spirite. This holines is not made perfect at an instant, but groweth all the time of a mans life, which thing the liues of the saintes may easily teach vs. And thus much concerning the wedding garment.

But I pray you what shall be done to them y<sup>e</sup> haue not this wedding garment? That dooth the Text tell in these wordes: Binde

him

him



him hand and foote, & cast him into utter darcknes, there shall be weeping & gnashing of teeth. The utter darcknes betokeneth punishment & sorrow, which are out of the kingdome of God, namely in hell. Into this darcknes was the rich glutton cast, and so shall all those be cast that are not found clothed in the wedding garment.

*Of the third.*

**M**any are called and fewe chosen. This saying of Christ containeth two things: that is to wit, a setting forth of the mercy and goodnes of God, who calleth all men to his Sonnes marriage: Neither is it to be thought that he calleth any, whom he would not have to be at his sonnes wedding: and a complaent against the unthankfulness of the greatest part of the world. Many (saith he) are called. For the Bridegroom commanded his Apostles to go forth into all the whole world, and to call men to this marriage, as he said afore. Call to the marriage whomsoever ye find. But few are chosen. That is, few have the wedding garment. For such are chosen as are sorted out from others, & are excellent above others. Wherefore Peter saith, that Christians are chosen to sanctification of spirit, that is to wit, that they should be holy in spirit. Verily God will have all men saved, as Paul teacheth, and this parable sheweth, yea and Christs owne words witness. Matt. xi. Come unto me all ye that labor and are laden, and I will refresh you. Let vs set this saying against all enemies of Gods grace. Therefore if thou looke to Godward, Gods wil is that all men should be saved, & come to the knowledge of the trueth, and he calleth all men (without exception) to the marriage of his Sonne. But if thou looke vnto menward, few are chosen: that is to say, few when they heare the gospel do receive it by faith, and become holy in spirit. Wherefore the cause of damnation is not in god, but it is to be sought for in our selues. How oft (saith christ) would I have gathered thy children together, and thou wouldest not: Behold thou hast here two things. Christ would, & Ierusalem woulde not: Therefore by this saying we are warned, that it is not mough to heare the gospel, but we must also obey the gospel. For (as Peter saith) it is therefore preached, that we should be mortified as toward the flesh, and to live after the spirit.

Thus much concerning this dayes gospel: wherby we may learn that God hath not created vs to damnation, but to blissfulnesse, and that



that he hath freely prepared all things that pertaine vnto true blessing. And againe, that those which are damned, are damned through their owne default, as which would not obey the gospel. Wherefore if we haue regard of our soules health, let vs put on the wedding garment, and let vs haue true holines, through Iesus Christ our Lord: To whom with the Father and the holy Ghost be honour for

euermore. Amen.

*Upon the xxi. Sunday after*

*Trinitie.*

*The Gospell of Iohn.*

*Chapter 4.*

*Here was a certaine Ruler, whose Sonne*

*was sick at Capernaum. As soone as the*

*same heard, that Iesus was come out of*

*Iewry into Galilee, hee went vnto him,*

*and besought him that hee would come*

*downe and heale his Sonne. For he was*

*even at the point of death. Then saide*

*Iesus vnto him: Except yee see signes*

*and wonders, ye will not beleue. The*

*Ruler saide vnto him: Sir, come downe or euer that my Sonne*

*die. Iesus saith vnto him: Goe thy way, thy Sonne liueth. The*

*man beleued the word that Iesus had spoken vnto him: And*

*he went his way. And as he was going downe, the seruants met*

*him, and told him saying: Thy Sonne liueth. Then enquired he*

*of them the hower when he began to amend. And they saide*

*vnto him: Yesterday at the seuenth hower the Fener lefte him.*

*So the Father knewe that it was the same houre, in the which*

*Iesus saide vnto him: Thy Sonne liueth: and he beleued, and al*

*his household. This is againe the second miracle that Iesus did:*

*when he was come out of Iewry into Galilee.*

*The exposition of the Text.*

*This gospell teacheth vs whither we ought to flee for succour in*

*all the troubles of this life: that is to wit, to the fountain of al*

*welfare*



The xx. Sunday after Trinitie

welfare and felicitie, Jesus Christ. Which thing Clay also putteth  
us in mind of, when he saith: We shall draw water out of the wells  
of the sanctuary. To this well we must come, not with force, but with  
mind: not with reason, but with faith. Furthermore, this Gospel  
sheweth how farward Christ is to help, who sendeth away none  
cometh to him, without comfort. For he is not otherwise affectio-  
ned towards any man, then towards this noble man, this Courtier  
of Herods court, who he not onely comforted by word, but also hel-  
ped by miracle. The summe of this Gospel therefore is included in  
this saying of Joel: Every one that calleth upon the name of y<sup>e</sup> Lord  
shalbe saved. The places are three.

- 1 Of mens miseries, and of the cause and remedy of the same.
- 2 Of the rebuke wherewith Christ rebuketh this servant of the  
kings.
- 3 The true nature and inclination of faith.

**T** Here was a certaine Ruler whose Sonne was sick. This sad  
father, and his sick sonne, doe set before our eyes the miseries  
of this world, which as they are the punishments of sinne: so are  
they also as it were certaine sermons of Gods judgement: whereby  
we are allured to repentance, like as this Courtier being sad for the  
sickness of his sonne, seeth his owne sinne and bewayleth it. Here-  
unto maketh also that saying of Clay: Their distresses shalbe a lear-  
ning vnto them. Whobeyeth to the intent we may the better consider  
Gods goodnes towards vs, I wil declare by what meanes God  
is wont to call vs chiefly to repentance: These wayes are chiefly  
three.

The first: He setteth forth the doctrine of the lawe, wherein he  
painteth out our sinnes as in a table: sheweth the blindness of our  
minde: bewayeth our doubting of Gods providence, promises and  
threates: uttereth the uncleanness of our affections: and sheweth  
the stinche of the stomack, the turning away our will from god, and  
the horrible atteinting of all our powers. Again, in y<sup>e</sup> second table of  
the law, he painteth out our unfaithfulness towards men, & the un-  
cleannes of our thoughts, so that if there appeere any brightness in  
our whole life before we be converted to Christ, y<sup>e</sup> same is no better  
than



than a cloth stained with matter, and most vnpure blond: whiche thing Clay complaineth of in these words: All our righteous doings are as a most filthie cloute. The cause why the lawe setteth this our filthinesse before vs, is, that we being warned of theyr sinne, should repent, and depart from our most wicked wayes.

The second: The example of inward miseries, which no man is able to describe and bewaile sufficiently, was neuer yet so great, neither was any mans calamitie yet so extreme, but that any of vs might fall into the same, as Ambrose godly admonisheth vs, saying: We eyther are now presently, or heretofore haue bene: or may be in the selfesame case that this same man was in. In how great miserie was Adam, who not only saue the one of his sonnes murder bys brother: but also beheld the most sorrowfull fallings of his posteritie from God by the space of nine hundred yeares: How great was the grieve of Dauid's mind, when he saue the rauishment of bys daughters, and the slaughter of his sonnes: What should I speake of a few: All men feele the biting of the Serpent: which biting serueth to none other purpose, than that we should thereby acknowledge Gods most iust iudgement, and flie hither for pardon, by true repentance. Manasses like a mad man rose vp against the Church of God by the space of fine and twenty yeares together, and defiled himselfe in horrible wise: neither had it come into bys thought to repent him, if he had not bene led away prisoner into Babilon, where the strenghtnesse of imprisonment gaue him vnderstanding. God beinge iured there in the scholehouse of miseries, he bowed the knees of his hart, and in humble wise desired pardon of his sinnes, which thing he also obtained.

The third: God setteth before vs the examples of other men, tragical facts, & horrible punishments of others, that taking warning by them, we may fall to amendment. For all the falles of men that are set out in stories, eyther of the Scripture, or of worldly writers, tend to this ende to make vs heedfull. Caine by falling into sinne, was ouerwhelmed with euerlasting paynes. Saule fel from God, and returned not by repentance, but was ouerwhelmed with Gods wrath. Many in these dayes falling from the Gospell, light into the diuels snares, out of which they are neuer able to winde themselves againe. Wherefore taking warning at these mens horrible falles & most dreadful punishment, let vs fall to amendment betimes, least



least God cast vs off in his anger, and then we too late remember the saying of the Poet: *For happy folks we may them take: Whome others harmes the warer make.*

The fourth: Sometime God preached by tempests, earthquakes, and dreadful sightes in heaven, such as were scene before the destruction of Hierusalem, as blasing starres in the likenesse of swordes: of which sort our age hath scene many, whereat, if we take not warning to repent & amend, we shall fall into most sore punishments: The yere. 1561. since Christes birth, there was scene in the skie a man nailed vpon a crosse, hauing a crowne of thorne vpon his head. Of this sight I haue many witnesses, whereof diuers are noble men and godly persons, right woorthy of credite. The same day it rained blood, & many other things are scene dayly. As often then as such manner of sightes are shewed vs from heaven, let vs knowe that God allureth vs to repentance by these tokens of his wrath. And whereas the Lord saith: *We not afraid of the signes of heaven,* he meaneth that we should fall to repentance, least the evils which the signes threaten, should light vpon vs. For al things wooke together to the welfare of them that repent. *Rom. 8. 28.*

The fifth: the death of the Sonne of God is set forth to vs, where in God sheweth that he is exceeding sore displeased with sinne, and therewithall prouoketh vs to repentance. For he vpon the crosse stretcheth out his armes bathed in his owne blood, and allureth all the whole world to repentance, & offereth grace to all that repent. Therefore whosoener maketh delayes to repent, he despiseth Gods sonne, and shall suffer dreadfull punishment when his time cometh.

The sixth: The end of this life is vncertaine. For our life is like a bubble, or a flower in the field, which flourisheth to day, & to morrow is cast into the fire. Saint James also openeth vnto vs the frailtie of this life. *We haue here many shewed without repentance, take away with Gods death, so as they could haue no leisure to repent.* The are (saith John) is set to the note of the tree. And Salomon saith: *Whither the tree fall to the South, or to the North, looke in what place the tree falleth, there shall it lie.* That is to say, looke in what case the righteous Judge shall finde thee at the houre of thy death, such shalt thou be iudged to be.

See how many wayes the Lord prouoketh vs to repentance. Himselfe saith: *I will not the death of a sinner, but that he should turne*



turne and line. This good will of his he declareth vnto vs: in that he prouoketh vs so fatherly by so many meanes to repentance: which prouocation to repentance, doubtles pertaineth to all men.

But Paul saith: that God hath not chosen many wise men after the flesh, nor many men of power, nor many noble men borne: & yet the same man saith: God will haue all men saued. How then doeth he not choose? God is saide not to haue chosen them, not because hee would not haue them saued, but for the sequelle of it. What is to say, because the wisdome of this world, and power, and nobilitie of birth doe like baits intice and withdraue many from obedience of the gospel. Dauid was rich and puissant, & Hero also was rich & puissant. Of which two, the first was not inticed by his riches & power, to fall from the gospel: but the other by making more account of his present prosperitie, then of the glory of the life to come, made his riches an occasion of his owne damnation. Isaac was borne of a noble stock, and Ismael was a noble man borne too. But yet both of the were not of like inclination: For Ismael holding himselfe content with the noblenes of his birth, despised the promises: whereas contra- wise Isaac by beleuing the promise, was iustified and saued. By these examples it appeareth evidently, that the Lord releaseth no man for the giftes that himselfe hath heaped vpon them. For power riches and noble birth are Gods good giftes: And happy is he y<sup>e</sup> bleth them well. But he that bleth them amisse, he by his owne default turneth Gods giftes into instruments of his owne damnation. Let vs therfore embrace Pauls counsel, if we haue any care of our saluation. For thus saith he, 1. Cor. 7. Let them that vse this world bee as though they vied it not. Wee would not haue a Chyristen mans mind abused about earthly things, so as they should leade vs away from the right way of this life. We will haue vs so to liue, as if wee should passe out of this life at euery minute of an houre. Therfore in all the affaires of this present life, let vs haue our harts lifted vp to the consideration and minding of the heavenly life. Herunto pertaineth this saying of Paul: Seeke the things that are aboue, where Christ sitteth at the right hand of the Father.

*Of the second.*  
**I**esus said vnto him: vnlesse ye see signes and woonders yee will not beleue. Here Christ findeth fault with the countie who  
 was



was in great fauor, had one of the chiefe about Herod, which thing  
 Christ seloued not, specially for as much as men came to him w<sup>th</sup>  
 heauines to seeke his help. Whereby we must learne not to be clau<sup>ed</sup>  
 buxkes of the court, and to speake things that may please, but touch  
 the vile as Christ did, and to put him to pain, that after ward he may  
 the more willingly be healed. Now as touching this fault finding of  
 Christes, it is to be understood that God rebuketh sometime as a  
 Iudge, and sometime as a father. For there is a fault finding which  
 is iudge-like, and another which is father-like. The iudge-like is,  
 that whereby he reproveth the unrepentant persons as a iudge, such  
 as were the scribes, pharisees, and hypocrites, after such manner as  
 is in that he w<sup>th</sup> saith unto you scribes, pharisees, and hypocrites.  
 This is a deadly manace of the eternall damnation. To which  
 all the world is subiect for despising the gospel, according to this.  
 He that believeth not, is iudged, & condemned already. The father-  
 ly rebuke is that, whereby God chastiseth euery soule whome he re-  
 ceiveth into him. This tendeth to this purpose, that we should not  
 be disappointed of the promised inheritance. All the holy men from  
 the beginning of the world unto this day, are an example of this re-  
 buking. For there was neuer yet any of the, but he felt this father-  
 ly rod one time or other. It is good for me (saith David) that I haue  
 brought me lowe, that I might learne thy iustifications. Both these  
 kinds of rebuking should of duty put vs in mind to see liue, that  
 we fall not into the hands of the liuing God and perish for ever, as  
 cast away through our owne fault. Here let vs lift vp our eyes, and  
 looke vpon the conditions of the world.

Many wil seeme as though they were no strangers to godlinesse,  
 but yet in hope of long life, they delay their repētace from day to day.  
 Many are deceived by their owne stouical imaginations, & say: If I  
 be predestinate to eternall life, I neede not greatly to take thought  
 whether I liue wel or ill. For God wil not alter his decree for my  
 sins; This is an horrible blasphemy. First for that this horrible say-  
 ing doth exceeding great wrong vnto God, whose will is not that  
 any man should be damned, but that all should be saued, and that  
 by saluation (that is to say by Iesus Christ) whome they must em-  
 brace by faith. The Lord did not command the Gospel to be prea-  
 ched to this man or that man, but to all men indifferently, and he ad-  
 deth a condition: He that believeth, shall be saued, and he that belie-  
 ueth



neeth not, shall be damned. No deskenie is able to alter the decree of God. Therefore we must thinke in this wise, that like as Hector saith in Homer: The best handell of good lucke that can be, is to fight for a mans Country. So is it an undecivable deskenie to beleue the Gospell, at least wise if a man mind to be saued.

Another sort, because they heare that Gods mercy is great, doe sinne at their pleasure, and repent at their leisure. This imagination hath ouerthrew many, and ouerthroweth many at this day. Paul saith: Be not induced: God is not mocked. What soeuer a man soweth, that shall he reape.

And other some set before them the multitude of them that sinne. That man (saith he) hath a mind to be saued, no lesse than I. God will not cast away so great a multitude. But looke what happened in the flood. Christ in spirit by the mouth of Noe preached to the spirits, that is, to them whose soules are now in prison: But the most part of the world refused to heare Christs spirit preaching, in so much as only eight persons were saued. Naught at all booted here the multitude of the euill. Fiue Cities (whereof the chiefe were Sodome and Gomorre) beld scorn to heare God speake. What anaieth them their multitude: Did they not perish euery chone sauing Lot and his two daughters: Wherefore let vs beware that the multitude of them that sinne, hinder vs not from repentance. Let vs heare the words of the bugodly that prouoke vs to sinne. Let vs heare in mind Christs saying, who can not lie: Whosoever repent, vs shall all perish as they did.

*Of the third.*

**A**nd the man beleued the saying that Iesus spake vnto him, and went his way. Here it is first to be obserued, that Christ reiected not the Courtier because his faith was weake. In dede he found fault with the weakenes of his faith, but he did not cast him off. For the Lord did not breake the bruised reede, nor quench the smoking flare: but rather he releued the one, and stured up the other. He chideth his Disciples for their wauering faith, yet he putteth them not fro him as unworthy persons. For he knoweth what our infirmities are: he knoweth with how great engines our faith is assaulted: he knoweth that in all mankinde there is horrible doubting.

But Philip saith to the Eunuche that desired baptism: Belieue



The xxi. Sunday after Trinitie.

believe perfectly. Therefore if baptisme can not be bestowed, but where as is perfect faith: neither are other benefits to be looked for. There are two questions: one of doubting, and the other of the perfection of faith. As to the doubting I answer thus: Faith is both strong and weak: howbeit, in respect of sundry beginnings. For if ye have an eye to the flesh, doubts rise continually one after another. Sara to whom the seed was promised, laughed, and according to the understanding of the flesh, did cast great doubt. So Abraham and many holy men, as oft as they be touched with the feeling of the flesh, begin somewhat to doubt. For the flesh is ever more against the spirit: neither can any man take so great strength of faith, but that it shall be oftentimes battered with the battellarmes of the flesh. But if ye looke to the Spirit, faith is strong, and casteth no doubts. Abraham (saith Paul) sticke not, through distrust, so that he was forespent with yeares; and his wife Sara barreine both by nature and age: But he gave glory to God in believing that he was able to make good his promise.

How is faith perfect: doth it not neede daily encreasements: It is a perfect faith, and yet hath neede of daily increasements. He had a perfect faith which said: Lord I beleue, how be it, encrease thou my faith. This may be shewed by this most goodly similitude: A child that is newly borne is a perfect man: And a man full growne is a perfect man. So also standeth the case with faith. The faith is perfect which receiveth and taketh hold upon Christ perfect: but it hath neede of dayly encreasements, to the intent it may become full in all his parts. Like as a child though he be a perfect man, yet hath neede of daily food and nourishment to the intent he may come to his full growth and making: Even so he that belongeth, hath neede to minde Gods word continually, hath neede of the heavenly bread, and hath neede of the spiritual drinke, to the intent he may from day to day take new increase: which thing we see in y<sup>e</sup> Apostles. Peter had faith when he said: Whither shall we go: thou hast the words of life. Howbeit, this faith of Peters got greater strength, and came as it were unto full growth on Whitsonday, when, having received Christs spirit visibly, he came abroad, and at one sermon won three thousand people unto Christ. So also must faith encrease in all others: which, if a man have respect to, the substance of it is perfect by & by as soone as it is conceived by the word: but if ye have an eye



to the quantitie of it, it groweth greater by dayly encrease.

And as concerning the dowings of fayth, they are most trimly set out in this Courtier. For first faith compelleth this Courtier to flee vnto Christ for refuge in his aduersities, as vnto a most true and skilfull Physicion for all diseases and griefes. Secondly, it forceth him to call vpon Christ, and to craue his ayde. Besides this, it maketh him not to giue ouer Christ soorthwith, when he could not at the first intreatance, winne his purpose, but to hang vpon him with earnest sute, and not suffer himselfe to be shaken off for a rough answer, from him whome he acknowledged to be the only Sauour. And by so doing he obteyneth of Christ what he would. Whereby, though his faith encrease the more, and he becommeth the more cheerefull and earnest in liuing, and yeldeth the fruites of confession and glorifying, as is sayd here, And he beleued and all his whole household. Whereby then we may gather that faith hath five fruites going with it continually.

The first is, that faith will dyne vs to Christ in our aduersities, to seeke helpe at his hand. It knowes no Saints to call vpon, but only Christ, whome it acknowledgeth to be the onely mediatour betwene God and man.

The second is, that when it is come vnto Christ, it calleth vpon him, not for it owne worthinesse, but vpon trust of his gentlenesse and mercy.

The third is, that though it obteyne not out of hand, yet it ceaseth not like a sluggard, nor fainteth like a coward, but proceedeth still in praying.

The fourth is, that it obteyneth what it will, and willet that which may turne to the glory of God.

The fifth is, that after it hath obteyned what it will, it groweth more and more, and commeth to a fullsome quantitie.

The sixth is, that after it yeldeth the fruite of confession & praise of God. And this sentence is to be marked heedfully. He beleued and all his house. The like thing reporteth Luke of Cornelius. Whereby therefore we may learne to inure our household vnto godlinesse. Let vs be a patron and example of doctrine vnto it: Let vs instruct the ignorant, chastise the offenders, quicken vp the dillards, and (to be short) let vs to y vttermost of our power, endeavour that there may be as many Churches as there be households. But



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as for them that haue no care of their household, to see them traded in godlinesse, they may brag of faith as much as they list, for they haue but the smoke of faith, and not faith it selfe, which is alwayes bearing fruite through Iesus Christ our Lord, to whome be praise and glorie world without end. Amen.

Upon the. xxii. Sunday after

Trinitie.

The Gospell. Math. xxv.



Herefore is the kingdome of heauen likened vnto a certayne man that was a King, whiche woulde haue accomptes of hys seruants. And when he had begun to recker, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying: Sir, haue pacience with me, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and founde one of his fellowes whiche ought him an hundred pence, and he layde hands on him, and tooke him by the throte, saying: Paye that thou owest. And his fellowe fell downe, and besought him, saying: Haue pacience with me, and I will pay thee all. And he would not, but went & cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were verie sorie, and came and told vnto their Lord all that had hapned. Then his Lord called him, and sayd vnto him: O thou yngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldst not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? and his Lord was wroth, and deliuered him to the gailers, till he should pay all that was due vnto him. So likewise shall my heavenly father do also vnto you, if yee from your harts forgiue not (eery one his brother) his trespasse.

The



## The Exposition of the Text.

**T**he occasion of this gospell was the questiō that Peter asked of Christ, how often he should forgive his brother that offended him, whether unto seven times. To him Christ answered: I say not to thee 7. times, but unto seventie times seven times, that is to wit, of sinnings. Seventie times seven are 4. hundred fourscore and ten: wherby is signified, that we must forgive the fault of our brother that repenteth, as often as he offendeth against us. For he put a number certaine for an infinite. Nowbeit, in as much as this seemed hard to Peter: our Lord put forth a Parable, the summe wherof is this. God our heavenly Father pardoneth us oftentimes offending against him. Wherefore we also must forgive our brethren that have dealt amisse with us, as ofte as they be sorry for it. This gospel therfore pertaineth to the thirde part of repentance: namely to the leading of a new life by faith: of which new life, one part is a forgiving one another of the misdoes that scape us. Now to the intent this parable may be the more cleerly understode, I will make a comparison of thinges in this wise. Like as a very rich Creditor is in respect of a very poore debtor, but yet such a debtor as humbleth himselfe, and casteth himselfe downe flat at his Creditors feet, beseeching him of release: Even so doeth God behaue himselfe towards sinners, humbling themselves before him in true repentance, and casting themselves downe, and craving forgiveness for Christs sake. But the rich Creditor releaseth the debt to the debtor that humbleth himselfe: Ergo, God of his mercy forgiveth the repentant person all his sinnes.

Now like as God behaueth himselfe towards sinners oftentimes offending against him: so must a Christian man behaue himselfe towards his brothers or felowe servants that trespass against him. Wherefore like as God forgiveth us our misdoes freely: so must we also forgive y<sup>e</sup> displeasures wherewith we are impeached by our brethren. Againe on the contrary part: Loke in what wise y<sup>e</sup> Creditor dealeth with his debtor to whom he earst released his debt, and afterward found him cruell against his brother: so doth God deale with those whome he earst receiued into fauour, and afterwarde findeth them cruell towarde their neighbo<sup>r</sup>. But the Creditor calleth such a thanklesse person to a backreckning: Ergo God calleth back



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too strait indgement, such as are hard to their neighbors. Therefore we must forgive our neighbor as often as he trespasseth against us. The places are three.

1. The true manner how to repent.

2. A commendation of Gods mercy towards sinners.

3. The mutual duety of Christians, to forgive, and to be forgiven.

*Of the first.*

**T**he parable of the creditor and debtor setteth forth a very true manner of repentance and amendment, then which there is not a more excellent in all the new Testament. Therefore let us thoroughly wey all the circumstances thereof: who is the Creditor when he requireth a reckoning: why we are his debtors: how much we owe him: what is to be done when our account is called upon: how Gods justice may be satisfied, which exacteth payment of that which is due. Who is the creditor? God the heavenly king. He hath created us after his owne image. He hath given light into our minde, rightnes into our hart, and both inward and outward powers, wherewith we might performe obedience unto him. But are not these things blotted out through the sinne of our first parents? That is very true. Howbeit the giftes that he bestowed upon Adam, belonged to all his posteritie. When at such time as our first father lost his giftes, hee cast both himselfe and us with him into death. Therefore God doth right to require of us that which we lost in our first parent. Yea verily, we have divers waies increased the debt, and it is grown to so great a summe, that no man is able to pay it, though he should sell himselfe, and all that he hath.

When doth the Creditor demand the debt: although he doe continually put us in mind of the debt, yet he is to be thought the chiefly to call for a reckoning of it, first as often as our owne conscience chargeth us with sinne, and as it were citeth us to the iudgement seate of God. Secondly, when the holy Ghost cometh in the ministry of the law, and reproveth sinne and citeth us unto punishment, if payment be not made. Again, when the signes of Gods wrath are seene, either in heaven or in earth: and moreover when we are vexed with crosse or sickness, which are as it were Gods ministers that call upon us for the payment of the debt,

But



But why are sinnes called debts. Bycause that as ordinarie debts do binde men to payment: so do sinnes bind men to satisfaction of the penaltie, vnlesse there be made a discharge.

Wherefore do we owe? This is told already. For we owe so much as he put into the hands of our forefather Adam, all the which we haue lost, & moreouer haue burthened our selues with new debts, prouoking Gods wrath against vs by our dayly transgressing of his most holy law.

How great is the summe of the debt? The creditour answereth, that thou owest ten thousand talents, & that thou hast not one halfe-peny towards it, so far art thou of from euer being able to discharge so great a debt. The ten commaundements conteyne the parcels of the debt. There is demaunded of thee the feare of God, loue, fayth, and pacience, in the first commaundement: Inasmuch as thou hast not performed this obedience, and discharged thy selfe of it, thou art runne in arrerages. After this manner is the debt to be examined in euery seuerall commaundement of the first and second table: and thereupon the greatnesse of the debt is to be gathered.

But what is to be done in this case? We must follow the example of this debtor, which falleth downe befoze his creditor, humbling himselfe, and desiring releasment, which he also obtaineth. That is to wit, we must acknowledge the greatnesse of our sinne: we must be sorie from our heart, that we haue not payed that we ought: and vpon trust of Christ we must flee vnto our heauenly father, desiring forgiveness and releasment of the debt. Which thing if we do, we haue a promise that he will forgive vs the whole debt, and receiue vs into his fauour. This thing is playnely shewed in this present miracle: whereof I will now set forth certaine examples to stirre vs vp withall.

The sinful woman in the seuenth of Luke acknowledging her debt, sought vnto Christ for fauour, and leaned vnto him by liuely faith: and by and by the Lord told hir she had obtained releasment of the debt, for thus he saith: Many sinnes are forgiven her. But there it is added, Bycause she hath loued much. Notwithstanding Christ saith not, she hath satisfied her debt with her louingnes, but after she had obtained releasment of the debt, then she loued: which thing Christ sheweth playnely by this Parable propounded here. For when the Pharisee was offended, bycause Christ did not shake of this



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Woman as a sinner, and unlike of his service as vnpure, he corrected his overthwart iudgement in this wise. A certain creditor (saith he) had two debtors, of which the one ought him five hundred pence, and the other ought him fiftie. Now when neither of them was able to pay, he forgave them both. Tell me therefore whether of these loveth him most: The Pharisee answering, sayd: I suppose he to whome most was forgiven. And Jesus sayd unto him: Thou hast iudged aright, and turning to the woman, he sayde unto Simon: Seest thou this woman? I am come into the house, and thou hast given me no water for my feet: but she hath washed my feet with hir teares, and wiped them with the haire of hir head. Thou hast given me no kisse: But she hath not ceased to kisse my feet. Thou hast not anoynted my head with Oyle: but she hath anoynted my feet. Wherefore I say unto thee that many sinnes are forgiven hir, for she hath loved much. For to whome little is forgiven, he loveth little: And he saide unto hir: Thy sinnes are forgiven thee. Here we see playnely, that when she had obtained releasment of hir debt, then she loved. For after forgiveness of sinnes must follow new obedience, which is learned here by the name of love.

Also let vs looke vpon the example of David, in whome are to be seen these two motions whiche we sawe in the sinfull woman: great fearefulness, and comfort. For when he was reproved by the Prophete Nathan for ravishing another mans wife, and for sleaing hir husband, there rose vp in David horrible fearefulness for the greatnesse of his debt, of which sort of feares, he himselfe describeth many. There is no rest in my bones for the sight of my sinnes. He acknowledgeth Gods wrath against sinne: He is sorie that he hath displeased God: He is afraide least God should shake him off, as he had seen Saule dreadfully cast away before: and finally, he feared both the eternall and present punishment. Here had he bene fordone for sorrow, if he had not heard the comfort of the Prophet in Gods roume: Thou shalt not die, The Lord hath taken away thy sinne. At the hearing of this comfort, faith kindled in him, whereby, taking hold vpon the releasment, he began to behold the mercie of God, and rested vpon the mediator.

We haue heard alate, a most godly example in the Publicane, who in suche wise acknowledged the greatnesse of his debt, that he durst not so much as lift vp his eyes, And yet hauing heard



heard of the greatnes of Gods mercy, hee rayseth himselfe by faith, and prayeth: O God be mercifull to me a sinner. And so he obtained a free discharge of the whole debt.

Let vs set befoze vs these examples, which plainly shewe vs the doctrine of repentance and forgiveness of sinnes. That forgiveness of sinnes, is the free releasement of the debt, which hapneth to him y<sup>e</sup> repenteth, and fleeth to Gods mercy for Christs sake. And although this release be utterly free as in respect of our selues: yet if we looke vpon Christ (who for our sinnes suffered dreadfull punishment) there is made satisfaction to God for our debt.

Let vs therfore marke wel this word releasement, which of it selfe alone containeth in it right manifold doctrine. First it ouerthroweth the monkish doctrine of satisfaction. For if saluation befall men through releasement of the debt, according to the gospel, what madness is it to say, that saluation hapneth for satisfaction of the debt? For releasement and payment doe so fight one against another, that they can in no wise stand both in one respect. Secondly it ouerthroweth all merites of men: For how can that be of merit, which is of free gift? Paul saith openly: Vnto him that worketh, reward is giuen, not of fauour, but of duty: but vnto him that worketh not, but belaueth in him that iustificieth the vngodly, his faith is imputed to him for righteousness. According wherunto David also saith: Blessed are they whose iniquities are forgiven, & whose sinnes are couered. Thirdly the word of releasement ouerthroweth satisfaction, which the Papistes teach, which satisfaction must be made (as they beare men in hand) by pilgrimages, fasting, and almesdeedes. Also it quencherh the fire of purgatory. For if the debt be released, why is the debtor punished? Lastly this word releasement openeth vnto wretched sinners the gates of grace: in the conflict of death, it is the haue of saluation: and it is the wellspring of all comfort. And thus much concerning the first place.

*Of the second.*

**B**ecause this text concerning y<sup>e</sup> parable of the Creditor, sheweth how great Gods loue & mercy are towards mankind: I will speak somewhat therof. The mercy of God is of two sorts: The one is vniuersal, wherthrough he suffereth the sunne to rise vpon y<sup>e</sup> good & bad: & the other is particular, wherewith (as a most deere father) he embraceth the church of his sonne. Of which Christ speaketh in the



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third of Iohn: So God loued the worlde, that he gaue his onely begotten sonne, to the intent that every one which beleueth in him, should not perish, but haue life everlasting. Our heauenly father could not by any greater record haue declared his mercy towarde vs, then in geuing his sonne, who might by his death redeeme vs from deserued damnation, and geue vs everlasting life. Therefore as ofte as we heare Gods mercy named, let vs think these things.

First let vs think how great the misery of mankind is before hee be receiued into fauor. Mankind lyeth vnder soote, and wounded by the diuel, with whose venim being more poysoned, he breatheth nothing but sinne, for which he is subiect to eternall paines.

2 The causes of this miserie are to be thought vpon, which are partly the faulkes of the first parentes, and also of our owne filthines. For although that by the fall of them, we be bound vnto the sentence of damnation: yet notwithstanding by our owne new sinnes from day to day we are bound to sozer punishments.

3 The louingnes of God, and his gentlenes towarde mankind is to be thought vpon. For the louing kindnes (saith Paul) and the gentlenes of God our sauour appeared vnto all men. What greater louing kindnes could there be, then that he hath not cast vs away for so great shamefulness and filth?

4 Is to be thought vpon, the ransom, that is to wit, the sacrifice of the sonne, wherby mans misery is releued, & sinne abolished. Him that knew no sinne, he made sinne, that we might be made the righteousnes of God in him. 2. Cor. 5.

5 Is to be thought vpon, the way by which we may come to the possession of Gods mercy. That way is shewed in the first place, and is none other then that true repentance.

6 Is to be thought how farre forth Gods mercy stretcheth: that it is not belonging to a setue, or to the men of one age: but indifferently to all that feare him. For the holy virgine being taught by the spirit of Christ, whom she had conceived by the holy Ghost: singeth in this wise: Gods mercy is from generation to generation vpon them that feare him: that is, to all that repent.

7 Is to be thought vpon, continual thankfulness in all the whole life, that we may glorifie God for his so great mercy, with heart, mouth, profession, and behauiour.

8 Wee must thinke how we may be heedfull in framing our whole



whole life, that wee lose not so great a benefite through our owne fault, as this debtor did.

*Of the third.*

**T**he third thing that I purposed vpon, is of mutual forgiveness each others scapes that are wont to happen. For this goeth ioyntly with beleeve of forgiveness of sinnes. Nowe there are 3. things that goe ioyntly with beleeve of remission of sinnes: namely grace & gift. Grace is the very iustificatio it selfe, wherby Christs righteousness is imputed to them that beleeue, and their sinnes clearly are forgiven. Of this we haue spoken in the first place. Gift is y<sup>e</sup> very bestowing of y<sup>e</sup> holy ghost, wherthrough a man that is iustified by faith onely, is together therewithal regenerated and sanctified, that is to say, is mortified in the flesh, and quickned in the spirite. The flesh is mortified, when the custome of sinning is abolished, & the spirit is quickned, when we begin to performe new obedience vnto God. A certaine parcel of this quickning, is mutual forgiveness, wherby each of vs forgive other their misdoedes and displeasures. How necessary this forgiveness is, this daies Gospell sheweth most evidently, as I said at the entrance into it. Christ hath commanded vs to pray: Forgive vs our debts as we forgive our debtors. For Christ wil haue vs to folow his fathers example. Nowbeit there are two kinds of men that offend vs. Some as soone as they perceiue themselves to haue offended, doe by and by in humble wise desire forgiveness. But as touching those that procede to offend, thou shalt forgive their offences after this maner: Laying aside all desire of reuenge, thou shalt not cease to loue him still, but rather requite him with a good turne in steede of iniurie, although y<sup>e</sup> haue an ill opinion of him as he doth deserue: for when as God biddeth wish wel to our enemies, he doth not forthwith require that we should like well of those things that he himselfe condemneth: but his meaning is onely that our mindes should be cleere from malice. But as touching those which as soone as they haue offended, come by and by and desire forgiveness, we must receiue them into fauour as our brethren, so as we may haue a good opinion of them, & therewithall be perswaded that the remembrance of that sinne is wiped out before God.

Moreover, it is to be known, that there happeneth two manner  
of



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of offences among brethren: by the one of them, one brother hurleth another: by the other the church is hurt, that is to wit, by some stumbling block when some person liueth naughtily and doeth euill, although he doe no harme at all to our owne person or goods. After this sort did that incestuous person hurt the church of Corinth, who it tooke to fauour vpon his amendment. This forgeuing or releasement is of two sorts. Thou shalt lay aside all hatred towards him, and then vpon his submission thou shalt receiue him into fauour, and embrace him as thy brother, whom thou didst earst shunne lest thou shouldest staine thee with his infections. Let this suffice briefly concerning the third place which requireth mutuall forgiveness of the soapes that happen betweene man and man, and that after the example of the heavenly father, who hath forgiven vs so great a debt for Christes sake, to whom be glory for evermore. Amen.

Vppon the xxiii. Sunday after

Trinitie.

The Gospell. Math. 22.



When the Pharisees wēt out, & tooke counsell howe they might rangle him in his words. And they sent out vnto him their disciples with Herodes seruants, saying: Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearāce of men. Tel vs therefore, how thinkest thou? Is it lawfull that tribute be geuen to Cæsar, or no? But Iesus perceiuing their wickednesse, saide: Why temptye me ye hypocrites? Shewe me the tribute money. And they tooke him a peny. And he saide vnto them: Whose is this image and superscriptiō? They saide vnto him, Cæsars. Then saide he vnto them: Geue therefore vnto Cæsar, the things which are Cæsars: and vnto God, those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

The



## The exposition of the text.

**T**he intent of the holy Fathers that appointed this Gospel to be read in the Church, was, that there should remaine in the Church, a doctrine concerning the difference of the spirituall kingdome of Christ, and the kingdome of the world. And againe, that the godly might know how farre forth the Ciuill Magistrate is to be obeyed. Now the occasion of this Gospel was the malice of the Pharisees, who (according to the Prophecie of Dauid) tooke counsel against the Lord & against his anointed, to the intent they might ouerthrowe his kingdome, & stablish their owne superstition. The whole Gospel is occupied about this question, whether Gods people ought of right to be subiect to the ciuill and foreine Magistrate, and to pay him tribute, and to obey him? To this question Christ answereth thus: The Church oweth obedience to al those to whom it is subiect. Then in as much as the Jewish people is subiect both vnto God (for he chose it to be his peculiar people) and vnto Cesar, who hath subdued it by force of armes: it ought to render vnto God that which is due to God, and vnto Cesar, that which is Cessars. This answer serueth to this purpose, that he may teach how his Church ought to be subiect to the ciuill Magistrate, and pay tributes, and so long to obey, untill it commaund any thing that is against Gods word, and the lawe of nature. The places are two.

1. Of hypocrisie and customable vnthankfulnessse towards those that haue deserved well.
2. Of the question of the Pharisees and of the Magistrate.

*Of the first.*

**T**hen the Pharisees went their way, and tooke counsell howe to take aduantage of his woords. All the whole storie of the Gospel beareth witnes that the Pharisees were Christs enemies. And although there were nothing that they could find faulte with, either in his Doctrine or in his life: yet seeke they all occasions y may be, to trouble him without cause, & to raise a slander of him, as though he taught euill, & liued euill. This hath been a continuall practise of hypocrites in this worlde. We haue an example of it in Christs Church at this day. The Monkes and Popish Pharisees knowe well inough that our doctrine which we teach, is take out of  
the



the writings of Moyses, the Prophets and Apostles, and they haue nothing that they may iustly finde fault with in the behauiour of many godly Ministers: yet inuent they diuers craftis to defame them, and seeke a thousand wayes to deface the Gospell, and they had leuer see the Turke reigne, than the purenesse of the Gospell mainteined. From whence commes this so great outrage? From whence is all this malice? They are Sathans champions, & therefore it is no wonder though they endeouour to breake into Christs campe. Besides this, they haue hitherto highly bene esteemed and much set by, and were called most holy fathers. But now bicause their hipocrisie is disconered, they growe out of credit, and their superstition is hissed at and despised. Therefore bend they all their force to stop the course of the Gospell by slaughter and bloodshed. But God be thanked, Christs Church is builded vpon a most firme rocke, so as the gates, that is to wit, the deuises and the powers of hell are not able to preuaile against it. With then that this is an ordinarie matter, it is not to be maruelled, that these Pharisees do according to their accustomed manner.

Let vs see then by what policies they inuade Christs kingdome. Our Euangelist appropziateth vnto the foure policies, which they vse before they put to their hands. The first is Counsell. They take counsell (saith he.) For counsell is the foundation to worke vpon. Therefore they meete and confer their wicked deuises together: and the more mischeuous that each of the is in giuing aduise, the more is he comended. This did the spirit of Christ in Dauid foresee long before, as we find in the second Psalm: Why did the Heathen so furiously rage, & why did the people imagine vaine things? They were vaine in deede, bycause y<sup>e</sup> Lord turned their deuises into folly. Againe, here is noted to what purpose all their counsels tended. To take him in a trap in his words, saith the Euangelist: that being so taken, he might be made a testing stocke to the people: his doctrine be defamed: his authoritie be abased: and he at last be haled to punishment as a blasphemour against God, & an heretike and euill doer. We see the drift of the Pharisees counselling together. In the thirde place followeth what manner of deuise they found out. It liked these good counsellors to send their Disciples with Herodes seruants. A very subtle fetch, y<sup>e</sup> they might haue witnesses present to report bys errand to Herode, if they had sayd ought y<sup>e</sup> after ward might scarce be



be wel lyked of. These their disciples had they nozeled throughe  
 in hipocrisie, that they might be the fitter to deceiue. For none de-  
 ceiue sooner, then these that outwardly pretend holinesse and cur-  
 sesse, when priuily they purpose to beguyle. Fourthly, the commu-  
 nication of those hipocrites is described in this wise: Maister, wee  
 know that thou speakest the trueth, and teachest the way of the  
 Lord aright, and that thou carest not for any man. This is the  
 beginning of their talke: which surely (if thou looke vpon the  
 woordes) is most apt. For it containeth two things: First they ac-  
 knowledge him to be their master, and afterwarde they attribute  
 vnto him the vertues which a faithfull teacher ought to haue. Whe-  
 they acknowledge him to be their master, their meaning is, to seeme  
 not his enemies, but his friends, or rather his disciples, and such as  
 had great desire to learne at his hand. And when they attribute vn-  
 to him y<sup>e</sup> vertues y<sup>e</sup> a true teacher ought to haue, they craftely wind  
 themselves in w<sup>th</sup> him, to the intent he should beleue they ment him  
 no harme. But there is no deuise, there is no wisdom against the  
 Lord. And what are those vertues which they attribute vnto ch<sup>r</sup>ist?  
 The first is, the loue of trueth. We knowe say they that y<sup>e</sup> art true.  
 The secōd is, certaintie of doctrine. And that (say they) thou teachest  
 the way of God aright. And the thirde is, stedfastnesse and stoutnesse  
 of mind. And thou carest for no man, say they. Wherefore? Because  
 thou respectest not any mans person (a this is the fourth vertue) for  
 thou (say they) regardest not any mans person. These foure vertues  
 are great, & are required of all Gods ministers. The loue of trueth  
 driueth alway the darcknes of ignorance, & maketh y<sup>e</sup> trueth to shine  
 out clere. The certaintie of Doctrine makes vs that wee bee  
 not tossed too and fro with the windes of variable doctrine, nor flote  
 in the fondnes of false reports. Stedfastnes and stoutnes of minde  
 make a mā unuincible in his office. Whe y<sup>e</sup> teacher hath no respect  
 of any mens persons, it maketh that y<sup>e</sup> trueth can not be suppressed  
 for feare, or for any other thing. These vertues doth the Lord attri-  
 bute to John the Baptist, and the sequele shewed, that hee was in-  
 dued w<sup>th</sup> them in deede. For when Herod had take away his brother  
 Philips wife, John boldly withstoode him, not fearing the person  
 or state that Herode bare. For he saide: It is not lawfull for thee to  
 haue thy brothers wife: For which thing he was put to death with  
 in a while after. Such vertues had Helias also, who resisted the  
 wicked



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wicked king Ahab, and saide openly to his face: It is thou and thy fathers house that trouble Israel. But as for those that do not this, are moze rightly to be called hirelings, then true shepheards. We therto concerning the practises of hypocrites against Christ.

*Of the second.*

**N**ow foloweth their question, wherewith they thinke to catch sure hold of Christ, that he cannot shift away from them. Is it lawfull (say they) to pay tribute vnto Caesar or no? Here they thought that of necessitie and simply he must haue answered one of these 2. things, either that it was lawfull, or not lawfull. If hee had saide it had been lawfull, he should haue displeased the people, vpon whom the Empero had laide this burthen against their wils: and so the Pharisses might haue a gap opened to destroy him, when the people had abandoned him. And if he had said it had not bene lawfull, Herods seruants were at hand to carry him forth with as a seditious person to be punished. What doth the Lord the to this question? He doth two things. First he rebuketh them, and after ward he assyleth their questio. Iesus (saith y<sup>e</sup> Euangelist) perceiuing their wickednes said: Why tempt you me ye hypocrites? Here they found true by their owne experience, the thing that they had spoken to him before in the way of flattery: Thou respectest not the persons of men. The solution to their question he framed in this wise.

Shewe me a peece of tribute money: and they shewed him a peny. Whose image and superscription is this, saith he? They saide vnto him, Caesars. Then said he vnto them: Geue therefore vnto Caesar, the things that are Caesars, & vnto God those things that are Gods. The question is answered in such wise, as that neither our Lord suppresseth the trueth, nor the Pharisses haue any hold to pick quarels to him. Wherefore being confounded, they wōdred and went their wayes. So little can any deuise or any craftinesse preuaile against the Lord.

But what doeth this answers of Christ teach vs? First it putteth a difference betwixt Caesars kingdome & Gods kingdome: that is, betwene the kingdome of the world and the Church. Againe it putteth a difference betwene the persons that are chiefe of these 2. diuers kingdoms. Also it teacheth that obedience is to be performed in both kingdomes: that is to say, that God must haue his service in  
his



his spirituall kingdome, and that due dutifulnesse must be performed to the ciuill magistrate. In this place I should shewe what is due to God, & what to the ciuill magistrate. Howbeit, so much as I haue often heretofore entreated of the seruice of God, I will now speake here onely of the Magistrate, to the intent we may be put in minde how godly opinion we ought to haue of the Magistrate. I will therefore say fve things concerning the Magistrate. First, from whence he is, and what he is. Secondly, what conditions ought to belong to a good Magistrate. Thirdly, what is his duetic, and what are the ends of the ciuill gouernement. Fourthly, what right the Magistrate hath vpon the bodies and goods of his Subjects. And fifthly, what the subjects owe to their Magistrate.

The first that I purposed, that is to wit, from whence and what a Magistrate is, is declared by Paule in the third to the Romanis, where he teacheth that the Magistrate is of God. For there is no power (saith he) but of God, and the powers that are, are ordeyned of God. Which thing truely is to be vnderstode of the rightfull gouernement, and not of the confusion that is oftentimes seene in states of gouernement for mens wickednesse. Therefore as long as good Magistrates guide the helme, we see God (after a sort) present with vs, and ruling vs by the hand of those whome he hath sent ouer vs. Contrarywise, where vngodly Magistrates beare the sway, verily the wickednesse it selfe proceedeth of the Diuell, and of the lewde will of the ruler: But yet God being displeased, letteth lose the reines to tyrants and vngodly persons, that he may thereby reuenge the vnthankfulnesse of men.

Thou hast from whence the Magistrate is: and what he is, the same Paule describeth: namely, that he is Gods ordinance for the wealth of his subjects, while the good are made much of, and the euill punished with bodily paines.

The second that I purposed vpon, was of the conditions or properties of a good magistrate, which in the xii. of Exodus are counted foure. That is to wit, that a iudge or a magistrate should be wise, fearing God, true & not couetous. Wisdome must rule his doings, least in execution of iustice, he may offend through error, and giue wrong iudgemēt. The feare of God must make him haue an eye to God in all cases, and to beware that he do not any thing that may offend him. Truth must put him in minde that he admit not false  
inter.



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interpretations and wresting of the lawes, nor giue eare to flauo-  
backes and flatterers. The hatred of couetousnesse must mainteine  
sinceritie and vp-right dealing in iudgement. For whereas are Iud-  
ges that will be bribed, there farewell equitie. For if the accepting  
of persons be the marring of iudgement, that right can take no  
place: undoubtedly couetousnesse wil bring to passe, that the Iudge  
shall rather looke vpon the person than the case. Wherefore whoso-  
uer bearing office is led with rewards, he can not see what is right,  
full and good. For rewards do blinde the eyes of the wise, and per-  
uert the words of the iust. And hereupon it is, that Esay calleth  
couetous Iudges theues fellowses.

The third thing that I purposed concerning the Magistrate,  
was of his office, whereof I will now speake. And I will shewe  
the dutie of a Magistrate partly by y<sup>e</sup> testimonies of the Scripture,  
and partly by examples of famous men that haue borne office to  
their commendation. The dutie of a Magistrate in generally, is to  
be a keeper of Gods law, that is, a mainteyner of true religion. His  
dutie doth the godly Magistrate then fulfill, when after the exam-  
ple of Dauid, Josias, and Czechias, he taketh away Idolatrie and  
the occasions of Idolatrie: Like as Czechias brake the brasen Ser-  
pent into poulder: Josias purged this Temple from diuers Idols:  
Moyles brake the Calfe: And Dauid by exhortations brought the  
people to doe true seruice vnto God. For sith the Magistrate is  
ordayned of God to be Gods minister for the weale of man: verily  
he must to his power rid out of the way what things soeuer he seeth  
hurtfull vnto man, that the common wealth of the realme, and the  
welfare of his subiects be not impeached. Agayne, the Magistrate  
must after the example of Josias, see that true religion be set forth,  
maynteyned and spread abroad, and that wicked doctrine be abo-  
lished. And although the ciuill Magistrate and y<sup>e</sup> minister of Gods  
word be two distinct offices, yet in this paynt they both may and  
must agree, to seeke together the glory of God and the welfare of  
mankind: but yet keeping y<sup>e</sup> lawfull meanes of either of their callings  
y<sup>e</sup> is to wit, that the ciuill Magistrate endeavour to take away wic-  
kednes, and aduance Gods glory by commandement and sword,  
and that the minister of Gods word, by teaching, exhorting, rebu-  
king, and threating. Furthermore, because religion can not bee  
maintained without teachers and learners, it is the Magistrates  
dutie



Quette to set vp scholes, and to mainteine them with linings, that the teachers & learners may apply themselves to the studie of godlinesse. Besides this, the examples of Ezechias, and of the king of Ninie, do warne the Magistrate, that he should by solempne praiers vnto God, and by true conuersion to the Lord, endeavour to turne away Gods wrath either present or at hand. And these things are to be referred to that part of the Lawe which chiefly concerneth religion. And as pertaining to the outward ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honest householder in his house: that is to wit, that like as the godman of the house ruleth his children in nurture, chastiseth the stubborne, maketh much of the good, dealeth rewards among them, and (to be briefe) bendeth himselfe wholly to this, that his household may appeare to be as well ordered as can be: euen so must the Magistrate do in his common weale, that he may rightly be called the father of his Realme. But if any man desire to haue the duties of a Magistrate reckned vp vnto him: Let him knowe that the firste dutie of a Magistrate is desire of peace, that we may serue God in quietnesse, and abolish superstitions which corrupt the true religion, and are a hinderance to true godlinesse.

The second dutie of a Magistrate is, that euery man do his dutie aright, which can not be done, but where the lawes are in force, and thoroughly executed. For to make lawes, and not to put them in execution, is the destruction of common weales. Wherefore, as it is lawfull for the Magistrate to make honest lawes: so he must take heed, that they be not despised, which thing cometh to passe when they are not executed.

The third dutie is to punish offenders, and to defend the guiltlesse, according to the tenor of the lawes, and the moderation of wise men. By these things it is easie to gather what are the endes that Magistrates serue for: namely, that he is ordeyned on Gods behalfe, for the profite of the Church and of common weales. Wherefore it is well sayde, that a Prince ought to haue a care of gouernement, of religion, and of his owne house.

The fourth thing that I promised to intreate of, is, the right of the Magistrate ouer the bodies and goods of his Subiects. Xenophon the Philosopher bindeth a Magistrate vnto thys Lawe: A King must be led, not by affection, but by Lawe. Whereupon it fol-



letweth, that the Magistrate hath so much power ouer his subiects and their goods, as the lawes that are agreeable to the ten commandments and to the lawe of nature, do permit and beare with. Therfore he hath power and authoritie (according vnto the fourth commandment) to commaund his subiects needfull dueties, which are for the safegard of the common weale, and the profite of euery person.

Now remaineth that which I purposed in the fifth place, concerning the duetie of subiectes towardes their Magistrate. The duetie of the subiects toward their Magistrate, may be broughte into foure poynts: That the first may be (according to the fourth commandment) to honour the Magistrate: that is to say, to reuerence him and reuerence him as the minister and Lieutenant of God: so as thou honour him, feare him, haue a good opinion of him, construe his scapes in the better part, and not backbite the Magistrate, as the rascall sort are wont to do. For that is streightly forbidden by Gods word: Curse not the Prince of the people. Under the name of Curse are signified all slanders and backbitings.

The second, to obey his proclamations and statutes, as well in paying tributes, as also in other things, so far forth as thou mayst lawfully without impeachment of religion and of the law of Nature. Hereunto pertaineth this saying of Paul: Marke them to submit themselves to rule and power, to obey the officers, and to be ready to all good works.

The third to pray for Magistrates. Exhort them (sayth Paule) aboue all things to make prayers, supplications, intercessions, and thanksgiuing for all men, for kings, and for all that are in authority, that we may liue a quiet and peaceable life, in all godlinesse and honestie.

The fourth, not to rush into the office of the Magistrate: but to referre the discussing of matters to the discretion of the Magistrate, if any thing seeme to pertaine to the welfare of the Realme. And thus much concerning the Magistrate. God graunt vs grace that we may yeld both true service vnto God, and dutifull obedience to our Magistrates, through Iesus Christ our Lord, to whome be glorie for euermore. Amen.

The



## The Gospell. Matth. ix.

**W**Hile Iesus spake vnto the people: Beholde there came a certaine ruler, and worshipped him, saying, My daughter is euen now disceased, but come and laye thy hand vpon her, and shee shall liue. And Iesus arose and followed him, and so did his Disciples. And beholde a woman which was diseased with an issue of blood twelue yeares, came behind him, and touched the hemme of his vesture. For shee said within her selfe: If I may touch but euen his vesture only, I shall bee safe. But Iesus turning him about, and when hee saw her, hee sayd: Daughter, be of good comfort, thy fayth hath made thee safe. And when Iesus came into the rulers house, and sawe the Minstrels and people making a noyse, hee said vnto them: Get you hence, for the mayde is not dead but sleepeth. And they laughed him to scorne. But when the people were put forth he went, and tooke her by the hande, and sayd: Damosell arise. And the Domosell arose. And this noise was abroad in all that lande.

## The exposition of the text.

**I**n this Gospell it is manifestly described how our Lord succoureth his Church that is vnder the crosse. For loke how Christ our Saviour was minded towards this Ruler, and towards this afflicted woman: euen so also is he minded towards mee and thee, yea and towards all folke that after the example of these persons (that is to wit, of this Ruler and this woman) doe flie to him, according to that prophesie of Joel concerning Christ: All ye call vpon the name of the Lord shall be saued. With this prophesie doe both Christs words and his deedes agree. His words are: Come vnto me all ye that labour and are laden, and I will refresh you. His deedes are enery where to be met withall: He healeth ye blinde, he cleseth the Lepers, and heareth this Iairus, and this woman, and he succoureth those that call vpon him.

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This



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This therefore is the summe of this storie, that our Lord woꝝketh two miracles: He healeth a woman that had bene diseased twelue yeeres: and he raiseth the dead daughter of this Iairus. In both these deedes he sheweth what mind he beareth towards al folke. The places are three.

- 1 The example of this woman, her state, faith, supplication and healing.
- 2 The example of Iairus, and the raising of the dead maid.
- 3 The mocking, where through Christ was scorned of his enemies.

*Of the first.*

**A**lthough that in the gospel the ruler Iairus be mentioned firste for coming to Christ: yet notwithstanding I wil speake first of this woman that had the bloudie issue, because she is placed in y<sup>e</sup> mids of the storie of this Ruler. Therfore there are in this woman foure thinges to be noted: first her estate: secondly her faith: thirdly her supplication: and fourthly, the healing of the disease wherewith she was oobzed. Of which thinges, ech one conteineth a feneral lesson and admonishment.

The state of the woman was this: first shee was a simple and a fearefull woman: secondly, she had been combzed. xii. yeeres with an issue of bloud, whereby it is easie to coniecture how soze she was soze spent and weakened. He y<sup>e</sup> is combzed but one moneth with so greivous a disease, is miserable, and afflicted enough: and what shal we say then of this woman that was troubled so many yeeres? Thirdly, Marke addeth that she suffered many thinges at the Whisfitians handes, of whom some with one medicine and some with another had martyzed the silly woman pitiously. And for a vantage she had by this tyme spent al her substance upon them, so y<sup>e</sup> by this most grivous disease she was brought to utter beggerie: yet al those expenses had done her no good, but rather she was euerie day worse than other. The remorse of conscience had made this bodily disease of hers moze bitter. For whereas the Scripture saith, that he which sinneth against the Lord, falleth into the hands of the Whisfition: What could she thinke elle then that God had cast her away? This was the state of this woman, hard enough, disease of the body, gnawing conscience, beggerie and contempt. But was she therefore an

abject



abiect before God: Did Christ shake hir off for all this? No surely. For he came for the afflicted: he came for sinners. Let vs therefore take courage at this womans example, to raise our selues in our miseries. Let vs acknowledge Gods iust wrath against vs for our sinnes: we haue heard what was this womans state, now foloweth hir faith, She came behinde him and touched the hemme of his garment, for she thought within hir selfe: If I may touch but the hemme of his garment, I shall be safe. This saying of hers declareth sufficiently what manner of faith she had. She perswaded hir selfe for a certaintie, that if she might touch but the hem of hys garment, she should attayne to health. How came she by so great faith? By y<sup>e</sup> vniuersall promise which she applied to hir self. Doubtlesse she knewe this promise of Christ: Come vnto me all yee. &c. Where she first attributeth vnto Christ the praise of truth: Secondly, she applyeth the generall saying to hir selfe in this wise: He calleth all folkes vnto him, he promisethe helpe in general to all, he will refresh all that are combered. I am one of those that are combered, I am one of that multitude which he calleth wholly vnto him: Therefore I verily beleue he will helpe me. We see how this woman stirred by hir faith: Now will we apply this to vs.

As often as the crosse pincheth thee, eyther within or without, acknowledge this crosse to be as a certayne Sermon, whereby thy miserie and damnation is set before thine eyes. Secondly, behold the word of promise and the examples, and thinke that God is no acceptor of persons, but that he will haue mercy on all men in Christ Iesu. With this confidence call vpon Christ, and perswade thy selfe that he will heare thee and graunt thee thy request, if thou aske not payson, that is to say, if thou aske not that which will doe thee no good, or which may hinder Gods glozie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast done, thou shalt feele comfort.

But this woman had Christ present, & sawe him with hir eyes: but he is far fro me. This is a temptatiō of the flesh: against which let thou first Christes promise: I am with you to the ende of the world. And secondly, that which the Lorde sayd to Thomas: Blessed are they that beleue and see not. And moreouer, that Christ is no acceptor of persons, and how by certaine examples when he was heere in the flesh, he showed how he would deale with the rest that



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Should call vpon him. But I am a great sinner: I beleue thee. But Christ came into the world to saue sinners. So saith he first hymselfe: I came not to call the righteous, but the sinners to repentance. Paule repeating this, saith: It is a sure saying and worthy to be embraced of al men, that Christ Iesus came into this world to saue sinners. Also healthfull grace appeared vnto all men. Then let vs behold the examples of Gods mercy. Adam had cast himselfe and al the whole world into damnation: Neuerthelesse, he repenteth and is receined. Paul persecuted Christs Church. Peter denied Christ: and Manasses had defiled himselfe with horrible Idolatries, & with plentiful bloodshed of the Saints: and yet all these vpon their repentance were receiued into fauour. Whereby is shewed how true this saying is in the Prophet: As truly as I liue (saith the Lord) I will not the death of the sinner, but that he should turne and liue.

Herevnto make also these earnest assurances of Christ: Verily, verily, I say vnto you, he that beleueth in me shall not perish, but haue life euermore. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercy exceedeth the hugenesse of sinne, and that grace aboundeth aboue misdeede.

But I knowe not whither I am predestinate. This is the sorest temptation, and cometh euen from Satan himselfe. Who is false? Adam & his posteritie: For we are in him as in the generall lump of all mankind. Who receyued the promise: Was it not Adam? Then euen as thou art false in Adam: so art thou partaker with him of the promise, so that thou wilt giue credite to the word of promise. Agayne, it is a cleare saying of Paule: God would that all men should be saved, and come to the knowledge of his truth. Herevnto also maketh it, that Christ giueth a generall commaundement to his Disciples: Go ye into the whole world and preach the Gospell: he that beleueth and is baptized, shall be saved, and he that beleueth not, shall be damned.

But faith is the gift of God, which he giueth to whom he wil: See how many things the flesh deuileth to shut himselfe out of the way of saluation. Faith is Gods gift: but it is bestowed in this wise: He setteth his word forth vnto thee, and biddeth thee beleue it, and in thy thought will he worke effectually. But take thou heede that with the Iewes thou resist not the holy Ghost, which thing Stephen obargeth



chargeth his own nation withall. When Christ looked vpon the citie of Ierusalem, and thought vpon the desolation thereof, he wept and said: How often would I haue gathered thee together as the he gathered her chickens, and thou wouldest not: Behold Christ will, and he willethe none other thing the father willethe. What would he: Gather the children of Ierusalem to his sheepsfold. But Ierusalem being deceiued by her own seducers and false Prophets, would not: Ierusalem being caught with the baste of riches, power, and cares of this world, would not obey Christ her shepheard. Wherefore as she perished by the iust iudgement of God: so perished she by her owne default. Wherefore trusting to Gods promises (specially being vniuersall) and confirming our selues with examples: Let vs with this woman flee vnto Christ in our sorowes and afflictions: so will it come to passe that we shall finde helpe in tyme conuenient. We haue scene the faith of this woman: Now let vs looke vpon that which I saide was to be considered in the third place, concerning this woman: namely, what maner of prayer or supplication this woman made.

Shee holds her peace, shee speakes to her selfe, and shee doeth no more but touch the hem of Iesus garment. Here is no prayer to bee heard of vs. True it is in deede, here are receyted no words of praying: howbeit here be signs of ons that prayeth, & the effects of prayer. The tokens and signes are, that she cometh to him, toucheth the hem of his garment, and within her selfe, thinketh of his gentlenes and from the bottome of her hart wisheth to obtayne mercy. Christ heard this with no lesse then if it had been a most earnest prayer. The effects that ensued it were comfort and healing.

As reads also of Moyses, that though he moued not his lips, yet the Lord saide vnto him, wherfore cryest thou vnto me: Whereby we are taught that prayer which pearceth the cloudes, is not a wigging of the lips nor a babling of words & much talk, but rather an humble lifting vp of the mind to God, in which any thing is desired of God through faith in Christ. This thing is confirmed by the witness of David, who saith: To thee (O Lord) haue I lifted vp my soul. Moreouer, for as much as there is no greater seruice of God, then to call vpon him aright, & that it behoueth the godly to be occupied continually therein: I will briefly say somewhat concerning right inuocatio. I told a litle before what true prayer is: now wil I shew



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what conditions praying ought to haue continually. There be five continuall conditions & as it were properties of a godly prayer, which are these. First after what sort our mind must be framed to pray. Secondly, what should moue vs and prouoke vs to pray. Thirdly, whom we ought to call vpon. Fourthly, vpon what foundation we should ground our selues whe we please into Gods sight to pray. And fifthly, what is to be sought, and when with condition, and when without condition.

The first. Our mind must be framed in this wise: we must put of al thought of glorying in our selues, like as this woman acknowledged nothing but filthines in her selfe. Secondly we must feele our needines, which this afflicted woman felt very greatly in her selfe. Then let a man with true repentance cast himselfe downe before God, and that rather in minde then body. That this woman did so, it appeared, in that she came behind him. Lastly let the minde be kindled to pray by assured faith. For except a man being steadfast faith with him, he wasteth his words rather then prayeth. And it is manifest by the promises, that this woman brought such a kinde of faith with her vnto the Lord.

The second. The causes that may moue vs to pray, are many. This woman without doubt thought vpon Gods commandement in which he earnestly requireth this seruice at our hands. Againe, she was not ignorant of the promises. Other wise she had not come forth to praying with so great confidence. Whatsoever you shall aske in my name, (saith Christ) my father will geue it to you. Besides this, she had felt the diuels tyranny, and her owne needinesse, wherby she was moued to seeke helpe of him, who onely is able to helpe. Also she considered the examples. She sawe how Iairus had made suite vnto the Lord for his daughters health, and many other examples did she thinke vpon. By these and many other causes she was stirred vp to pray. Therfore let vs also be stirred to yeelde vnto God this seruice of inuocation. First by the commandement of God: Secondly by the promises: Thirdly thinking vpon the diuels tyranny. Fourthly by feeling our own misery and needines: And fifthly by the examples of the saints.

The third: Who is to be called vpon? Onely God, who is the Father, the Sonne, and the holy Ghost. For neither Angels nor men are to be called vpon. For this is the everlasting commande-

dement



ment of God: Call vpon me in the day of trouble. Also: Thou shalt worship the Lord thy God, and him onely shalt thou serue. For to call vpon any creature, it is ranke idolatrie, for which the world is horribly punished, because such idoll seruice is high blasphemie against God.

The fourth: there is good cause to demaund vpon what foundation we we may ground our selues to please into Gods sight. For if we looke vpon our selues, our owne confusion and shame will fray vs away from praying. Againe the scripture saith: God heareth not the sinners. Certaine it is that no man trusting vpon his owne worthines, is able to pray. Wherefore that onely Mediator betweene God and man Christ Jesus, is to be sought vnto, who offreth himselfe to be our spokesman, when he saith: Whatsoeuer you shal aske of the father in my name, he shall geue it you. Through the worthinesse of him therfore haue we accesse to God the father.

The fifth: What is to be prayed for? Three kind of things are to be sought for by prayer, and three kind of things are to be wished away by prayer. First we must pray that Gods glory may be reuerenced amongs men. Secondly, we must pray for soules health: and thirdly for things necessary to the maintenance of this present life. And contrariwise, we must wish away, first, whatsoeuer hindreth Gods glory: secondly whatsoeuer is against our saluation: & thirdly whatsoeuer is troublesome to vs in this life. Let vs assure our selues we shall obtē these things, and specially those which are set in the first and second place. The good things or bad thinges of the third kinde must be prayed for or wished away, with condition that Gods glory be not diminished, nor our owne saluation hindered.

The fourth thing that I purposed vpon concerning this womā, is the healing of her. Wherein is to be tolde what Christ said & did, and what had happened vnto her. What saide Christ: Daughter be of good comfort, thy faith hath made thee whole. And in so saying he healed the woman by his diuine power. What hapned to y woman? And the woman was made whole from that houre. Here we haue many things. First, that those which beleue, are adopted gods childre, according to this tērt: To as many as beleued on his name he gaue power to become the sonnes of God. Secondly, in what sort Christ is minded towards the afflicted. Thirdly, that faith obtēneth any thing of God. And fourthly, that Christ sheweth here y power



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power of his owne godhead, uttereth his wil, manifesteth his office, and confirmeth the trueth of his Gospell. Of these things I will speake no more, because of the shortnesse of the time.

#### *Of the second.*

**A**lso in this Ruler Iairus we haue an example of faith, Inuocation, Confession, and Hope. Beholde there came a certaine Ruler. Here hast thou his faith, and worshipped him. Here hast thou the fruite of faith, Inuocation. These two containe confession. Lord (saith he) my daughter is euen now deceased; but come & lay thy hand vpon her, & she shal liue. Behold with how great hope he prayeth. We then may learne hereby to repaire vnto Christ in our necessities, to call vpon him by faith, to confesse him, & to assure our selues that wee shall obtaine of him whatsoeuer is for our wellfare. But what doth Christ? He foloweth him. And when Iesus came into the house of the Ruler, and saue the minstrels and the people making a noise, he saide: Get ye hence. And when the people were put forth, he saide to the damsel: damsell arise. And y<sup>e</sup> Damsell arose: and the same hereof was bynted ouer al y<sup>e</sup> countrey. Because the circumstances of this example doe almost in all points agree with the example of the woman: Let the thinges that I haue spoken alredy concerning the woman, suffice at this time.

#### *Of the third.*

**V**Hē Christ said: the maide is not dead, but slepeth, they skorned him. Here let vs looke vpon three thinges. First, y<sup>e</sup> world not onely is vnthankful towards Christ his benefactor, but also laughed him to scorne. And why so? Because the world is blind, and therfore cannot iudge aright of Christs doctrine and doing. The fleshly man perceiueth not the thinges that are of Gods spirit. Flesh hath no tast but of flesh. The wisdom of y<sup>e</sup> flesh is at enmity with God. Therfore vnlesse we will go astray & become skorners to the world, let vs harken to the gospel, that our myndes may be more rightly instructed concerning Gods woorks. The second thing which we ought here not onely to looke vpon but also to wonder at, is that Christ neuertheles proceedeth in his holy purpose. He is not driven away with neuer so great vnthankfulness of y<sup>e</sup> world, that he should forsake his church. He beareth rule euen in the middes of his enemies.



mies. The third thing that he teacheth to be obserued here, is Christes example. Therefore if we be scorned for our profession, let vs looke vpon the Sonne of God, and let vs set light by these scornes, which are the Diuels bezards. The malice of the worlde must not trouble vs, but the example of Gods sonne must encourage vs: for he is with vs according to his promise: I will be with you vnto the ende of the worlde. Vnto this our only mediator together with the Father and the holy Ghost, be honour and glorie for ever and ever. Amen.

*Vppon the xxv. Sunday after*  
Trinitie.

*The Gospell. Math. xxiiiij.*



Then yee therefore shall see the abomination of desolation, spoken of by Daniell the Prophete, standing in the holy place: let hym that readeth it, vnderstand it. Then let them which be in Iewry, flee into the Mountaynes. And let him which is on the house top, not come downe to fetch any thing out of his house, Neyther let him which is in the field, retorne backe to fetch his clothes. Woe shall be in those dayes to them that are wyth Childe, and to them that gyue sucke. But pray that your flight be not in the Winter, neyther on the Sabbath day. For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be. Yea, and except those dayes should be shortned, there should no flesh be saued: but for the chosens sake, those dayes shall be shortned.

Then if any man shall say vnto you: Lo heere is Christe, or there is Christ, beleue it not. For there shall arise false Christes and false Prophets, and shall do great myracles and wonders. In so much, that if it were possible, the very elect should be deceyued. Beholde I haue tolde you before. Wherefore if they shall



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shall say vnto you: behold he is in the desert, go not forth: behold he is in the secret places, beleene not. For as the lightning commeth out of the East, and shineth into the West: so shall the comming of the sonne of man be. For wheresoeuer a dead car-kasse is, euen thither will the Eagles resort.

The exposition of the text.

**T**his Sermon of our Lords, conteineth a notable admonitiō, very necessarie in this perillous time. For seeing that Paule saith: Whatsoeuer things are writtē, are writtē for our learning: there is no reason we should thinke that these things are spoken and writtē for the Jewes only. But rather for vs who are now nēerer the latter day than the Jewes were. This Sermon is both most dreadfull, and also most comfortāble. For in respect of the vngodly, and such as repent not, no Sermon can be more terrible, for it threatneth horrible punishment vnto them. But in respect of the godly, and those that repent, this Sermon is full of comfort. For it promisseth deliuerance from all these miseries. When ye see these things (saith he) lift vp your heads, for your redemption is at hand. The occasion of this Sermon was a double demaunde of Christs Disciples: who taking occasion vpon his foresaying of the destruction of Hierusalem, (whereof the Prophecie goeth before in the selfesame Chapter) demaunded of him, first, whē that should come to passe, & afterward, what signe should go before the Lords comming. Vnto these questions the Lord answereth, not according as their fleshly desire required, but according as he knew to be profitable for their instructiō to their soules health. The summe of this Sermon is, that Christ foretelleth the time of the destruction of Hierusalem, and sheweth the tokens of his comming vnto Iudgement. The places are two.

1. Christs answere and his foresaying.

2. The vse of this doctrine.

Of the first.

**C**hrists answere hath two parts: in the first of which, he answereth to the first demaund: namely wherein the Disciples asked him when Hierusalem should be destroyed: and in the latter he answereth to y second demaund, wherein his disciples asked him of his



of his coming to iudgment.

The former part containeth the signes that goe before the destruction of Hierusalem, which being many, are reckoned vpp, not only in the text which you haue heard, but also in the beginning of this Chapter.

Thy first signe is, that there shal come false Christs, y is to witt, fonde men which shal belye them selues that they are Messiaes & Saviours: which thing hath come to passe. For there came three Archinaues one after another, that draw a great multitude of men after them. One Teudas, and a certaine *Egyptian*, and Simon the Sorcerer. Teudas (in the time that Suspius was president of Iurie) perswaded the people to take their goods, and to follow him to Iordā. For there he bare them in hand, he would with a becke deuide the waters, that they might passe by ythos, and so recouer their libertie, and set themselves free from the bondage of the Romanes. To whō the foolish people obeying, when they looked in vaine for the miracle, were all slaine. This *Egyptian* also promised saluation, wellfare and rest to them that followed him. But they also being deluded, suffered iust punishment for their rashnes. Simon the Sorcerer, (when he could not for money buy of Peter, the gift of giuing the holy Ghost visibly, and heard Peter say: Cursed be thou and thy money too,) deuised an other way, which he by his diuelish craftes berruished and ouercast with a glosse of godlines. So he said he was the power of God, and though his sleighthes manie were deceiued. Now, why God suffered this thing, I auile to the Thessalonians answereth: because they had no will to beleue the truth, God sent them strong illusions, that they should beleue lies. This punishment are they worthy to haue, that wilfully shut their eyes against the cleere light of the gospel. Afterward the text containeth an admonition. For this saith Christ: See that no mā deceiue you. Many shal come in my name, saying I am Christ. This horrible punishment of the Iewish people, may put vs in mind to feare god, and reuerence Christs gospel.

The second signe that should go before the destruction of Hierusalem. He (saith he) shall heare of warres, and of the rumors of wars. The stoies testifie that many such warres went before the destruction of Hierusalem. First were slaine two thousand, through the malapertnes of a souldiour that scoffed at the pylare members  
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of the Jewes. Againe, murderers did set vpon men openly, and carrying swords closely vnder their clothes, slue all men y they met. Besides this, there were slaine at Cesarea, two thousand. At Schypopolis thirtene thousand. At Ascalon two thousand & five hundred. At Iherosoloms twenty thousand. At Alexandria fifty thousand. and at Damasco ten thousand. Behold how true Christes foresaying was, and how sore the Jewish people was punished for their vnthankfulness. What shal I say of the famine, pestilence & earthquake, that hapned according to Christes prophesie? All these things doe shew the sinnes of the people, and yet they were but certaine flourishes and flea bitings to the mischieses that ensued.

The third signe, was the persecution of his disciples. You shall be hated of all men (saith he) for my names sake. This persecutio began at the death of the most holy Martyr Steuen, and after ward grewe dayly more and more. Now the affliction of Christes disciples was of 4. sorts. First in their bodies: for some were whipped, some crucified, and some put to one torture, and some to another.

The second affliction rose of the stumbling block that was caste by those that fell from the Gospell. For many being discouraged with the bitterness of persecutions, fell from the Gospell to the exceeding great grief of Christes disciples. The third affliction of Christes disciples came by false prophets, of whō ther were too many in y time, and Epiphanius wyrteth of them: as the Simonians which were the folowers of Simon the sozcerer, who after ward fel down in the midst of the citie of Rome, & perished. After these come the Menandrians, which were the folowers Menander: the Saturnilians, which hung vpon Saturnilius: the Basilidiās which folowed Basilides: the Picoalites, which folowed the filthines of Picoalas that was one of the seven deacons; the Gnostikes, of whom the frantick furies were without number. And as for Ebion and Cherinthus, which were enemies to the Godhead in Christ, I will not speake of them. See how many armies they had of false teachers, that would not be content with the singlenes of the gospell of Gods sonne. The fourth affliction of the disciples was the malapertnes, stubboznes, and vnthankfulness of the whole people.

The fourth signe: And the Gospell shalbe preached ouer all the world, for a witness to all nations. Paul witnesseth that this was done whē he saith: Heard they not? But their sound went forth into  
to



to all the world. Hitherto concerning the signes that went before the destruction of Hierusalem. Now in the text is described the figure of the destruction. When ye see the abomination of desolation which is spoken of by the prophet Daniel standing in the holy place, then let them that are in Iewrie, flee vnto the Mountaynes. As if he had sayd, then shall the armie approach which shall destroy Hierusalem. This abomination was the wickednes & Idolatrie of the Iewes, wherewith almost all the whole Nation was infected. It is called abomination (which is as much to saye as lothelines) because God lothed it as a most filthy thing. And it was termed the abomination of desolation, for the punishment that ensued: which punishment was the desolation & waste of y<sup>e</sup> Iewish people. Hitherto concerning Christs answer vnto the former demaund of his disciples, touching the destruction of Hierusalem. Now followeth his answer to the second demaund, which was concerning his comming, wherem foure things are to be considered. First, that he biddeth vs beware of false signes: If any man say vnto you: Behold heere is Christ, or there is Christ, beleue him not. Another is, that he warneth his Disciples they should not through drowsinesse forget his admonishment. Behold (sayth he) I haue told you of it before. As if he had sayd, I would haue you alwayes mindfull of this my foretelling, least that forgetting it (after the example of others) ye renounce your profession. The third is, that his comming shall not be in the corners of the world, or in the wilderness: but that it shall be in the open face of y<sup>e</sup> world. Like as the Lightning (sayth he) commeth out of the East, and flasheth into the West: Euen so also shall the comming of the Sonne of man be. Therefore there is no cause why you should beleue them that shall come and falsly take vpon them the name of the Messias. The fourth is the gathering together of the elect vnto Christ. Wherefoeuer the carcasle is (saith he) thither will the Eagles also resort. That is to say, according to Paules Interpretation: When Christ commeth to iudgement, we shall be taken vnto meete him in the aire, and so we shall be with him for euer.

*Of the second.*

**F**orasmuch as these things that happened to the Iewes, are signes of those things that shall come to passe in the latter dayes before



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before the coming of Christ, into which dayes it is our hap to light: It is meete that we looke vpon those things that are done in our age, and to see how they agree with these things.

Among the signes, we haue heard before first that there should come some that should sayne themselves to be the Messias: the like whereof hath happened a few yeares ago in *Germanie*. For a certayne *Hollander* named Dauid George, tooke vpon hym to bee Christ, and deceyued many, who after ward being dead, was digged vp agayne and burned. There were others also both of *Iewes* and of other nations, which came to an euill end both they & theyr followers. Againe, as touching warres and brytes of warres, *Turkie*, & many other nations do shew how well this signe agreeth to our time, and surely soer things are yet to be looked for. Besides this, the dayly reports that are brought vnto vs, do declare howe soer the Church is persecuted in many Realmes, as in *Turkie*, in *Greece*, in *Italy*, in *Spayne*, and in *Holland*. Many sects spring vp from time to time, exceeding great is the vnthankfulnesse of the world towards the Gospell, the manners of most men are verie corrupt. Herevnto maketh also the fourth signe of the Lords coming vnto iudgement, that the Gospell is preached weluere cuer all the world. And although this thing be not done openly every where in publicke place: yet notwithstanding, in all realmes of the world there be some that heare the Gospell. Why is it preached? For a witnesse vnto vs: and that after a double manner. For it is a witnesse of saluation if we beleue the Gospell: and it shall be a witnesse of our iust damnation, if we beleue not the Gospell. Now let vs gather the vles of Christes forewarning.

The first vles is that whereof I haue spoken already, namely, that all these things haue happened for our instruction also, that thereby we may thinke, what hangeth ouer this most vnthankfull world, before the coming of our Lord vnto iudgement.

The second. These things set before our eyes the greatnesse and filthinesse of our sinnes, and they are as it were certayne preparatiues of the punishments which they shall susteine that haue not repented.

The third. We are admonished here what vengeance abideth for them that defile themselves with the bloud of the Saincts. He that persecuteth you (saith Christ) persecuteth me. Why? Because they persecu-

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persecution is made for the Gospell of Christ and for professing of him. Now some of Christs aduersaries reioyce when they haue done wickedly: but the time will come, that they shall suffer bitter paynes for the blood of the faithful that they haue shed, which crieth out from the earth vnto God, and calleth for vengeance wherewith the iust Judge shall pay them home in their time, according to thys text: Vengeance to me, & I will requite it: their foete shall slip in time conuenient. The Lord delayeth punishment, and according to the richnesse of his goodnesse and long suffering, prouoketh them to repentance. For he is not delighted in the destruction of sinners, but he would rather that all men should amend & liue according as he himselfe witnesseth by his Prophets in these wordes: As truly as I liue (saith the Lord) I will not the death of a sinner, but y he should turne and liue. Notwithstanding, he that abuseth this goodnesse of God, doth hee himselfe kindle wrath to himselfe against the day of vengeance. The fourth vse of this forewarning is, that it putteth vs in mind of repentance. When certaine reported vnto Christ, how Pilate had mingled the blood of the Iewes with their sacrifices, & that the Tower of Silo falling downe, had killed eightene men: he sayde, Except ye repent, ye shall all perish likewise. For he aduoucheth that this was done, not only for those that perished there, but also for others, that they taking warning at their mischance, might amend. Much more ought the miserie of the Iewish people to put vs in mind of repentance, specially seeing the cause is not vnlike. For they were plagued chiefly for contempt of Religion. And I beseech you what thing is there heere vnlike? Wherefore let vs take warning by the Iewes to amend betimes, that we runne not into the hands of the liuing God, sooner than we looke for.

The fifth vse is, that by the persecution of the Church which at that time was verie sore, we must learne that y Citizens of Christs kingdome in this world must not flourish and enioy the outwarde dominion of the world. For as the Church of Christ is not bounde to any certaine place: so the glozy and renowne thereof consisteth partly in the conscience of the godly, and partly in looking for the appearance of Iesus Christ.

The sixt vse is, that we should ioyne our selues to the Citizens of Christs kingdome, & not be fraied away with the hugenes of persecutions. For although all y will liue godly in Christ must suffer



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persecution: yet notwithstanding, Christ pronounceth them blessed, because that after the present affliction, shall follow glory, whereunto there is no way but by the crosse.

The second is, that by the harmes of the Jewes, and by theyr hurts we should become the wiser. Therefore to the intent we go not astray with the Jewes, let vs follow the Lampe of Gods word: for this alone can make vs safe from misgoing. Why word (sayth David) is a lanterne to my fete, & a light into my steps. And Paul wil haue vs to cary before vs the word of God as a burning cresset.

The eight is, that we are admonished to set the name of G. D. (which is a most strong towre) against all y misfortunes that hang ouer vs. For thus sayth Salomon: The name of the Lord is a most strong towre, to which the iust man shall flee and be saved. Some put their trust in chariots (saith David) and some in horses, but we will call vpon the name of the Lord. By the name of the Lord is ment an humble prayer which proceedeth of true faith in Christ, & this faith is it that ouercometh the world. For thus sayth y Apostle: This is the victorie that ouercometh y world, euen your faith. Why so? Because they cal vpon Christ the vanquisher of y world, and haue Christ present, against whom hel gates are able to do nothing. Let vs pray therefore y neither our mind may be dazeled with baineslike opinions, nor our faith quail in so great hurtyburlyes.

The ninth is, y we should fortifie our selues against stumbling blocks, whereof there shall be very many: but when they come, we must remember Christes saying: Behold, I haue told you before. Neyther shall these stumbling blocks be all of one kind. For some stumbling blocks shall be of persecution: some of the felwesse of them that professe Christ: and some, of them that fall from Christ. For many in these miseries y are to come, shall utterly renounce Christes name and his Gospell, and submit theselues againe vnto Satan. Many in this small company shal be bringers vp of diuers sects, and yet they shall professe Christ. Against this geare wpll Christ haue vs fenced. And because that harmes foreseene do hurt the lesse, Christ would haue his Church warned of the before had.

The tenth vse is, that we liuing in the feare of God, should wait for the coming of our Lord Jesus Christ, who shall bring vs full redemption, which redemption is the full and final end of all Christes benefites, vnto which all other benefites are appointed. For the or

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der of Christes benefites is this that is described in 1. Cor. 1. in these words: God hath made Christ our wisdom, our righteousness, our holines and our redemption, to the intent that he which gloryeth, should glory in the Lord. He is our wisdom, when he revealeth his fathers wil vnto vs in the Gospell. He is our righteousness, when we by beleauing his Gospell, haue his righteousness imputed vnto vs. He becometh our holines, when we being iustified, are indued with the holy Ghost, through whose operation wee henceforth purpose a new life. And at length he shalbe our redemptiō, when full saluation shall happen vnto vs through him, to whom with the father and the holy Ghost, be honor, praise, and glory, world without end. So be it.

### *Vpon the purification of Saint*

Mary the Virgine.

*The Gospell. Luke. ii.*



AND when the time of their Purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to presente him to the Lorde (as it is written in the lawe of the Lord: Euery man childe that firste openeth the Matrice, shall bee called holy to the Lord) and to offer (as it is sayde in the Lawe of the Lorde) a paire of Turtle Doves or two young Pignons. And beholde there was

a man in Ierusalem whose name was Simeon. And the same mā was iust and godly, and longed for the consolation of Israel, & the holy ghost was in him. And an answere was geuē him of the holy ghost, that he should not see death, before he had seen the Lorde Christ. And he came by inspiration into the Temple, & when the father and mother brought in the childe Iesus to doe for him after the custome of the lawe, then tooke he him vp in his armes, and saide: Lord, now lettest thou thy seruant departe in peace according to thy word. For mine eyes haue seene thy

Np. ii.

saluation.



## The Purification of Mary.

Saluation. Which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel.

### The Exposition of the Text.

**I**n this feast is handled a part of Christes story, namely, how hee was offered up in the temple, according to the law: & how Simeon a righteous man acknowledged Jesus the sonne of Mary to be the very Messiah, yea and that by instinct of the holy Ghost, by whome he had receiued an answer that hee should not die before his eyes had seene Christ the Lord. Whom when he had seene, hee took him into his armes, & blessed him. Which done, he uttered his thankfulness to Godward in a song. Here we must call to remembrance what we haue hether to heard concerning Christ, to the intent wee may know the continuall story of him. We haue therefore heard first of his glorious birth, that he was bozne in Bethleem. Secodly, of his circumcision, that he was circumcised the eight day.

Thirde, how he was acknowledged and honoured by the wise men. Fowth, how he was offered up of him in the Temple, which offering he fell out according to the law, when he was full 6. weekes old. The places are three.

- 1 The offering up of Christ in the temple.
- 2 Simeons description and blessing.
- 3 Simeons song.

#### Of the first.

**G**od had ordeyned sundry customes of offering in the old testament, not to the intent men should be iustified before God by the work of sacrificing (for if the bloud of Oxen and Goates could haue put away sinne, Christ had not come in the flesh to purge sinne by the sacrifice of his body) but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles might be hindered. For in as much as al me even the most barbarous are touched with a certaine reverence of religiō: they wil set up fashions of worshipping god after their own deuise. Howbeit, because no seruice pleaseth god, save that which is of his own appointment God himselfe ordeyned by Moyses sundry times, to the intent that



by the multitude of Ceremonies which God had ordeyned, the Jewish people might be withheld from Idolatrie, and serue the one God that had brought them out of the land of Egypt, and bestowed vpon them innumerable other benefites both ghostly and bodily.

The second cause is, that inward godlinesse might be exercised by these outward helps. For these outward sacrifices were not of themselves Gods seruice, but only stirrings vp of the true seruice and worshipping: which thing appeareth by Elay, where God abhorreth outward sacrifices without inward godlinesse of mind.

The third is, that they should be open witnesses of thanksgiuing, whereby this people should both be stirred vp, and also confirmed, & testifie openly that they serued this God which had brought them into the land of Canaan, and fed them by miracle in the wilderness.

The fourth is, that by this meanes the ministerie of Gods word might be stablished: that the ministers of Gods seruice, and the Priests might haue whereon to liue. He that serueth at the Altar (saith Paule) let him liue of the Altar. And Christ: The labourer is worthy of his hire. This custome did they hold in old time in the Church, when they came together to heare the word, and receyue the Sacraments. The godly according to their abilities bestowed somewhat to the maintenance of the Ministers, and the releefe of the poore, which gathering was called a contribution. From hence also issued the maner of tything.

The fifth is, that these old oblations be a shadow of the sacrifice of Christ that was to come, & as it were a place wherein they were put in remembrance of Christ to come. This did the godly wel vnderstand, as Abel, Noe, Abraham. For they did not thinke that they put away sinne & death by their sacrifices: but they trusted to the sacrifice of Christ, by the vertue wherof, they sinnes also were purged. When Abel slue his sacrifice, he thought thus: First when he saue the blood of the sacrifice, he thought vpon the sinne of mankind which had deserued eternall paines. Secondly, he looked forward to y thing y was signified: For he thought y his sacrifice was a figure of the promised seed: that is to wit, of Christ, who shoulde purge sinne by offering himselfe in his sacrifice. Thirdly, by thinking so, Abels faith was confirmed and encreased, wherethrough he was both iustified befoze God, and accepted of God. Fourthly, vpon this faith ensued thanksgiuing and newnesse of life. Such as



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offred after this maner, pleased God. Thus much be spoken cōcerning the sacrifices of y<sup>e</sup> old testament in general. Now wil I speake of that manner of sacrifices which is mentioned in this Gospell.

There was a double commaundement appointed to be obserued, when any child was bozne. The one was of the mother, how many weekes she ought to abide out of the companie of men. And the other was of the child that was bozne. Concerning the mother this was the order: that if she were deliuered of a manchild, she should keepe hir selfe close xxxvii. dayes: and if it were a womanchild, she should continue close twice as long. For then she ought to be out of the congregation lxxiii. dayes. And this thing was not done for any vnworthinesse that was in the woman, but for two other causes: that is to wit, needefulnesse, and further meaning. The needefulnes was, that by this meanes consideration might be had of the health of the woman, who after the thynges of hir childbed, hath neede of rest, that she may gather strength againe: and godly husbandes ought at such times to haue speciall regard of the weaknesse of their wiues: and it behoued women also to keepe this lawe of nature, both for theyr owne sakes, and also for other womens sakes. The meaning of it was, that this barring them out of companie, shoulde doe men to vnderstand, that all which are descended of Adam, are barred from God for the sinne wherein they are bozne, and that therefore they haue neede of Christes sacrifice to purge them.

The other commaundement concerned the child that was bozne: And that also was of two sorts. The one generall, and the other concerning the first bozne.

The general commaundement was, that when the woman had fulfilled the time that she was excluded frō the congregation of the Church, there should be sacrifices offered whither it were for a son or for a daughter, in what order soeuer they were bozne. This sacrifice did put them in mind first that their children were bozne sinners, and therefore had neede of clensing and of forgiveness of finnes. Secondly, that by this meanes they should be consecrated to God. Thirdly, that the parents should knowe that they begate childre to God, and not to themselves or to Sathan. And fourthly, that there was a further meaning in the matter: namely, that their children should be a figure of Christ that was to be offered.

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The speciall commandement was, concerning the first bozne, as well in men as in beastes, that they shoulde bee offered vnto God: First in remembrance of that great benefit, the Lord sparing the people of Israel, did strike y<sup>e</sup> the first bozn of Egypt, as well in men as beastes. Secodly, for the signification therof, that is to wit, y<sup>e</sup> the only begotten sonne of God and first bozne sonne of Mary, shoulde be offered vp in time to come for our deliuerance from the Egypt of sinne. Let this suffice cōcerning the law and the signification therof, and now let vs come to the offering vp of Christ.

The law commandeth that euery first bozne which openeth the mother, being conceived of mans seede, shoulde be offered vp in this wise: But Christ was not so conceived after the maner of mā, but he was conceived by the holy Ghost, and bozne of a most chaste virgin: Ergo he was not bound by the law, to be offered vp in y<sup>e</sup> temple, after the maner of others that were first begottē. I answere, Christ was also at his free choyse whether he would haue bene conceived and bozne, and after ward whether he would haue been circumcised and suffered death or no. But he that was free became the seruante of all, to the intent he might make all free: or as Austin saith: God became man, to the intent to make men Gods. Paul saith: He was bound vnder the law, to the intent hee might redēme those y<sup>e</sup> were vnder the law. And therefore he being the first bozne would also be offered vp in the Temple.

But how was he the first bozne? There was neuer any such bozne. First he was first bozne in his Godhead, for he was y<sup>e</sup> eternal sonne of God. This day (saith he) haue I begotten thee. Secondly, he was the first bozne sonne of Mary in his manhode. For she neuer bare any before him nor yet after him. Thirdly, he was first bozne in grace. For he was the first man that euer was bozne, which beeing offered vp vnto God, was accepted of himselfe. Fourthly in power, For he was the first bozne of the dead. And fiftly that we might be bozne new men through him.

Furthermore it is to be marked, y<sup>e</sup> Mary offered a paire of young pigeons, wherby is shewd that she was poore. For the richer sort did offer a Lambe. Wherby we may learn, not to be abashed of our poerty. It was Christes wil to be bozn poore, that he might make vs riche, so that we wil accept his riches with a thankfull minde.



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*Of the second.*

**A**Nd behold there was a man in Hierusalē whose name was Simeon. Here we haue first a description of Simeon, and afterward his blessing. First he is commended for his righteousness. For he liued so among his people, that he was counted of all mē for a good and iust man. The Euangelist meaneth not by this, that he was so righteous, that he had no neede of any other righteousness: (for in his own song he confesseth Christ to be his sauioꝝ:) but y<sup>e</sup> hee liued blameable among men, & honestly, so as he did no mā harme but good to all men according to his power. Such a one is called of Cicero, (or rather of all men) a iust or righteous man. Secondly hee is commended for his godlines. For he feared God. Under y<sup>e</sup> name of feare is comprehended the whol seruice of God. For he y<sup>e</sup> feareth God, as he eschueeth all things wherewith he knowes he shal offend him: so also doth he whatsoeuer hee perceiueth to bee acceptable to him. This feare hath his beginning of faith. There is another feare of God without faith, which is no seruice of God: and such another there is in all the vngodly. For they alwayes dread Gods iudgement against them, and would rather that there were no god, the to be punished for their wickednes. The feare that is commended in Simeon, was none such. For it folowed that he wayted for y<sup>e</sup> comfort of Israell. By which saying is shewed that he longed very earnestly for the comming of Christ. For he knew that the propheties of Jacob & Daniel pointed to this time of his. Wherefore he longed for it the more earnestly, and wished that his life might be prolonged until he might see Christ present. And it is no maruel that he wayted so earnestly for Christes comming. For he was (saith y<sup>e</sup> Euangelist) ful of the holy Ghost. Such was this holy man.

But what was y<sup>e</sup> reward of this godlines? He receiueth answers of the holy Ghost, that he should not see death before he had seen the Lorde Christ: and by the motion of the same holy Ghost hee came into the temple. And what did he there? When the Parents Joseph and Mary had brought in the child, he tooke him into his armes and prayed God. Now hath this holy old man that which he desired so earnestly, and he geueth witnes to Christ, openly protesting this Childe to be the same annointed Sauioꝝ that was promised to the Fathers.

¶ Wee



W<sup>e</sup> haue the godlinesse of Simeon what it was: now let vs set him befoze vs. Let old men first, and afterward all men, learne of him to feare God. Let them learne to liue holily and vprightly among men. Let them learne to take Ch<sup>r</sup>ist into their armes, that is to say, into their hearts. Let them set him out, praise him, and professe him. Which thing if they do, they shall one day with Simeon, receiue a plenteous reward in Heauen.

*Of the third.*

**N**ow followeth Simeons song: Lorde now lettest thou thy seruant depart in peace according to thy word. This song hath customably been song in the Church many hundred yeares, & we are wont to sing the same when corpes are layde into theyr graues. For it containeth a doctrine concerning Ch<sup>r</sup>ist; and it teacheth from whence chiefe comfort is to be sought, specially at what time we must depart out of this life. Nowe to the intent we may vnderstand this song the better, I will deuise it into two parts. In the first whereof the olde man Simeon reioyceth in his owne behalfe: and in the latter part comprehendeth very briefly the benefites of Ch<sup>r</sup>ist towards the whole world.

The first part is: Lord now lettest thou thy seruant depart in peace according to thy word. For mine eyes haue seene thy saluation. Here y<sup>e</sup> old man Simeon reioyceth in his owne behalfe, that he had seen Ch<sup>r</sup>ist with his bodily eyes, according to y<sup>e</sup> answer that he had receiued of y<sup>e</sup> holy Ghost. For albeit he had seen him befoze with y<sup>e</sup> eye of his faith, like as our Lord saith of Ab<sup>r</sup>ahā, Ab<sup>r</sup>ahā sawe my day, & was glad: yet notwithstanding because he had receiued a promise of y<sup>e</sup> holy Ghost, that he should see Ch<sup>r</sup>ist present with his bodily eyes befoze he died, he was greatly delighted with his sight, & with great strength of faith desired streight to be deliuered frō his body, y<sup>e</sup> he might be gathered to his fathers in peace: but see, he receiued a promise that he should see the Lordes anoynted. Here is brought him a poze babe, there appeareth here none other outward countenance than of contempt. Is he offended at this outward countenance? No. Whom he sawe to be least with his bodily eyes, him sawe he to be greatest with the sight of his faith. Whome he beheld base in the shape of a seruant, with his bodily eyes, hym knewe he to be King of Kings, and Lord of Lords. And he was  
not



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not ignorant what Zacharias had prophesied of him: who saith: Behold thy king commeth pore. He knew that he came not to take into his hand the kingdomes of y<sup>e</sup> world, but to geue the kingdomes of God to beleeuers. Whereby also we may learne to beleue y<sup>e</sup> scriptures, and to looke vpon Christ and his church, not onely with our bodily eyes, but rather with the eyes of our faith. And seeing he desireth to be let goe by and by, and to change this miserable life for death, he declareth sufficiently, that Christes kingdom is not of this world, but an euermlasting kingdom, which consisteth in peace of conscience. As if he should say, Graunt me now that I may dye in peace and happily. Whereof may we gather both instruction and comfort. Instruction, that the spirituall beholding of Christ, which is by faith, maketh a man to depart ioyfully out of this life, because he that before his death seeth Christ in this wise, hath a light to guide him vnto life: He that followeth me (saith the Lord) walketh not in darcknes: Contrariwise, he that seeth not Christ, passeth from the death of this present life vnto euermlasting darcknes. And we may gather comfort, because they that see Christ at y<sup>e</sup> instant of death, haue wherew<sup>th</sup> to comfort themselves. They know, they are at y<sup>e</sup> point to be dismissed in peace. They know they shall not go to darcknes, but to euermlasting ioy. Because the thefe vpon y<sup>e</sup> crosse, not onely sawe Christ with his bodily eyes piteously tormented, but also sawe him conqueror of death, with eyes of his faith: he heard the Lord say: This day shalt thou be with mee in paradise. So Steven at his death saw Christ, and with exceeding pleasure & ioyfulness of minde, said vnto him: Into thy hands (O Lord) I commit my spirit. After this manner, thou also when sickness bringes thee to the pits brink, looke to Christ thy Saviour by faith, & desire of him that he wil let thee depart in peace, that is to say, that he wil geue thee leaue to depart out of this life, and to enter into the rest that is promised to all the faithfull.

This thought wil make vs manfully despise this world, and the miseries of this present life, & comfort our mind with hope of saluation, the which he that cannot lie hath promised vs. Now insueth the other part of this song.

Which thou hast prepared before the face of all people, to be a light to lighten the Gentiles, and to be the glory of thy people Israel. Here are briefly shewed two things. The one what  
are



are Christes benefites: the other, to whome these benefites are appointed. The benefites are saluation, light & glozy. Without Christ then, the world sticketh still in damnation, darkenesse, and shame: and that is for sinne. For Christ taketh away damnation, and restoreth saluation: he driueth away darkenesse, and sheadeth forth light: he remoueth shame, and giueth glozy. How great things are these, I pray you? Surely no man is able to value them sufficiently.

But to whome are these benefites appointed? To all people, Jewes, and Gentiles: howbeit, they must be receiued by faith. For they are offered vniuersally to all, such is the vnserchable goodnesse of God: howbeit, with condition: he that beleueth shall be saued: and he that beleueth not, shall be damned. Wherefore if we couet these good things, let vs with Simeon receyue this our Lord and Saviour Iesus into the armes of our hart, and leane vnto him with stedy faith. To this our Saviour be honour and glozy for euer and euer. So be it.

## *Vpon the Annunciation of our Lady*

Saint Mary the Virgin.

*The Gospell. Luke. i.*



AND in the sixth moneth, the Angel Gabriel was sent from God into a Citie of Galilee named Nazareth, to a Virgin spoused to a man, whose name was Ioseph, of the house of David, & the virgins name was Mary. And the Angel went in vnto hir, and said: Haile full of grace, the Lord is with thee: Blessed art thou among women. When she saw him, she was abashed at his saying, and cast in hir mind what manner of Salutation that should be. And the Angell sayde vnto hir: Feare not Mary, for thou hast founde grace with God: Beholde, thou shalt conceiue in thy wombe, and beare a Sonne, & shalt call his name Iesus: He shall be great, and shall be called the Sonne of the highest: And the Lord God shall giue vnto him the seate of his father David, and he shall reigne ouer the house of Iacob for



## The Annunciation of Mary.

for euer, and of his kingdome there shall be none ende. Then sayd Mary to the Angell: How shall this bee, seeing I knowe not a man? And the Angell answered, and sayde vnto hir: The holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee. Therefore also that holy thing whiche shall be borne, shall be called the sonne of God. And beholde, thy Cousen Elizabeth, she hath also conceived a sonne in hir age, and this is the sixth moneth, which was called barrein: for with God nothing shall be vnpossible. And Mary sayde: Behold the handmayde of the Lord, be it vnto me according to thy worde. And the Angell departed from hir.

### The exposition of the text.

**T**his feast conteyneth the storie of the conception of Iesu Christ, which is told vnto the virgin by the Angell of God. For long ago the thre thousand nine hundred & fiftith yere befoze his conception, God promised the seede of the woman that should tread downe the Serpents head: that is to say, whiche should destroy the Diuels works, sinne, & death. God being mindfull of this promise, sends his Angell to the most chaste virgin, to whome he bringeth tidings that she should conceyue by the holy Ghost without the seede of man, and bring forth a Sonne, that should be the saviour of the world. This is the summe of the story, whereof there be fve principall poynts, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angell.
- 3 The comforting of the troubled Virgin.
- 4 An exposition of the Message.
- 5 The manner of the conception.

### Of the first.

**I**n the description of this Message, many circumstances are to be obserued, of which we will consider euery one severally by it selfe, to the intent we may drawe out of it some doctrine to confirme our selues.

The first is time. In the sixth moneth (saith he) that is to wit, after the conception of John Baptist, who according to the sayings of the Prophets, should be the forerunner of the Lord, that men might



might prepare the way against the coming of their king. And it was the 20. yeere since the scepter was taken from Iuda. For thus was it prophesied before by the patriarke Iacob. The scepter shall not be taken from Iuda until Silo come, that is, til the seede the woman come, which was promised to our first parents. Therefore this circumstance of time convinceth, that this Sonne of the virgin is the true Melsias. For he was borne the selfe same time that y<sup>e</sup> holy Ghost had spoken off before by the prophets. And as concerning the day, this is worthy to be remembred, that the killing of the paschal lambe, the conception of Christ, and the passion of him, fell all vpon one day of the yeere, on which day the holy fathers supposed y<sup>e</sup> Adā was created. These things set out vnto vs the trueth of Gods promises. God delayed to send his sonne a great while after y<sup>e</sup> promise was made: but yet he continued true in his promises. The Sonne hath promised that he wil come to Iudgement: but he maketh delay: yet will he come when he thinks good.

The second. The Angel Gabriel was sent of the message. Why so? First, that Gods ordinance might be obserued: for like as God was wont to send his Angels before to geue men knowledge of his wil: so now an Angell is sent of an ambassage in the saluation of mankind. For the Apostle in the first to the Hebrewes sheweth, that this is the duety of Angels. Againe in as much as a bad angell was the cause of our first destruction, it was couenient that a good angell should be the first messenger of the restozement of saluation againe. And thirdly, this was conuenient for the most pure Virgin also, that a most pure messenger should be sent vnto her.

The third. That this messenger was sent from god. The Ambassadors of Emperors and kings are looked for very desirously that it may be knowen what is the pleasure of such great princes. Behold, he that sendeth here is the mightiest Emperour, & great is the Ambassado: that is sent. Therefore we ought of duty to be stirred vp to great wonder.

The 4. The place to which he is sent, is rehearsed by name. For he is sent to a citie of Galilee, named Nazareth. The cause that this was done, was for that it was so prophesied before. And besides y<sup>e</sup>, God sheweth that he regardeth the things that are base vpon earth. Therefore there is no cause that any man should thinke himselfe a cast-away, because he is either poore or an abiect vpon earth.

The



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The fifth: To what person he is sent, namely to a virgine & was betrothed to a husband. In deede Christ ought to be conceived of a virgin, and borne of a virgin, according to the foresayings of the Prophets: for men have been brought forth into the world after sundry maners. The first maner was of Adam onely, who was shaped of the slime of the earth. The second was of onely Eve, who was brought out of a rib of Adam. The third was of Christ onely, who was borne of a most pure virgin. And the fourth is the common birth of all other men, which are conceived of the seed of male and female together.

Christ then was conceived and borne of a virgin. First, for that if he had been borne of the seed of man and woman, he should have been conceived and borne in sinne. But it was meet that he which came to take away sinne, should be without sinne. Againe, it was meet that the Prophetes should be fulfilled. It was said in the 3. of Genesis, The womans seed shall tread down the serpents head. And in the 22. of Genesis: The scepter shall not be taken away from Iuda, until the coming of Silo, that is to say, of the sonne of that foresaide woman. Esay. 7. Behold (saith he) a maide shall conceive and beare a sonne. Moreover, it was convenient it should be so, for the significatio of the spirituall regeneration, which is not the will of the flesh, or of the will of man, but of the will of God. Whereupon S. Austin saith: It behoued our head by speciall miracle as touching his body, to be borne of a virgin, to the intent he might do vs to understand, that those which are his members, must be borne anew of the spirite. And whereas the virgin was betrothed to a husband: there were good causes therof. For by this meanes both the worthines of mariage is commended, and prouisiō was made for the safegard of the virgins honestie and good name, yea, and the virgin had giuen vnto her a keeper that should haue care of her.

The sixth: That Ioseph was of the house of David. And it was convenient he should so be: chiefly for the prophetes. For it was foretolde, that when Christ came, he should be borne of the lineage of David. Which thing was not vnknown to the very Scribes and Pharisees.

### Of the second.

**T**he second member of this Euangelicall story, is the salutation of the Angell, which is this: Haile full of grace, the Lorde is with



with thee: blessed art thou among women. Here let vs thinke of our first mother Eve, and the most holy virgin y mother of Iesus, and let vs marke how diuers sayings they heard. Eve heard: I wil multiply thy sorowes. Sorowes are tokens of cursing, before faith. Mary heard, Hail, that is to say, Be glad. And he addeth the cause: Thou art full of grace: that is to say, God hath receiued thee into fauour, & hath chosen thee alone of all womankind, to whom he wil do a singular benefite. The Lord is with thee: that is to say, thou hast God thy defender and Sauour. Blessed art thou among women. That is to say, like as Eve was cursed among women, or rather all women are cursed for her sake: So art thou blisseth through the gift and fauour of God. For vnto thee is happened so great good lucke, that thou shalt be the mother of the promised seede. This is y meaning of the angels greeting. Wherby it is easie to gather, how foolish they are, that will make a prayer of it, wherewith they cal vpo y blessed virgin, contrary to the manifest word of God. Unto which kind of people I say no more but this, at this time: Cursed is euery one that calleth vpon any creature, and which wresteth the words of y scripture, to stablish horrible Idolatry, in the contempt of the Sonne of God, to the slaynder of the most holy virgin, & to their owne most certaine damnation. At suche time as true innocation is taught in the Church, it is also shewed therewith, that calling vpon saints, is a seruice of the diuell, brought into the Church by y diuel.

*Of the third.*

**A**T the hearing of this greeting, the virgin is troubled, and amuseth within her selfe what maner of salutation it should be. To whome the angell sayde: Mary, feare not, for thou hast found fauour with God. See heere what Gods word doth. First, it maketh afrayd, and afterward it comforteth. Feare not (saith he) as if he should say: I come not to bring thee tidings of any sadnesse, I come not to shew y God is angry with thee. For thou hast found fauour with God. Here we haue a sure doctrine, that only Gods fauour putteth awaye feare. All other things haue feare ioyned with them. Friends haue feare ioyned with them, least they should forsake vs when we haue most neede of them. Wealth hath feare, least it should be impayred. Riches are not possessed without feare. For they may be lost, & the losse of the leaueth so to be hind it. Power feareth, as which may be overcome by a stronger than it selfe.



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It selfe. Only Gods favour byneth feare alway. He that is in thys, may freely both in life and in death, laugh the Diuell and all hye craftys to scorn. In as much as this favour or grace is possessed by faith, and increased by godly exercises, it standeth vs all in hand to beware we lose it not through our owne default. For if we lose that, there remaineth nothing but trouble of conscience and curse.

*Of the fourth:*

**B**Ehold, thou shalt conceyue, and beare a sonne, & thou shalt call his name Iesus. This is the declaration of the message: the sense whereof is this: I by Gods commaundement do byng the word, that shortly thou shalt be a mother, and beare a sonne, whome thou shalt name Iesus. Undoubtedly, heere the most chaste Virgin thought vpon the promised seede. She heares it told hir on Gods behalfe, that she shall beare a sonne, whome she is willed to name Iesus. This name Iesus which signifieth a saviour, she took to be set against the curse and death, into which our first Parents were salne for their transgression. This name is wont to be expounded more at large vpon the day of the Circumcision: wherefore as now I passe on to the rest.

He shall be great, saith the Angell. Great in deede, as who is the sonne of y highest: Great in deede, as who should ouercome Satane: Great in deede, as who should giue the greatest things: Great in deede, as whose kingdome is euerlastig. The Lord God (sayth he) shal giue him the seate of David his father, and he shal reigne in Iacobs house for euer, and of his kingdome there shall be none end. If we marke this description, we shall finde foure things to be spoken heere concerning Christ. For first he sheweth his true manhode, when he saith that he shall be boine of the Virgin. Againe he suppresseth not his Godhead: for he saith, he shall be called the sonne of the highest. The sonne of the highest is of all one nature with the highest. Thirdly, when he addeth: He shal be great, he signifieth the vnion in person. For although he be God & man, yet is he one person and not two. In the fourth place is noted his office, that he is a Saviour and a king that shal reigne for euer. How could it be said of Christ, that he should haue the seate of David his father, whē as he himselfe saith: My kingdome is not of this world, according also

as



as the sequels hath declared, and that Dauid's kingdome was a civil government in Iewrie. Dauid hild but the shadow of the kingdome, but this his Sonne possesseth the very kingdome it selfe. Dauid's kingdome was a figure and shadow of Christes kingdome, and therefore both are called one kingdome, bycause Dauid was the shadowe, and Christes was the very kingdome it selfe. Besides this, it is the maner of the Scripture, to paint out heauenly things by outward images, to the intent the comparison may helpe our weakenesse.

*Of the fifth.*

**A**Nd Mary sayd to the Angel, How shall this come to passe, seeing I knowe no man? As if he should say, how can I be made with child bodily (as thou saist) seeing I haue not as yet companied with man? The most chaste Virgin knew it was an order established by God, y men should be conceived of the seede of man and woman. Neither had she seen or heard of any example to y contrarye, since y creation of our first parents. And therefore following the iudgement & experience of hir reason, in the order that God had established, she demaunded: How may this be, seeing I knowe no mā? Shall this conception come by some strange manner? And the Angell answering, sayd vnto hir: The holy Ghost shall come vppon thee, and the power of the highest shall overshadow thee. And therefore that which shall be borne of thee, shall be called holy, the sonne of God. Here the Angell sheweth the manner of y conception, and remoueth the cause of the conception, from nature vnto God the maker of nature. As if he had sayd: Thou shalt not conceive of mans seede, but of thy seede alone shalt thou beare a sonne, and that, by the operation, not of nature, but of grace. For the holy Ghost by his heauenly power shall cause a very manchild to be conceived of thy seede alone. Hereupon saith Austin: By y grace of God, or the power of God, and the working of the holy Ghost, was that thing which is vnited to the word, taken of the Virgins flesh: and that for this cause, that if it had bene conceived of the seede of mā, it had bene uncleane, as all y rest are that come of Adam. And that which is of the flesh, is flesh, vntruth, & vanitie. Iohn. 2. Now it behoued that by Christ should be brought in grace & truth. Therefore he could not be begotten by man, but it behoued that thing



## The Annunciation of Mary.

So be done by some secret power of God: to the intent that beeing cleere from all sinne, and holy, he might also make vs pure & holy, by becomming an holy & vnspotted sacrifice to his Father. Againe, he was conceived of the holy Ghost, to the intent we might knowe that whatsoeuer the Sonne speaketh, is the most assured will of his Father. For the holy Ghost is the substantiall loue of the father and the sonne. Furthermore, because the holy Ghost is the spirit of sanctification & purging. For he of that blood which he had made pure, framed the body of Christ, that it might be cleare and free from all sinne, as is sayd afore also. These were and are the causes, why it was not seemely for Christ to be begotten of the seede of man, but by the operation of the holy Ghost alone. And thereof doth the Angell giue an inkling, when he saith: And therefore that holy thing that is borne of thee, shall be called the Sonne of God.

Now although the blessed virgin gaue credit to these wordes of the Angel: yet notwithstanding to the intent hir faith might be the better confirmed, he addeth a signe whereby she is assured. And behold (saith he) thy cosin Elizabeth also hath conceived a Sonne in hir old age, and this is the sixth moneth to hir that is called barren. As if he had said: thou reasonest with thy selfe that it is against the law of nature, and the order established by God, that thou shouldest conceive & be stil a virgin, and beare a child, and continue still a virgin. But I will shew thee another thing which is also against the order of nature. Thy cosin Elizabeth is barren, both by nature and by reason of yeeres: By nature surely, because she hath liued so many yeeres with a husband, & neuer had child, in so much that to hir reproch she is called barren: By reason of yeeres, for she is now past the yeeres of childbearing, although she had bene neuer so fruitfull in times past: notwithstanding, this is the sixth moneth since she conceived, such is Gods ordinance & will. Wherefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in deede, that thou shalt beare a child also.

See heere the custome of God, who neuer dealeth with man by his bare word, but alwayes addeth some outward signe, to the intent he may apply himselfe the more to our weakenesse, whyle he offereth his will to our mind by his word, and as it were visible to our senses, by outward signes, which are the seales of his word. So in these dayes he had disclosed his will vnto vs by his Gospell,



Gospell, the which he sealeth vp with the outward signes of Baptisme and the Lords Supper.

Howbeit, in this communication of the Angell with the Virgin, this speech is to be noted where he saith: For with God no worke shall be impossible. This word, and this saying of the Angell conteineth two things. First it sealeth vp the truth and certaintie of Gods promises. And secondly it admonisheth vs to set Gods power against all sense and iudgement of the flesh, and to assure our selues that God is true, although the whole frame of things should go about to perswade vs otherwise: and to say with the Virgin, do according to thy word: thou reuealest thy will by thy word: fulfill thy will by thy power, that thou alone may be glorified. Thou art a sinner, and bewaylest thy miserie. But herken what Gods word sayth of his will: I will not the death of a sinner. Also, all that call vpon the name of the Lord shall be saved. Include thou within this word both Gods will and his power, against which nothing is able to stand. When thou art sorrowfull because thou art at deaths doore, flee vnto Christ and heare his word: Blessed are they that die in the Lord. In this word ioyne together Gods will and his power, and then assure thy selfe that death shall be vnto thee the way to blissfulness, through Christ Iesus our Lord, to whome with the Father and the holy Ghost, be honour, prayse, and glory, world without end. Amen.

*Vpon the Natiuitie of Iohn Baptist.*

*The Gospell. Luke. i.*

**E**Lizabeths time came that she should be deliuered, and she brought forth a Sonne. And hir neighbours and hir cousins heard how the Lord had shewed great mercy vpo hir, & reioiced. And it fortuneth that in the viii. day they came to Circumcise the child, and called his name Zacharie, after the name of his Father. And his mother answered and sayde: not so, but his name shall be called Iohn. And they sayd vnto hir: There is none in thy kindred that is named with this name.

O o. ii.

And



## The natiuitie of Iohn Baptist.

And they made signes to his Father, how hee would haue him called. And he asked for wryting tables, and wrote, saying: His name is Iohn. And they marueyled all. And his mouth was opened immediately, and his tongue also. And he spake & prayed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout al the hie countrey of Iurye, and they that heard them laide them vp in their hearts, saying: What maner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy ghost, and prophesied, saying: Praised be the Lord god of Israel, for he hath visited and redeemed his people. And hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid. Euen as he promised by the mouth of his holy Prophets, which were since the world begā. That we should be saued from our enemies, and from the hands of all that hate vs. That he would deale mercifully with our fathers, and remēber his holy couenant. And he would performe the oath which he sware to our father Abraham for to forgeue vs. That wee being deliuered out of the hands of our enemies, might serue him without feare, all the daies of our life, in such holines and righteousness, as are acceptable before him. And thou child shalt be called the Prophet of the highest, for thou shalt goe before the face of the Lord to prepare his wayes. To geue knowledge of saluation vnto his people for the remission of sinnes. Through the tender mercy of our God, wherby the day spring from an high hath visited vs. To geue light to them that sit in darcknes, and in the shadowe of death, & to guide our feete into the way of peace. And the child grew and waxed strong in spirit, & was in wildernes till the day came, when he should shew himself vnto the Israelites.

### The Exposition of the Text.

**A**lthough it be a heathnish idolatry for all vpon saintes, which thing is done by Baptistes in the feastes of saintes: yet it is very behouefull (and that for many causes) to keepe still the feastes of some saintes.

The first cause is; for that it is very profitable that the Story of the Church should be known. For from thence we may fetch instruction,



struction, confirmation, and comfort.

The second is, for that it is a sweete thing to thinke vpon Gods benefites towards the Church, whereby cometh singular fruite to the godly harts.

The third is, that thanks may be giuen to God for his benefites towards the members of his Church.

The fourth is, that by weying thoroughly the variable chaunces of the Saints, we may arme and strengthen our mindes agaynst chaunces present and to come, which we must needs taste of.

The fifth is, that the Saints may be as it were samplers vnto vs, of repentance, conuersation, worshipping, confession, constancie, patience, & other vertues, according to which we may frame our liues.

The sixth is, that we with godly longings should desire to come to the felowshipp of Saints. These & other weightie causes there be, why we retaine feasts of Saints in the Church. Would God that many men abused not the feasts of Saints & other things to their owne pleasures and mad deuises, like as many in the papacie abused chiefly this feast, when they halowed it with dauncing & reueling, with meetings of louers, with bibbing & tippling all night long, & with other more shamefull things which I will not speake of, wherein they please not God nor the Angels and Saints, but they serued Satan to the reproch of God, & of Angels & Saints. Thus much brieely concerning the feasts of Saints, and the right vse of them. In this feast I will entreate of one point only, that is to wit, the storie of Iohn, out of which I will build certayne admonishments.

*Of the Storie of Iohn Baptist.*

**I**n the Storie of Iohn Baptist, let these circumstances be weied. His parents, his conception, his birth, his bringing vp, his calling, his office, Christes record concerning Iohn, his death, and the things that hapned about his death and after his death.

Iohn Baptists parents were Zachary, a priest, a holy man, & of blamelesse life: & his mother was Elizabeth, a woman far strikē in yeres and of singular godlines. Of both these Luke the Euangelist beareth this witnes in his first chapt. They were both perfect before God, & walked in al y laws & ordinaunces of the Lord, that no man could find fault with the. And they had no child, because Elizabeth



was barren, & both were well stricken in age. This description sheweth of what yeeres the parents of Iohn were, with what innocencie they liued, & that being now growne in yeeres, they were destitute of the comfort of their old age, because Elizabeth was barren not only by nature when she was yet yong, but also by reason of age, for y she was now become an old womā. Notwithstanding, contrary to y course of nature, & the discomfort of barrennes, at length they obtaine that which they had sought of Gods hands with great earnestnes. Therefore this circumstance of Iohns parents, teacheth many things. First, that the prayers of the godly shall be heard at length. Secondly, y we must not cease frō praying, because our requests seeme to be delaied somewhat long. For we must knock still till y doore of grace be opened vnto vs. Thirdly, y the afflicted continuing in faith, & keeping themselves blamelesse, shal at length attaine comfort. Fourthly, that those which are coupled in marriage, must liue in the feare of God, & be vnrubkeable. And fifthly, that the ministers of Gods word and their wiues, ought to shine before others in all kind of vertues. For like as Zachary y husband beautified y dignity of his office with the holinesse of his life: So his wife Elizabeth led a holy & blamelesse life. For they knew themselves to be promoted to a place of such worship, that their life was more lookt vpon than others were. Would God there were not many that are Zacharies in talke, but no Zacharies in life, but they shal one day find their iudgement. The second circumstance is, of Iohns conception, wherein many things are to be considered. For first his concepio was foretold by an Angel to Zacharias his father, as he was doing his duty in y temple: which thing when y forespent old man beleued not, he was strikē dumb, in punishment of his vnbelief. Here, first offreth it selfe y dutifulnes of y holy Angels, which are Gods messengers, & ministers of gods church, to desed it & serue it according to gods wil. But concerning Angels, more is to be spoken vpo S. Michaels day. Secondly, it is to be obserued here, that God is wont to heare those which executing their office accordingly, do call vpo him with faith. For he y executeth not aright (as much as in him lieth) y office y is committed vnto him, is void of faith, & ca not pray. Therefore, following y example of Zachary, let vs execute our charge as we ought to do, & also call earnestly vpo god, y he may releue our necessities, for he is mindfull of his promises. Further, we are taught here, that



that Gods doing and determination is not hindered by the impediments of nature. For although Zacharie were forspent, & that Elizabeth were barren both by nature and yeares: yet Gods purpose goeth forward, and Elizabeth conceiveth according to Gods determination. Hereupon we may build a generall rule, namely, that nothing can disapoynt Gods determination & purpose. He hath decreed to raise againe the dead, but vnto nature this seemeth impossible. Which is most to be beleued in this case? Nature, or Gods word? Let the praise of truth be giuen to God, and let vs beleue it for a certentie, that he which is the almightie truth & the most true almightines, both wil & can performe what soeuer he hath determined. Therefore a barren woman conceiveth, & a forspent old man becommeth a father against natures wil, howbeit at y<sup>e</sup> commande-ment of him that is y<sup>e</sup> author of nature, whom y<sup>e</sup> child acknowledged in his mothers wombe, when at y<sup>e</sup> coming of Mary after her conceiving at y<sup>e</sup> voice of the Angell, he sprang in his mothers wombe, in witness that God receiveth Infantes, and wil be worshipped of them, according to the Psalm: Out of the mouthes of Infantes & suckling babes hast thou made perfect thy praise. But more is to be spoken of this matter on y<sup>e</sup> day of the visitation of y<sup>e</sup> blessed Virgin.

The third circumstance is of his birth, wherof Luke speaketh in this wise: Thou shalt (saith the Angell) call his name Iohn, & thou shalt haue ioy and gladnes, and many shal reioyce at his birth. And when Iohn was borne, the neighbours hearing what had hapned to Elizabeth, did set out the mercy of God, & reioyced with Elizabeth. This circumstance puts vs in mind of thankfullnesse towarde God for his benefites received: it putteth vs in minde of the duetie of Godly Parentes, namely, that we should betake our children vnto God: and it puts vs in mind of the gladnesse which we receiue of the blessing of God, that we should referre it to Gods glory.

The fourth circumstance is of Iohns bringing vp, wherof the Evangelist speaketh thus: The Child grew & waxed strong in spirit, and was in the wilderness vntil y<sup>e</sup> day that he should shew himselfe to the Israelites. And while he was in the wilderness (as Mathew telleth) he had a garment of Camels haire, & a lether girdle about his loines. And his meate was locusts & wild honie. This is a description of meely hard bringing vp. For in as much as it was a high office

Do. iii. that



That he should take upon him, he was not to be brought up in pleasures but rather he was to be inured to paines taking from y<sup>e</sup> cradle. For (as one saith) it is a great matter to be inured from a childe.

But what shall we learne hereby? Monckery? In no wise. What then? We must learne three things hereby. Sobernes, obedience to wards God, and insurance to hardnes. For sobernes and restrainte of life are by this example of Iohns commended: not onely to those that shalbe ministers of Gods word, but also to all Christians. Secondly obedience to Godward in our vocation is commended unto vs. For it is not to be thought that Iohn chose this worke, and this kind of living, as though it were a holier thing to live in wilderness then in the open assembly of men: but he thought it behoued him to follow his calling. Moreover insurance is commended unto vs by this example, to the intent that being acquainted w<sup>th</sup> hardnes, we may not be discouraged with the burthen of troubles, if at any time we be put to the bearing of hardnes. Those that be brought up daintily, become womanish, so as they be meete for the doing of no notable thing, according as experience teacheth in many. The lesser girdle that was about his loines, was a token of the contentio which he should haue in his office, against the Scribes, Pharisees, Herod, and other the enemies of Christes kingdome.

The fifth circumstance of Iohns calling. Of this circumstance Luke wyrteth thus: The word of the Lord came unto Iohn y<sup>e</sup> sonne of Zacharie. This was the word of calling, whereby he was called of God to the ministery. Here is moostly commended unto vs, that we should after the example of Iohn, waite for the voice of y<sup>e</sup> caller, whether it be of God without meannes (which hapned oft in old time after which sort the Prophets, Apostles, and others now and then were called) or of God by meannes, that is to wit by men that haue authoritie to call to any seruice in the common weale or in y<sup>e</sup> church. Against this example of modestie no envious folk offend, who without calling clime vp into offices, by the windowes or roofof the house, rather then by the doore. Such are they which by frendes or by large giftes hunt for spirituall promotions, and that not to serue God, and edifie his church, but to feede their bellies, which thing cometh commonly to an ill end.

The sixth circumstance is of his office, wherof Luke speaketh in this maner: & he came into all the coastes about Iordan, preaching the



the baptisme of repentance for the remission of sinnes, as it is written in the booke of Esay: The voice of a cryer in the wilderness: prepare the way of the Lord, make straight his pathes. &c. We haue Iohns office, namely, that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and point out Christ our Lord. And because he pointed out Christ, hee was called Elias, that he might come in the spirit of Elias, and prepare the way of the Lord. In this mans office doe shine many vertues: as constancie, stoutnes, confession, tribulation, defence of the trueth, earnestnes and indeuour to enlarge Christs kingdome. He feared not Herod; he regarded not the Pharisees. But he maintained his office stoutly euen to the death.

The seventh circumstance, is of Christs recorde concerning Iohn. Of this circumstance writeth Mathewe in his eleuenth Chapter, where Iohn being cast into prison, sendes two of his disciples to Jesus, to know of him whether he were the same that was to come, or whether some other were to be looked for. And after Christs answer is immediatly put Christs recorde concerning Iohn: What went ye out to see: A Reede? No: Iobeeif, for as much as this commendation of Christ given vnto Iohn, is declared in the 3. Sunday in Aduent, I will say no more of it here.

The eight circumstance, is of Iohns death, and of those thinges that hapned about his death, and after his death. In his death are these thinges: the occasion of it, the cause of it, the kind of the death, and Iohns example. The occasion was this: Herode toke away his brothers wife, and vsed her as his owne. Because Iohn saue this thing to be against the lawe of God, & the honesty of nature, he saide to Herod. It is not lawfull for thee to haue thy brothers wife. Where with Herode taking displeasure, did cast Iohn in prison. Before Iohn had done so, Herod loved him: he esteemed him as a Prophet: and now and then vsed him as a counsellor. But as soone as Iohn began to reprove him for his incest, and uncleane life, Herod of his friend became his enemy, & cast Iohn into prison as an euill doer. This example of Herodes is folowed of many now a daies: They make much of Gods seruantes as long as they displease them not, and as long as they blaunt not their vices: But as soone as they begin to reue their disease, by and by like mad men they lay handes vpon their



## The visitation of Mary

their Whistions. The cause of his death, was Herodes oth. For when Herode at a Feast had behelde the daughter of Herodias daunsing, shee liked hym so well with her daunsing, that he sware he would gyue her whatsoener shee would aske, euen to the one halfe of his kyngdome. As sone as the damsell heard this, shee runnes to her mother, (who hated John for finding fault with her whoredome) bad her aske John Baptistes heade: which thyng shee obteyned. For out of hande a hangman was sent for to cut off Johns head, and so it was deliuered to the Damsell.

Thus haue wee the cause of Johns death, and the kinde of his death. Behold, here at the request of a yong wench, was put to death that noble personage, than the which there was not a greater among them that are borne of women, according vnto Chyristes testimonye. This verely is the lat of the Church. Here wee see that Chyristes Church is gotten with blood, and kept with blood. This example of Johns, is to be followed of all sincere Ministers of Chyrist: namely, rather to choose death, than to winke at mens sins: assuring them selues, that he which accepted Johns blood as a most acceptable sacrifice, will also haue regarde of them in the mercy of the fyre. To him therefore be honour, prayse, thanksgyuing, and glory, for euer and euer. So be it.

## The visitation of Mary.

The Gospell.

Luke. 1.



AND Marye arose in those dayes, and went into the mountaines with halfe, into a Citie of Iurie, and entred into the house of Zacharie, and saluted Elizabeth. And it fortunied, as Elizabeth hearde that salutation of Marye, the babe sprange in her belly. And Elizabeth was fylled with the holye Ghoste, and cryed with a loude voyce, and



and sayde: Blessed art thou among women, and blessed is the fruite of thy wombe. And whence happeneth this vnto mee, that the Mother of my Lord should come to me? For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioye. And blessed art thou that beleeuest: for those things shall be perfourmed, which were told thee from the Lorde. And Marie sayde: My soule magnifieth the Lord: and my spirit reioyceth in God my Sauour. For hee looked on the poore degree of his handmayden. For beholde from hencefoorth shall all generations call me blessed. Bicause he that is mightie, hath done to me great things, and holy is his name. And his mercy is on them that feare him throughout all generations. He sheweth strength with his arme: hee scattereth them that are proude in the imagination of theyr hearts. He putteth downe the mightye from theyr seates, and exalteth them of lowe degree. He fylleth the hungrie wyth good things: and sendeth away the rich empty. He remembreth mercy, and helpeth his seruant Israell. Euen as he promisseth vnto our Fathers, Abraham, and his seede for euer. And Mary abode with her about three monethes, and returned agayne to her owne house.

## The exposition of the Text.



Wherefore the Feasts of Saints were appointed in the Church, is already shewed both at other times, and also vpon the Feare day of Iohn Baptist. The effect of the matter commeth vnto this ende, that wee may haue examples of repentance, and of Gods mercede, or (to speake more at large) first, that when we are fallen with them, we should not despaire of forgiveness, but looke vp for grace, repenting earnestly of our sinnes, after the example of the Saints. Secondly, that we should follow their faith, according as Paul warneth,



## The visitation of Mary.

warneſh, commending Abrahams faith vnto vs. Rom. 4. And thirdly, that we ſhould endeavour to be like in conditions to the Saints, living after an honeſt, godly, and upright faſhion, and renouncing all vngodlineſſe and worldly luſts, as Paule teacheth in his Epiſtle to Titus.

For this purpoſe, let vs thinke that this feaſt alſo was inſtituted, not that we ſhould call vpon the holy virgin, which is wicked Idolatrie: but to the intent we may haue wherewith both to ediſie our mind, and to direct our life to godlineſſe and vertue, after the example of this moſt chaſte virgin.

Now the ſumme of this ſtoꝛy is, that the virgin Mary, after ſhe knew that both her ſelfe was with child by the holy Ghoſt, and that Elizabeth her coſin now in her old age, was great with child alſo, went to her coſin Elizabeth, to ſee how ſhe did: and vpon the meeting, they talked together of that which was happened, and comforted one another. And to the intent that Mary might ſhe we a token of her thankfulneſſe, ſhe made a Pſalme, and ſong it to the praife of God. The places are two.

1. The ſtoꝛie of her viſitation.

2. The ſong of the virgin.

*Of the firſt.*

In the ſtoꝛy of the virgin, foure circumſtances are chiefly to be conſidered, which are: 1. The mutuall curteſie betwene the virgin and Elizabeth. 2. The ſalutation of the virgin. 3. Elizabeths record of the virgins faith. 4. The myſtacle of the Babe ſpringing in his mothers wombe.

The firſt circumſtance. Mary aroſe in thoſe dayes, and went into the mountaines with halfe, into a citie of Iurie, and entred into the houſe of Zacharie. The bliſſed virgin vttereth a moſt faire fruite of her faith, that is to wit, loue towards her neighbour. For ſhe being a yong woman, hild no ſcorne of Elizabeth being an old woman, but went to her in haſte, to helpe her, and comfort her, thinking thus: Behold, my kinſwoman is ſo expent with yeares: & beſides that, ſhe is by miracle become childbearing: which thing was denied by nature. Therfore ſhe hath neede of my help. Therfore I will go to her, that we may take comfort together one of anothers talke, and to do her ſome ſervice. Hereby may yong married womes learne, how it becommeth them to be minded towards the aged



aged women. Although Mary were endued with greater giftes the  
 euer any woman in the world was: yet was she not proud of it, she  
 thinkes not: Shal I that am garnished with so great giftes, do ser-  
 vice to this old trot? But rather she thinketh, that y greater she is,  
 and the moze excellling in principall gifts, so much the moze is shee  
 bound to doe other folke service, Albeit that Joseph dreamed that y  
 Sunne and Moone & eleuen Starres did worshippinge him: by which  
 dreame was signified, that his parents and brethre should one day  
 worship him as their Lord: yet was he not proud of it, but serued  
 his old father, & was obedient to him, according to the rule of Iesus  
 the sonne of Syrach: The greater that thou art, so much the moze  
 humble thou thy selfe in all things, and thou shalt find fauour be-  
 fore God. Be gentle to speake vnto in the company of the poore, and  
 humble thy selfe vnto thine elder. He that frameth his life after the  
 rule & the example of Mary, shall reape most plentiful fruite. For  
 first he shal find fauour in Gods sight. For as God resisteth y proud,  
 so he giveth grace to the lowly. Secodly, he shal fynd fauour amog  
 men. For like as al men hate proud folks, so they loue those that be  
 lowly & gentle to speake vnto. Besides this, he deserueth y yong me  
 should honour him when he is old: for as it is Gods iust indgemēt,  
 that he which in his youth despised old men, should be despised him  
 selfe, when he is old: so is it Gods iustice, that he which in his youth  
 did reuerence old men, & had the in estimation, should be honoured  
 and loued of yong folke when he is old. Also let our maidens learne  
 hereby, not to run gadding about to other folks houses, nor to gene  
 themselves to idlenesse, but to do their businesse speedily after a  
 godly & womanly fashion: except perchance they had rather folowe  
 the example of Dina, who brought home shame with her, then y ex-  
 ample of y blessed virgin, who brought home honour, and an euer-  
 lasting report of honesty with her. In old time no treasure was  
 moze seck by of maidens, then shamesfastnes. But now adaires many  
 shew all maner of shamelesse lightnesse, both in apparell and beha-  
 viour, of whom a great nūber do iustly aby their vnshamesfastnes.  
 The second circumstance is of the græting. For the virgin en-  
 tring into Elizabeths house, grætet her by and by. A friēdly græ-  
 ting is a token of curtesie, lowlinesse, and good will. The vsual ma-  
 ner of græting amog y Jewes, was, Peace be to thee, and peace be  
 to this house: which maner of græting putteth vs in mind of many  
 things.



### The visitation of Mary.

things. For first this order of greeting is a confession whereby we acknowledge all peace, all good fortune, yea and all prosperitie to be of God. Secondly, it is a prayer. For he that with a true meaning heart saith, Peace be to thee: it is as much as if he should say, I beseech thee O heavenly father, to graunt thy peace to this man: and to defende him with thy protection against Satan the vnspeakeable foe of thy Church. Thirdly, this greeting is an exhortation, whereby we exhort him that we salute, to call vpon God, to preserve the man himselfe, his house, his children, and whatsoever is his. Fourthly, this greeting and wishing of peace, is a certayne warning that we haue enemies that lie in waite for vs continual-ly. Whereby we are put in minde not to sleepe, but to wake, that they fall not vpon vs vnwares. Fifthly, this godly salutation is a thanksgiuing. For when we wish peace of God to other men, we openly acknowledge that God is the authoꝝ of peace, whome we praise in this confession. Therefore let vs learne of this Virgin, to receiue one another, with mutuall greetings.

The third circumstance is, Elizabeths testimonie concerning the Virgins faith. And Elizabeth was fylled with the holy Ghost, and cryed out with a loude voyce, and sayde: Blessed art thou among women, and blessed is the fruite of thy womb. &c. Blessed art thou that hast beleued, for all things shall be performed that the Lord hath spoken vnto thee. Elizabeth is filled with the holy Ghoste, by whome she is certified of the Virgins conception. For in as much as it is against nature for a mayde to be with childe, it behoued the Authoꝝ of nature to be the teacher of grace, and giuer of the gift which happened contrarie to nature. Again, according as she was taught by the holy Ghost, she commendeth the Virgins faith, when she sayth: Blessed art thou that hast beleued. Which short sentence teacheth many things. For first it couertly giueth an inkling that all be wretched which are faithlesse. Secondly, it teacheth that vnto the beleuers befallerh true blessednesse, which is in Christ Iesu the most plentiful wellspring of all blessednes. Thirdly, it sheweth what is the fruit of faith, when she saith: For those things shall be performed which the Lorde hath spoken to thee. As if she should say: Although the experience of all men erie against it: although Nature say nay to it: Although

reason



reason determine flat against it. Yet shall the thing be performed that the Lord hath spoken to thee, namely, that thou being a maide shalt beare a Sonne, according to Gods word. Whereby may we also learne what is the true inclination of faith, and after y<sup>e</sup> example of the virgin, to giue credite to Gods word, though all the whole nature of things should seeme to warrant the contrarie.

The fourth circumstance. At the Virgins greeting, the Child sprang in his mothers wombe, & by a certaine gesture gaue knowledge, that the Messias was at hand in the Virgins womb. Surely this was a great myracle, that a babe as yet unbozne into y<sup>e</sup> world, acknowledged the repairer of nature. By which miracle both the faith of Elizabeth and Mary was confirmed, and the goodnesse of God towards infants declared, who promised Abraham long agoe, that he would be the God of him and of his seede for evermore. In assurance of which promise, he established a Lawe, that every male child of eight daies old should be circumcised. In as much therefore as this promise pertaineth vnto vs, the Anabaptists do wickedly and shamelesly, who will not haue the Infants of Christians baptised: that is to wit, will not haue the enioy their ensealemēt, which are heires of the heauenly grace according to the promise. The Anabaptists say thus: He that heareth and beleueth, is to be baptised: but an Infant heareth not, nor can beleue: and therefore he is not in any wise to be baptised. But y<sup>e</sup> wretches are deceiued. They ought to reason thus rather. The Infants of Christen folks haue y<sup>e</sup> promise. Therefore this promise is to be sealed vp vnto them by Baptisme, as it was sealed vp to the children of the Iewes by Circumcision. The worde of promise offereth grace: and the Sacrament of the promise sealeth vp the grace, and teacheth by outward token, according as it is sayd vpon the day of our Lords Supper. Therefore let vs set Iohn before vs, who in his mothers womb being ful of the holy Ghost, is heire of y<sup>e</sup> grace common to all Infants that haue the promise. But they say this was a miracle, I confesse it was a miracle, and surely a great miracle, lyke as all G O D S workes in his Church are myracles. Notwithstanding, I put to thus much, that this selfesame myracle teacheth vs, that babes are able to receiue the holy Ghost. If they be able to receiue the holy Ghost: if they be the Children of Abraham: if they be heires according to the promise: If Christ commaund them to be receiued: why  
arg



## The visitation of Mary.

are they not to be baptised: specially seeing that Baptisme is a certayne sealing by of these things.

*Of the second.*

**W**hen Mary had heard Elizabeth talke of y<sup>e</sup> benefite done to her by God, namely, that she should be y<sup>e</sup> mother of y<sup>e</sup> Messias, she uttereth y<sup>e</sup> thankfulness of her hart towards God, whom she praiseth in this Psalme, partly for that exceeding great benefite which happened vnto her, and also for the mercy, might, and truth, which he extendeth towards me, while through his mercy he receiveth them that feare him, into his fauour, iustly punisheth y<sup>e</sup> stubborne, and now at length perfourmeth that he had promised so long ago to the Fathers. The vse of this Psalme is, that knowing Gods mercifulnesse, we should beleue: y<sup>e</sup> knowing his might, we should feare: and that knowing his truth, we should hope, and with patience waite for the things that God of his grace hath promised: setting his mercy against sinne, his might against the diuels tyrannie: and his truth against all the temptations y<sup>e</sup> the flesh or y<sup>e</sup> diuell ministreth. And for these causes y<sup>e</sup> auncient Church hath ordeined, that every day in the congregation of the godly, this song of the Virgins should be song. Now let vs briefly expound euery verse.

1 My soule doth magnifie the Lord.

2 And my spirite reioyceth in God my Sauour.

3 For he hath regarded the lowlinesse of his handmayde.

For behold from hencefoorth all generations shall call me blessed.

That is to say, I prayse God highly, and am altogether set vpon gladnesse, and that for God my Sauours sake. For he is my ioy, because he hath bestowed so great fauour vpon me. He hath regarded and with free fauour embraced me his lowly and base handmayde, who haue liued hitherto despised in base estate, & euen after y<sup>e</sup> manner of vile bondslaues: yea, & so regarded me, that all ages shal from hencefoorth account me (not base & despised, as befoze, but) blisset: to whom so great grace is extended, that I shall be the mother of y<sup>e</sup> Messias, who is the Sauour of me, and of all that beleue in hym. By Mariess example we may learne, first to acknowledge our own vilenesse, & to cast our selues downe befoze God in true repētaunce. Secondly, to acknowledge Gods benefites towards vs. Thirdly, to prayse God for his benefites: and fourthly, to prouoke other to thankful.



thankfulnesse by our example.

- 4 For he that is mightie hath magnified me, and holy is his name.

The chaste Virgin maketh here no boast of merites. She attributeth nothing to hir owne power, but imputeth all things vnto God, who only is mightie, & whose only name is holy, & therfore deserueth most highly to be reuerenced. For as oft as God is named, he ought to be praised for his holinesse, which shineth forth in al his works with exceeding mercy, iust iudgement, mightenesse, & truth, according as the Virgin declareth particularly in her Psalme.

- 5 And his mercy is on them that feare him through all generations.

This verse teacheth three things. First, that God is mercifull. Secondly, how largely Gods mercy spreadeth it selfe. And thirdly, to what persons y<sup>e</sup> mercy befallerh. Concerning Gods mercy, there be many notable sayings & examples. I (sayth he) wil be thy God, & the God of thy seede for euer. Also, I am the God that sheweth mercy. And in Esay: I am with thee bicause I am thy mercifull Lord God. And the sonne of Syrach: Gentle and mercifull is God, & will release sinnes in the day of trouble. Hereupon Paule calleth God the father of mercies, saying: Blessed be God the Father of our Lord Iesus Christ, the father of mercies, which comforteth vs in all our troubles. The examples of his mercy y<sup>e</sup> hath bin shewed, are many. Of which y<sup>e</sup> chiefe is, that he hath giue his only begotten Sonne, that y<sup>e</sup> world might be saued by him. Here vnto maketh this saying: So God loued the world, that he gaue his only begotten Sonne, to the intent that all that beleue in him should not perish, but haue life euerlasting. Images of this mercie are y<sup>e</sup> prodigal child, y<sup>e</sup> Samaritane, & the lost shepe. How largely extendeth this mercy of God. The Virgin answereth: Fro one generation to another: that is to say: to all ages & to all nations, according to this saying: The earth is full of Gods mercy. Here to pertaineth this place of y<sup>e</sup> Psalme: Gods mercy endureth for euer and euer. By Gods Justice Adam and al his posteritie was made subiect to wretchednes. And by Gods mercy Adam & his offspring was made partaker of grace, so they purchase not damnatio to the selues by their own default. Hereunto pertaineth y<sup>e</sup> saying of Esay: I haue giuen thee to be a light to the Gentiles, that thou mayest



## The visitation of Mary.

be my saluation to the vtrermost parts of the earth. And Simeon saith: A light which thou hast prepared to all people. To whome befalleth this mercy: Mary answereth: To those that feare him. This selfe thing doth David witnes in these words: The mercye of the Lord is from generation to generation vpon them that feare him. And againe: His saluation is neere them that feare him. Therefore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God? It is true godlines & religion, wherewith they are endued y leane vnto Christ by stedfast faith. But here must discretion be had betweene the cause of mercy, and the qualitie of them to whome it befalleth. There is none other cause than Gods fatherly good will and well liking in his deere beloved Sonne, according as he himselfe sayth: This is my beloved Sonne in whome I am well pleased. The qualitie of them to whom mercy befalleth, is not merit or desert, but a mark of Gods children, which are made his children by faith, according to this: He gaue power to as many as beleue in his name, to become the Sonnes of God. By faith only we are borne the Sonnes of God: but when we are become the Sonnes of God, we must (as it becommeth Gods children) line in all godlinesse, innocencie, and other vertues, the which the blessed Virgin comprehendeth here vnder the name of the feare of God.

6 He hath shewed strength with his arme, he hath scattered the proude in the imagination of theyr owne hearts.

7 He hath put downe the mightie from their seate, and hath exalted the humble and meeke.

8 He hath filled the hungry with good things, and the rich he hath sent empty away.

She setteth out Gods iudgement against the proude, and his mercie towards the lowly. Hereof are shewed examples without number, both by the holy Histories, and by dayly experience.

9 He remembering his mercy, hath holpen his seruant Israell.

10 As he promised to our forefathers Abraham and his seede for euer.

That is to say, God hath accomplished his promise of mercy by sending his Son. Therefore he is lothfast, and to be praised for his lothfastnesse. To whome be praise, confession and glory of mercy, power, righteousness, and truth for euer and euer, Amen.

Vpon



*Vpon the feast day of S. Michael*  
the Archangell.

*The Gospell. Math. viij.*



At the same time came the Disciples vnto Iesus, saying: Who is the greatest in the kingdome of Heauen? Iesus called a child vnto him, and set him in the midst of them, and sayd: Verily I say vnto you, except ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoever therefore humbleth himselfe as thys child, that same is the greatest in the kingdome of Heauen. And whosoever receyueth such a child in my name, receyueth me. But who so doth offend one of these little ones which beleue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the deapth of the Sea. Woe vnto the world because of offences: necessarie it is that offences come: But woe vnto the man by whome the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut him off, and cast it from thee. It is better for thee to enter into life halt or maymed, rather than thou shouldest (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than (hauing two eyes) to be cast into hell fire. Take heede that yee despise not one of these little ones. For I say vnto you: that in Heauen their Angels do alwayes behold the face of my Father which is in Heauen.

*The exposition of the Text.*

**T**his feast was appoynted and receyued in the Church, to the intent we might learne Gods benefites towards vs, who hath giuen vs his Angels to be our keepers.

Wherefore the congregation is to be taught thys daye concerning Angels chiefly. Wherewith, soasmuch as the



S. Michael the Archangel.

Gospell is what to be read this day, containeth singular lessons: I wil first open the text of the Gospell, and afterward speake somewhat concerning Angels. The occasion of this Euangelical lesson, was the stabelinesse of Christs disciples, who after they had heard Christ make mention of his departure, fell at strife for y<sup>e</sup> soueraintie: whome Christ calleth backe from their errour, and sets a Child in the middes of them, saying: Except ye be as children, ye shall not enter into the kingdome of heauen. Besides this, he distendeth the from ministring occasion of offence, and commendeth children vnto vs, that we should receiue them into y<sup>e</sup> Church, knowing that of such is the kingdome of heauen. The places are foure.

- 1 The reasoning of the Apostles about the Soueraintie, and the reproofe of them.
- 2 The warning to auoide offence.
- 3 Christs commandement of receyuing children.
- 4 The nature and office of Angels.

*Of the first.*

**T**He Disciples came vnto Iesus, saying: Who is greatest in the kingdome of heauen? Here commeth first to be marked y<sup>e</sup> blindness of Christs disciples, vnderstanding not yet what manner a one Christs kingdome is. They dreamed it should be a ciuill gouernemēt, wherein Christ should reigne as chiefe Soueraigne, & his Disciples as Dukes should rule the whole world vnder hym. And therfore they demanded which of the should be chiefe and next vnto Christ. So wonderfull blindness had betwitched their minds.

Againe, we may see heere y<sup>e</sup> Diabls venom which wrought euil in these instrumēt of God, namely Christs Disciples, who were ordeined to be Apostles and Ambassadors of Christ our King in his spirituall kingdome. What doth the Diuell? he staineth them with the most ugly vice of pride, in so much as they fell already to reasoning for the Soueraintie, that is to say: which of them should be Lord ouer y<sup>e</sup> rest. What doth Christ vnto this foolish pride of his disciples; surely he might iustly haue cast the off, as proud & utterly vnmeet to beare sway in the gouernmēt of his spiritual kingdome: yet doth he not so, but monisheth the fatherly. And as he correcteth their error; so he sharply reproveth y<sup>e</sup> vice of pride. For thus saith he, Iesus called a child to him, & set him in the midst of the, saying:

Verily



Verily I say vnto you: Except ye turne and become as children, yee shall not enter into the kingdome of Heauen. Where he teacheth by example and doctrine, what manner a ones he would haue the Ministers of his kingdome to be. He will haue no oddes betwixt them as touching the affection of their mindes. He will not haue one look loftely at another: but y they should be louingly minded one to another, shewing dutifulnes one to another. He will not haue the in his ghostly kingdome, to reigne proudly one ouer another after y manner of y heathen. For in ciuill gouernemēts there is another consideration to be had. Againe, he maketh here a difference betwene his owne gouernemēt, & the woꝛldly kingdomes. He that is chiefe in woꝛldly kingdomes, wil be honoured & serued of al' mē. Contrariwise he that wil be chiefe here, must be seruant to al: not in word, as the Pope is, but in very deede, as were Paule, Peter, the Apostles, & other sincere preachers of the Gospell. So is he greatest in Christs Church that is most seruant, & he is least, that is most Lordly. Now to the intent Christ may reuoke his disciples frō this pride, he addeth a most soꝛe threat, saying: Except ye become children, ye shall not enter into the kingdome of heauen. But what meaneth the Lord that he would haue his Disciples like little children? Doth not Paule seeme to teach other wise, when he writeth to the Corinthians in this wise? Let vs not be children in vnderstanding. Christ will haue vs like to Children, and Paule will haue vs unlike to Children. Both are true. We must be lyke to Children, and againe, we must be unlike to Children. We must be like to children, first in true lowlinesse & denyng of our selues, as the Lord sayeth, Whosoever humbleth hymselfe as this childe. Therefore he y will be Christs Disciple, must lay down al' pride. Wherevnto pertaineth this saying of Christ: He that will folowe me, let him denie himselfe: That is to say: He that wil be my disciple, let him haue a lowly opiniō of himself, & let him take nothing proudly vpon him. Againe, we must be like vnto children in respect of merits. For like as childre can not boast of their owne deseruings against their parents: euen so may not Christs Disciples boast of any merites before God, but confesse themselves to be Babes, as who are able to do nothing without his fatherly prouidence. Thirdly, we must be like Children in affection. For as children commit themselves wholly to the regard of their parents: so must Christs



S. Michael the Archangell. 2

Disciples put themselves wholly into Chyistes tuition, looking for all welfare at his hand. Fourthly, we must be like children in purpose of obeying. Good children stand not reasoning what manner a thing it is that their father commaundeth; but they take heed what he commaundeth, & follow his will as their rule to worke by, as Abraham did, who at Gods commaundement was ready to slea his only begotten Sonne for sacrifice. Abraham stood not thinking what shall this deed profit God: The death of my Sonne is most troublesome vnto me, & can do no good to God. But rather he thought thus: Thou my God hast commanded me this, therefore wil I follow thy will as my rule to worke by, & I will obey thee. Lastly, we must be like children, in malice: that is to wit, like as children giue not themselves to naughty practises, nor gather not couetously, nor follow filthy lustfulnesse. So must Chyistes Disciples absteyne from euil.

And we must be unlike to children. First, that we be not found like babes, seeking after vntoward things, as children do before their senses are settled. Secondly, that we be not weake in faith, as children which are not able to conceiue spirituall things for want of yeeres of discretion. Thirdly, that we giue not our selues to playing with fleshly affections. Fourthly, that we waue not vncertainely and vntayedly like children in the doctrine of Godlinesse, and that (as Paule sayth) we be not caried about with euery blast of Doctrine: but that we yeeld a holy childhode, wherevnto Peter exhorteth vs, when he sayth: As newe borne babes. 1. Peter. 2.

Wherevnto he addeth also the reward of true lowlinesse, when he sayth: Whosoever receyueh such a child in my name, receyueh me. Let this be weyed aduisedly. First by this saying: Christ will haue vs embrace his children louingly, & that for his sake. Secondly, it witneseth, that whatsoeuer is bestowed vpon the Godly in his name, he esteemeth as if it were bestowed vpon himself. Whom would not this promise stir vp to do the deedes of curtesie to his brethren, and specially to the members of Chyistes Church: On y other side, it warnes vs of y punishmet which they shal suffer that despise any of these y beleue in Christ. He that offendeth one of these which beleue in me (saith he) it were better for him that a mylstone were haged about his neck, & he drowned in the bottom of the sea. This only threat ought to hold vs win our duty, y we should not be so ready to offend others. But of this point ther followeth more.



*Of the second.*

**W**Oe be to the world for offences. Needes must offences come. Notwithstanding, woe be to that mā by whom the offence commeth. This saying of Christ conteyneth three things. The first is, a forewarning that the world is full of offences. The second is, a somewhat darke inkling of the causes of offences. The third is, a threatening of the punishment that shall light vpon the author of the offence.

The first teacheth vs, warneth vs, & confirmeth vs. It teacheth vs what shal come to passe, namely y the world shalbe full of offences. Secondly, that these offences shall bring woe vpon men, that is to say, punishment, vnder which men shall cry woe to them selues by reason of their anguish. This word woe (as Basill saith) is a lamentable mone, wherewithall they y grone vnder y crosse doe vtter their griefe. Thirdly that the church shall not be at rest in this life, but y when it shall seeme most quiet, then shal stormes arise sodely, wherewith it shalbe wonderously shaken. The church shall in this world be like the bird Halcyon, which layeth her eggs & hatcheth the and bringeth vp her yong ones vpon the sea. This birde cā neuer warraſt her selfe one calme day, but frameth her selfe to al hazards. When the sea is calme, she and her yong birdes are glad: & if any tempest arise, she beares it out with a stout courage, feeding her minde with hope of a calme. So the church is in the world as on the sea, where she bringeth forth children. She can neuer be in any surety of the stormes of this world, such as are all false prophetes, the diuell, a mans owne flesh, and the lewde maners and examples of men. When these stormes are comming against the church, she must be in a redines against all fortunes. But at the length shee shall overcome all things by Iesus Christ, the ouercommier of the world whom when we take hold on by faith, we also become ouercōmers of the world, according to this saying: This is the victoꝝ that ouercommeth the world, euen your faith. Why doth this overcome the world: because it hath Christ.

Secondly, this saying of Christ warneth vs, that wee our selues be not either by worde oꝝ dede an occasion of offence vnto others, oꝝ suffer our selues to be led into offences, & slippe backe againe into our former darkenes, and so fall away shamefully frō Christ, as it hapneth to many now a dayes, where sophisters & tyzantes tolle



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and turnioyle all things at their pleasure.

Thirdly, this saying of Christ confirmeth vs in the faith of Christ. For when we see the sequelle answerable to the forewarning, we are assured of the Gospell, and strengthened in our faith, that we should not with the most part of the worlde renounce our profession.

The second thing that Christes saying conteyneth, is a somewhat darke inking of the causes of offence. Needes must offences come, saith he. But whence is this necessitie? Of God? No truly. For God is not the authoꝝ of euill, neither delighteth he in offences, but is angry w<sup>th</sup> the authoꝝ of offence, as the punishments of them shew. Whence are they then? are they of the diuell? yea verily, euen of the diuell. For he practise nothing els then to ouerthrowe Christes church by offences and stumbling blockes in doctrine, in manners, and in affection. The diuell toyne to him the Sophisters, Hypocrites, and tyrants of the worlde, who he stirreth vp to the intent he may leaue nothing vnattempted, which by any meanes may make either to the ouerthrowe or to the rending of the church in peces: and that doth the story of the church shew, both before y<sup>e</sup> flood & after the flood: in Egypt, in wilderness, in diuers persecutions, vnder Judges, Kings & Captaines, in captiuitie & out of captiuitie, euen vnto the comming of Christ. Againe, after Christ the story of y<sup>e</sup> church hath infinite testimonies of stumbling blockes, wherewith sathan like an enemye vnadoeth Christes church.

The third thing that Christes saying conteyneth, is a threatening of punishment which the Authoꝝ of offences shall indure. Woe be to that man (saith he) by whom the offence cometh. His meaning is, that those which are an occasion of offence to others, shalbe punished with most grievous paines. And it is not to bee doubted but he meaneth euerlasting paines. Howbeit to the intent we may take the better heede, that we become not authoꝝ of offence, I wil intreate of them briefly.

Some kindes of offences are to be eschued, which take their differences of their causes. There is one kinde of offence that riseth of euill doctrine, or of corrupting the doctrine of the Church. He that after this maner is an offence vnto others, foloweth the steps of y<sup>e</sup> diuell his father, who ouerthrew the first man & woman with this kinde of stumbling block. Gene. 3. Another kind of offence is that



which springeth of euill manners, that is to wit, when other folkes regarding thee, doe counterfeite thine ill conditions. He that in this wise is an offence to men, buyldeth vp the kingdome of Sathan, & ouerthroweth the kingdome of Christ, and therefore great heede is to be taken of them. Where (I pray you) is there one among a number that getteth not occasion of offence in this wise? Whether yee looke to the Cleergie, or to the Laitie, to the Magistrate or to the Subiectes, ye shall see all things full of offences of manners: so as it was not for nought that Christ saide: Doe be to the worlde for offences.

The third kind of offence riseth of the abuse of thinges, which of their own nature are indifferent: which must be shunned, that the weak be not offended. The wilfull and vngodly are to be despised: and for warrant therof we haue Christs example. As concerning offences we haue saide more elsewhere.

*Of the third.*

**T**Ake heede that yee despise not one of these little ones: for I say vnto you, that in heauen their Angels doe alwaies behold the face of my father which is in heauen. Here Christ commendeth children vnto vs, that wee should not by any meanes offend them. And he addeth the reason why. Because the Angels of them behold the face of God the Father that is in heauen: that is to say, seeing God hath so great regard of children, that he chargeth his Angels to keepe them, it becommeth not vs to dishonour the. Here we may note that children haue Angels to their keepers, which defend them against Sathan. Again, we may be stirred vp to thankfulness towards God, for so great a benefite. Moreover, let vs indeuour to keepe it still by godly behauiour. And lastly; let vs beware that we doe not by any vngodlinesse or shamefull dealing, estrange from vs, those which in heauen reioyce in the holines and pure life of the godly.

*Of the fourth.*

**T**he fourth thing that I purposed vnto, was concerning angels of whose nature and office, I wil speake a litle, partly that we



## The feast of all Saints.

may know what manner of keepers the church hath, and also that we may vnderstand in how great perils we are.

An angel is a creature of God, spirituall, vnderstanding, mighty, made to serue God in his church. From which end of their creation certaine of them are fallen & become enemies of the Church. But some fell not, but continued in their innocency, wherein they doe seruaice to God, and his Church.

Of which the epistle to the Hebrewes saith thus: Are not all ministering spirites, and sent to minister for their sakes, which shall bee heires of saluation? Of the euill Angels the Lord saith, that sathan with his company is a lyer and a murderer from the beginning. And Peter saith: The diuell goeth about like a Lion, seeking whō he may deuour. Whereby it is easie to vnderstand, that the church in this world is as a citie, which as it is defended within by good Angels: so is it assaulted without by euill Angels. Then saying we are set in so great danger, let vs pray God to defend vs with his angels and vnto him be praise, honoz, and power for euermore, Amen.

## Vpon the feast of all Saintes.

The Gospell. *Matth. 5.*

**I**esus seeing the people, wente vp into the Mountaine, and when he was sette, his Disciples came vnto him, and after that he had opened his mouth, hee taught them, saying: Blessed are the poore in spirite, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meek, for they shal receiue the inheritance of the earth. Blessed are they which hunger & thirst after righteousnes, for they shalbe satisfied. Blessed are the mercifull, for they shal obtain mercy. Blessed are the pure in hart, for they shal see God. Blessed are the peacemakers, for they shalbe called the children of God. Blessed are they which suffer persecutiō for



righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shal falsly say all maner of euill sayings against you for my sake: reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

The exposition of the text.

**F**eastes of Saincts were appointed in the Church, not without right weightie causes, which I will rehearse in order, that we may vse the feastes of Saincts, to our owne behoofe.

The first cause is, that the storie of the Church may be knowne, for that is exceeding profitable. For thereby we vnderstand both the state of the Church, and also what defenders and what enemies the Church hath had.

The second is, that Gods benefites towards the members of hys Church may be thought vpon. Paule of a persecuter became an Apostle. Peter for all that he had denied his maister, was receyued into fauour againe. Mary Magdalen the sinner was accepted for a daughter, while she staped vpon Christ by faith. At the very point of death Christ offered himselfe to be seene of Steuen. And so in euery of the Saincts are seuerall benefites of God to be seene.

The third is, that hauing considered these benefites of God towards the Saincts, we should giue God thanks, for that he was so mercifull to wretched sinners, turning themselves to the Lord by true repentance, as to receiue them into fauour, and to garnishe them with so many benefites, and to hold them vp with his spirit in this wilderness.

The fourth is, that the sundry casualties of the Saincts should be weighed and compared with the perils of our times. As the godly were oppressed by the vngodly in old time: So are they at this day. In times past the Saincts reioyced vnder godly gouernours, and now and then againe were fayne to feele the hard yoke of tyrants: and so do they in these dayes also. In these variable chaunces wee must harden our selues with the examples of the Saincts.

The fifth is, that we should follow the Saincts in patience, in life, in seruing God, in profession, in stedfastnesse, and in other vertues. The Saincts therefore must be as it were examples and rules to leade our life by, Gods word requireth repentance, worshipping



## The feast of all Saintes.

shipping of God, confession, and patience: And the Saints minister vnto vs examples of the same.

The sixth is, that we with godly groanings should desire to come to the company of the Saints, to the intent that being at length deliuered from these distresses, we may liue blessedly for euermore with Christ. In consideration whereof Christ auoucheth his Disciples to be blessed, although they be afflicted with sundrie miseries in this life. And to this purpose pertaineth this daies Gospell, concerning sundry blessednesse, according as we shall heare anon. Therefore let vs declare euery blessednesse by it selfe. There is but one poynt.

### *Of the blessednesse of Christes Disciples.*

**B**lessed are the poore in spirit, for theirs is the kingdome of heaue. In this sentence Christ sheweth y first step to the chiefe riches. The chiefe riches are the possession of the kingdome of hea-  
uen, & of euerlasting life. And the first step in mounting vp to these riches, is poorenesse of spirit, wherethrough being as it were sifted and searched, we feele our selues vtterly voyde of all righteousness.

What? Doth not poorenesse shut vs out of the kingdome of hea-  
uen? As it is well sayde that the first step vnto health is to knowe a mans disease, bycause he that knowes his disease, seekes conuenient remedie: So the first step to the heauenly riches, is poornesse of spi-  
rit, bycause he that feeleth this, seeketh riches elsewhere. And lyke as sicknesse is by nature a step vnto death, if the Physicion helpe not: so this poorenesse would send a man the streight way to hell, but if Christ imparted his riches vnto vs. When do not the spiritu-  
all riches befall vs for desert of his poorenesse, but by the benefite of the heauenly king, to call vpon whome for reliefe, the feeling of this spirituall pouertie enforceth vs. Therefore the meaning of thys place is, that there is no cause why they should thinke themselves vnhappy, that from the bottome of their hart feele themselves in very deede to be voyde of all righteousness, with this selfesame fee-  
ling of a mans owne poorenesse is the first step whereby he mounteth vp to the chiefe riches: that is to say, to the kingdome of hea-  
uen: not by it selfe, and of it owne nature, but bycause it compelleth vs to seeke him, who is the only way into heauen.

What



What manner of thing spirituall or ghostly pouerty is, it may be the easier vnderstode by a comparison. For like as the pouertie of beggerie, is not only extreme needinesse, but also the open profession of the same: so the pouertie of spirit, is not only the uttermost want of heavenly riches: that is to wit, of righteousness, holynesse, and innocencie: but also the profession of the same want before God, of whome we desire reliefe of our needinesse for Christes sake. This pouertie then consisteth in true repentance, and in crauing the riches of heauen.

The monks abused this place. For out of it they taught, that by pouertie, that is to say, by beggerie, men merited the kingdome of heauen, whereas Paule in the first to the romanes sayth playnely: Eternall life is Gods gift through Iesus Christ our Rede. If it be a free gift: surely it is not purchased with pouertie, whiche doubtlesse deserueth nothing of it of his nature, but is a punishment, the cause whereof is partly wastfullnesse, partly sloth, partly the penaltie of some sinne, and partly tribulation, as was the beggerie of Lazarus.

Blessed are those that mourne, for they shall receiue comfort. This is a wonderfull sermon. He auoucheth the mourners to be blessed, whereas nothing is more against blessednesse than mourning. But Christes saying is to be vnderstode of the successe of the mourning, and not of the time of mourning. For thus saith he: Because they shall receiue comfort, that is, when their mourning is at an end in this world.

This mourning proceedeth partly of the pouertie of spirit, and partly of the miseries of this present life, which do as it were with a certaine fire boyle vs and trie vs, and as it were with spurs quicken vs vp to craue the endlesse ioy which shall wipe away all teares. Then is not mourning of it selfe the cause of blissfulnesse, but because it driueth vs vnto Christ, who is the author of all comfort. Whereunto therefore maketh that saying of Paule: we reioyce in tribulations, because they worke patience: patience, trial: trial, hope: and hope is not confounded, because God loueth vs. Whereby it may be easily perceiued, that Christ speaketh not of enery kinde of mourning, but of the mourning that is according to God, and not according to the world.

Blessed are the meeke, for they shall receiue the inheritance of the



the earth. The meek are peaceable, mild, gentle, courteous, & such as bide their affections: such as are easie to be entreated to forgiving wrong whē they are misused: and such as had leuer lose a thing, thā to stand in contention for it. This vertue of meekenesse, springeth of the true feare of God and of true lowlinesse: the which Christ commeth to shew that are his, saying: Learne of me, because I am meeke and lowly of hart. It is a rule, that Christs disciples must be meek. The example of the rule is Christ. For he wil that we loke vpon him when we mind this vertue. The Lord saith not: Learne of me to raise the dead, to chase away deuils, to walke dishonoured vpon the sea, to fast & to be without sustenance: but he sayeth, I learne of me, for I am meeke & lowly of hart. This lowlines hath with it brotherly louingnes, wherof the Lord saith: By this shall all men knowe ye to be my disciples; if ye loue one another. But what is promised to the meek? Blessednesse, and that is for the sequels thereof. For they shall possesse the earth by right of inheritance: not that we shall liue vpon the earth, but figuratiuely. For the land that was promised in old time vnto the Fathers, was a figure and representation of the heauenly kingdome, and therefore the very thing it selfe is called by the name of the shadowe of it.

They that abuse this place to establish the doctrine of merites, as though we could earne heauen by our owne power, are fooles, and vnderstand not Christs words. He saith, they shall possesse the earth by right of inheritance. Where is that right of inheritance? Are we not therefore heires, because we are freely adopted in Christ by faith? Doth not Paule say: Eternall life is Gods gift through Iesus Christ our Lord? It is another thing to speake of the causes of saluation, and to speake of the new qualities of them that are heires of the saluation.

Blessed are those that hunger and thirst after righteousness, for they shall be satisfied. Christen folke in this life shall neuer drinke so much water out of the fountaines of saluation, but that they shall be more thirstie than before. Wherefore here the Lord comforteth them, promising that the time shall come, that they shall be satisfied: for the which satisfiing and suffizance, they shall professe themselves happy. Whosoever hungreth and thirsteth after righteousness, wisheth two things:

First, that God may be openly glorified by right doctrine, holy life,



life, and profession. And secondly, that each man privately should acknowledge God, conceiue faith in Christ, be filled with the holy Ghost, and mind Gods righteousness in holy and pure life. Of this filling speaketh David, and saith it shall then be, when his glorie shall appeare. For there (as it is in the Apocalips) the Saints shall neither hunger nor thirst any more.

Blessed are the mercifull, for they shall obtrayne mercie. Here is comended vnto vs, mercy towards those that be in miserie. For Christ will haue his Disciples not only to be touched with theyr owne misfortunes, but also to rue other folkes miseries: Wherby thing vndoubtedly is the duetie of true charitie. Neither doth Christ require onely that we should be sorie with other men for their harmes and miseries: But he requireth our deede therewithall: His will is that we should put to our helping hand. And leaſt they might be discouraged with the vnthankfulness of men, he addeth a promise. For he promiseth that he which is mercifull to his neighbour, shall obtayne mercie againe, and that not only with God, but also among men. God promiseth mercy to the mercifull, and bringeth to passe also that we finde mercy among men, while he boweth their minds to do vs good.

Blessed be the pure in hart: for they shall see God. Cleanenesse of hart is here comended vnto vs, which is set against two very grete vices, craftines, & lustfulness. When it is set against craftinesse, it is a simple or single good meaning, wherby we deale with men vnfainedly and plainly without crooked fetches to deceiue the. This saying of Christ therfore is quite against the iudgement of most men. For a number thinke theselues then happy men, when they craftely compasse men & winde them in, to deceiue them. In respect wherof they hunt both for the comendation of wisdom & for gaine, and also gape for the fauour of great men. Notwithstanding, Christ wil not haue his disciples do so, but rather that they should be contented with a simple well-meaning, so as their hart, hand, & tong may seme al to agree thoroughly in one. To these doth he promise that they shall see God, in the sight of God consisteth the highest blisse. But when cleannesse of hart is set against lustfulness, it is the very true chastity, which Paul calleth holines, wher he saith: Performe holines, without the which no man shall see God. For like as God abhorreth lust: so is he exceedingly delighted in the chastity of the faithfull.

Blessed



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Blessed are the peace-makers: for they shall be called the children of God. Where Christ commendeth to his Disciples a great vertue, and rare peace-makers, and those that endeavour to make and mainteine peace and quietnesse. These, because they haue a contrarie desire to the children of Sathan, shall be called the children of God, as who after the example of God their father, are authors of peace and quietnesse, and do helpe and delight manie with this their seeking of peace.

For like as precious Balme filleth all the whole house with hys sweete sent: so one man that is a seeker of peace, is able to bring to agreement a great company that is at oddes: And therefore not without cause both David commend the desire of conoord and peace, singing thus: Behold, how good and pleasant a thing it is for brothers to dwell in vnitie. As the excellent oylment that runneth downe from the head vpon the beard, euen vpon the beard of Aaron, and droppeth downe by the skirts of his garments: As the dew of Hermon that falleth vpon the mountaynes. For as the dew maketh the ground fat through the blessing of the Lorde, so wheresoeuer there be many peacemakers, there are fruitfull and happie common weales, Churches and households. Contrarywise, where as is not the loue of peace, there is scorching and drought, that is to say, extreme miserie and wretchednesse.

Blessed are they that suffer persecution for righteousness sake: for theirs is the kingdome of heauen. Because y<sup>e</sup> stumbling blocke of persecution doth most shake the minds of the weake: he doth in very good season put his disciples in mind of the Crosse, to the intent they should not be dismayde with the sharpnesse of persecutions, and so renounce their profession: but rather looke wisely vpon the kingdome of heauen which is set before them, the desire of atteynement whereof, might make them strue more earnestly to enter into it by many tribulations. Therefore let vs follow the example of these that runne in a race: who alwayes haue an eye to the prize that is appoynted by the master of the gaming, and so runne forth cheerefully, till they come to their races end. So will Christ haue his to do: he will haue no loytering, but vnvariable endeavour of running, till they come to the end of their race which is the kingdome of heauen.

Againe, whereas Christ nameth but one cause of persecution, namely,



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namely righteousness: his meaning is, that we shoulde order our life, that wee be not compelled to suffer for our faultes, or for our owne misdoedes. For then should persecution be a iust punishment, and not a testimonie of the defence of righteousness and truth. And Peter admonisheth vs that we should not suffer as euill doers, but as well doers: and that, after the example of Christ, the Prophetes, Apostles, and many Martyrs.

Blessed are you when men reuile you and persecute you, and falsly report all manner of euill sayings against you for my sake. He expoundeth what it is to suffer persecution for righteousness. If they reuile you (saith he) wrongfully. If they persecute you for hatred of the Gospel. If they report all euill of you falsly (for if they say truth, you shall not be blessed.) If ye suffer persecution for your finnes ye shall not thereupon be happie. For (as one saith) it is the cause and not the blood, that maketh a martyr.

Reioyce and be glad, for great is your reward in heaven. Reward is a recompence of obedience yielded to God in persecution. The Lord meaneth not by this saying, that we merit heauen by persecution, for heauen is the inheritance of his children. But rather hee spurreth vs forward to the sufferance of persecution, by setting before vs his Fathers clemencie, who promisseth a recompence for the troubles that we endure in this life, which recompence is founded vpon the crosse of our Lord Jesus Christ, to whom with the Father and the holy Ghost, be honour, power, and glorie for ever worlde without ende. Amen.

All glorie, honour, thanks, and praise, be giuen to God alone:  
The Father, Sonne and holy Ghost, three seuerally in one.

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# *A Table to finde the Gospels con-*

*teyned in this woork.*

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2	The second Sundaye in	22	The iiij. sunday in Lent.	84
	Aduent.	9.	23	The fifth sundaye in Lent,
3	The third Sundaye in Ad-		commonly called Passion	
	uent.	12.	sunday.	88
4	The fourth Sundaye in Ad-	24	Palme sunday.	93
	uent.	15.	25	Maundy thursday.
5	Christmas day.	19.	26	Good Friday.
6	Saint Stephens day.	23	27	Easter day.
7	Saynte Iohn Euangelistes	27.	28	The ii. holy dayes in Easter
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8	Sundaye in Christmase	29	The iii. holy day in Easter	
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	piphanie.		ster.	128
12	The seconde fundaye after	43	32	The thirde sunday after Ea-
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13	The thirde sunday after the	48	33	The fourth sunday after Ea-
	Epiphanie.		ster.	136
14	The fourth sunday after the	52	34	The fifth funday after Ea-
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18	The sunday called quinqu	68	38	Whitson Munday.
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			39	Whitson Tuesday.
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The



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44 The iiii. sunday after trinity.	59 The xix. sunday after trinity.	244
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46 The vi. sunday after trinitie.	61 The xxi. sunday after trinity.	253
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49 The ix. sunday after trinitie.	64 The xxiiii. sunday after trinitie.	266
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51 The xi. sunday after trinitie.	66 The Purification of our Lady.	274
52 The xii. sunday after trinity.	67 The Annunciation of our Lady.	278
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**F I N I S.**

**Qq.ii.**

**To the**



# To the Reader.



**Dz** as much as this present worke shal come to the handes of all men, as well of the rudest, unskillfullest, and vnlarnedest sort, that are utterly ignorant of the Latin tongue, and of the right vnderstandinge of such wordes, as are taken out of the Latin into Englishe, for the moze beautifying of our speech, and better exprellinge of our mindes: as to the handes of the skillfull and

learned sort: I haue added a brieue declaration or exposition of certayne of those wordes used in my translation.

Wherewith as I sake and wish the furtherance of the one sort, (for to reade and not vnderstande would doe them small pleasure:) so I desire the fauourable acceptation of the other sort: whose help and aide I gladly craue to the amendment and gentle interpretinge of such faultes as haue escaped either mee in translating, or the Stationer in printing.

**A**ddition, a thing added to the substance of a thing, as in the case of a house, where a new room is added to the old one.

**Abandon**, to giue ouer, to yeelde vp, to leaue or cast vp, to forsake, to put into the hand or power of an other man, to submit to another mans will or vse.

**Aburditie**, a thing cleane contrarie (or at least wise irksome) to reason, such a thing as it grieueth a man to heare it, irksomnesse and nonsense.

**Accessorie**, that which cometh from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that which naturally is no part or member of a thing, and yet goeth with it in such wise, as it may at all times be seperated from it without impairing the former condition, estate, and nature of it. An accident or extraordinary.

**Administration**, the maner of disposing and ordaining of things as well in final matters, as in gouernment and great affayres.

**Admiration**, wonderment or maruelling at a thing, high commendation & praise giuing to any thing, reioicement or delight in a thing.

**Admonition**, admonishment, warning, inking, foietelling of any thing

*Advocate,*



An exposition of certayne words.

**Advocate**, a spokesman, a counsellor, such a one as by his advice and trauell aydeth and comforteth a man in his neede.

**Affected**, minded, disposed, inclined, affectioned.

**Aggravate**, to make heinous, to set out to the uttermost, to burthen a man with a thing, to lay soze to ones charge.

**Allegorie**, is a Sentence or Diction, importing in it a meaning diuers or strange from the common sense of the words, and it is as it were a continuall Metaphor. Like Metaphor.

**Alliance**, kindred that cometh in by marriage, and by a Metaphor, it is the linking, knitting, or wyning of folkes willes and consents together in any thing.

**Apprehend**, to lay hold vpon a thing, to take hold of a thing, to catch a thing, to attaine to a thing.

**Ardent**, feruent, burning, glowing, hot, earnest, vnfeigned.

**Authenticall**, that whiche is of authoritie, that whiche carrieth a weight, estimation, or maiestie, substantiall, effectuall, authorized, allowed.

**B.**

**Barbarous**, is properly he that is not a Greeke or a Romane, which name is now applied to any that is in conditions and manners rude, fierce, cruell, vnciuill, vnnurtured, or in speache grosse, vnlearned, harsh, vneloquent. Also it signifieth an Alien, Forreigner, or Straunger borne.

**Benefactor**, any body that bestoweth a good turne, pleasure, benefit or friendship vpon vs.

**C.**

**Calamitie**, properly a laying of Cozne by excesse of winde and foule weather, and by a Metaphor also it signifieth any maner of great trouble, affliction, aduersitie, or miserie, that ouerthroweth a man or bringeth him vnder scote.

**Celebrate**, to set forth, to publish, to solemnize, to utter, to declare, or to do a thing with prayse, deuotion, reuerence, pompe, or ioyfulness.

**Centurion**, a Captaine of a hundred men.



## An exposition of certayne words.

**Circumstance**, a farre fetch or windlasse in a matter, a thing that comprehendeth matters in it. Also y large setting out of a thing by his seuerall members and particulars. A going aboute the bushe.

**Circumstant**, things that are about vs, things that beset or beseege vs, things that environ and hem vs in on all sides, things ab wayes conuersant and at hand with vs, things that accompanie vs.

**Civilitie**, ourtesie, good behauiour, honest conuersation, comely and gentle behauiour.

**Communion**, fellowship, partaking, partnership, companie, vse or enjoyng of a thing in common. Also the uniting or knitting together of diuers persons as it were in one league and bond of alliance, as well by inseparabie consent of will and affection of mind, as by outward conuersation and trade of life.

**Consecrated**, halowed, made holy, put or appoynted to a holy vse, assigned to the seruice of God.

**Constancie**, a stedfast and continuall sticking to the truth, & an immoueable abiding in all goodnesse. It is contrary to wauering.

**Contrite**, broued or broken, as things are brayed in a mortar.

**Thereof cometh Contrition**, which is an inward remorse with an earnest sorrow and grieve of mind for sinne, or for offending God.

**Conuince**, to proue a thing substantially, evidently and plauely: to ouercome by manifest and apparant reason: to shew a thing by such effectual and open arguments, that the verie aduersarie may not be able to gaynesay it.

**Crosse**, is put for any persecution, affliction, trouble, losse, hindrance, disease of body, or disquietnes of minde.

**Curiositie**, an quermuch carefulnesse, or inquisitiuenesse in other mens matters. He that is infected with this vice, Paul calleth meth a busybody.

**Curiosnesse**, is an ouermuch precisenesse in a mans owne doings.

**De** **Elusion**, or **Illusion**, **Deckerie**, **mockage**, a deceitfull thing, and whatsoeuer bleareth mens eyes that they can not discern the truth.

**Demonstra-**



An exposition of certaine wordes.

**Demonstration**, a pointing to a thing with the finger, a setting forth of a thing to the eye, an open, plaine, and manifest shewing of a thing.

**Deprave**, to marre, to corrupt, to infect, to staine, to defile.

**Distinguish**, to put a difference betwene things, to separate into partes or members, to disseuer, to diuide.

**Durable**, long lasting, of long continuance, that which endureth well, that which is able to hold out.

**Exclude**, to shut out, put out, thrust out, or keepe out.

**Elicitie**, happines, blessednes, blisfulnes, the full and perfect state of being well, the full fruition or inioying of God and all good things.

**Glorie**, is a renowned and vniuersall report of good things, purchased by deserts of many great benefites and good things. **Glorifie**, to geue glory, hono<sup>r</sup>, praise, or commendation to any body, or to mainteine the good name, hono<sup>r</sup> and estimation of a body. Also to bring to euerlasting blisse and heavenly felicitie.

**Habitation**, a dwelling place.

**Hypocrite**, is such a one as in outward apparell, countenance or behauior, pretendeth to be another man then he is in deed, such a one as counterfetteth himselfe to be holy or righteous, & is not.

**Honour**, is the estimation that is geuen by agreeable iudgement and consent of good men to any body, in commendation and rewarde of his singular vertues.

**Impediments**, lets, hinderances, stops.

**Incest**, vnlawfull copulation of man and woman within the degree of consanguinity.



An exposition of certaine words.

*degrees of kintred* or alliance forbidden by Gods law, whether it be in marriage, or other wise.

*Incorporate*, to graffe one thing into the body of another, to make one body or substance of two, or more, to mixe or put together.

*Incurre*, to runne into.

*Infallible*, undecetueable, that which wil not deceiue, nor can be beguiled, binguilefull, undereitfull, deceitlesse, sure, certayne, assured, soothfast.

*Institute*, to begin, to goe in hand with a thing, to ordeine, to purpose, to appoint, to make, to found, to stablish, to decree, to set vp a new, to bring in a new.

*Interprete*, expound, open, make plaine & manifest to another mans vnderstanding, to shew the sense or meaning of a thing. Also to accept or take the meaning of a thing in good or ill part.

*Inuocation*, is a calling vpon any thing with trust in the same. It consisteth of two partes, that is to wit, of prayer and thanksguying.

*Iustified*, found righteous, made righteous, accounted or accepted for righteous, that is to say, free and cleere from sinne, or set free from sinne and the penalties thereof.

**M**agistrates, are all Princes, Rulers, Gouernors, or Officers, placed in authority by God, or by the Soueraign of any common weale.

*Maiestie*, the statelie port and honorable renowne of any prince people, superiour, or soueraign: and the comely and beutifull grace of any thing that is excellent.

*Matrone*, an auncient, sober, and discrete woman, that either hath, or hath had children, such a one as for her sad behauiour deserueth to be called a motherly woman.

*Mediation*, the earnest minding or thinking vpon a thing, the often consideration and musing vpon a thing, minding, studie.

*Metaphor*, is the putting ouer of a word from his proper & naturall signification to a foraine or vnproper signification. As Fol. 26. where the world is termed a field, Christ a Seedman, & his word the seede: in which speeches, the word is field, seedman, and seede, support other things then their proper signification yeldeth.

Minister,



## An exposition of certaine woordes.

**Minister**, a servant that is alwayes at hand, or that is ready to put his hand to all things. It is a name fitly given to the Clergie, as which putteth them or ought to put them continually in minde of their duetie and callinge, which is to be seruantes of God and his Congregation, and not Lordes ne seruants of the flesh, the worlde, and the Diuel.

**Morall**, pertaining to maners, behauour, conuersation, and life among men.

**Mysterie**, a secret or hidde thing, the vnderstanding and knowledge whereof passeth the capacitie of common reason to reach vnto.

**Oacle**, an answer or saying of God, or of a Prophet in Gods name, such as is certayne and infallible.

**Parable**, is an applying of something which hath no life or no bodie, to our matter fitly alleadged for some likenesse or vnlikenesse which it hath to our purpose.

**Particularitie**, is the restraining of the largenesse of Chyistes benefites (which are offered generally to all men) vnto a fewe: And it is properly the occasion of falling, which as well the wilfull as the weake doe take by mistaking or by misvnderstanding the Doctrine of election and predestination.

**Pastors**, Shepherds, a name aptly applyed to the Ministers and Curates of Chyistes Church, whereby they are put in minde to feede their flockes with Gods worde and Sacraments and good example of life.

**Perplexitie**, anguish, distresses (according to the English Proverbe) a peeke of troubles. When men be so snarled and entangled, that they wote not which way to winde them selues out, or what way to turne them.

**Pompe**, the countenauncing of thinges in furniture, and setting forth to the outwarde shewe.

**Prefigure**, covertly darkly or slightly to foreshew, and foreshewe, import, shadowe, or represent a thing to come.

**Preposterously**, aukly, fromwardly, otherthwartly, vntowardly, vndastly, setting the Cart before the hoes, as it were, tophiterwise.

**Primation**, the utter taking a way, boydante, or bereauing of a thing, so as it haue no more being.

*Prohibe*



## An exposition of certaine wordes.

*Prohibition*, a forbidding, a forbidding, a defending, a commandingment or lawe restraining a man from doing a thing.

*Propiciation*, procurement of mercie, forgiveness, attonement and fauour.

*Propiciatorie*, that which reconcileth, or which purchaceth mercy, forgiveness, attonement, and fauour. Also it is put for the mercy seat.

*Proposition*, a ground or foundation in a sentence or oration, whereupon to build, dilate, argue, gather, and conclude the matter. Also it is sometime put for the full effecte, sentence purpose and meaning of the sentence or matter.

*Purifie*, to purge, to cleanse, to make cleane, to make pure, to scowre.

**R** *Egeneration*, or newe birth, is when by being washed outwardly by Baptisme, and cleansed inwardly from sinne by the working of the holy Ghost, we are grafted into Christ, and made the Children of God, and heires of his Heauenly Kingdome.

*Renegate*, is he that renounceth or forsaketh his profession: as when a Protestant becommieth a Papist, a Turncote.

*Reprobate*, a cast away, a fozlorne person. Also a froward, peruerse, wilfull, and obstinate person, such a one as is giuen vp to his owne wickednesse, and hardened in his wilfulness, and so consequently past grace.

**S** *Acritiege*, is properly the stealing of Holy thinges, or of thinges dedicated and appointed to a Holy vse, or the stealing of thinges out of a holy or halowed place. And so by a manner of speech, it is any spitefull or contemptus facte done to the derogation of Gods glory, or breach of Religion, and is as it were high treson to God.

*Sanctifie*, to hallowe, to make holy, to keepe holy: whereof commeth *Sanctification*, which is halowing, making holy, or holynesse. As, Christ our *Sanctification*, that is to say, Christ is our holynesse, or the thing that maketh vs holy.

*Saluation*, soule health, or rather perfect blisse, heauenly ioy, and euermore lasting welfare both of body and soule. or it is the cleere deliuerance and free saving of vs from sinne, Death, he, the Diuell, and damnation, by Jesus Christ.

*Satisfaction*, is a making of amendes for misdoings displeasures, or wronges



An exposition of cert aine wordes.

Wronges done, to the full contentation of the parties that was grieued.

Secular, worldly, of the world.

Societie, fellowship, company.

Solemnize, to do a thing with great pompe, reverence, or deuotion.

Sincere, pure cleane, vncorrupt, vnmingled, vndefiled, vnfeyned, vnstayed, voyde of Guyle, voyde of craft, sweete sound and vpight.

**T** Abernacle, a tent, hall, or Pavilion such as men of warre pitch in the fieldes to lye in.

Testimonies, witnessings, witnessbearings, recordes, depositions.

Throne, a kinges seat or chaire of estate, a see Royall.

Tumult, uproare hurlyburly, commotion, insurrection.

Type, a figure, shadowe, signe, token, representation, or Image of a thing to come.

V.

**V** Nie, to make one thing of two or moe, to couple, to knight, to loyne together.

Vocation, or calling, is that estate, degree, or trade of life to which any man is allotted, either by birth, by commaundement of God, by appoyntment of the Magistrate, by oportunitie of time, or by necessitie.

FINIS.



It is to be noted, that the two miles mentioned in the 117. lease  
of the first side, and 3. lynes, are Dutch miles, which make of our En-  
glish myles, seven miles and a halfe.

Also it is to be noted, that the Autho: of this woorkes devideth the  
Table of the ten Commandementes in such wise, as that hee put-  
teth the fifth Commandement into the first Table vnder the name  
of the fourth, and beginneth the second Table with the sixth Com-  
mandement, which is of prohibiting murder, which hee ac-  
counteth as fifth in order, proceeding after the same maner,  
vnto the laste Commandement, which hee deu-  
ideth into two Commandements, con-  
frarye to the vsuall order and ac-  
count of our Church.

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